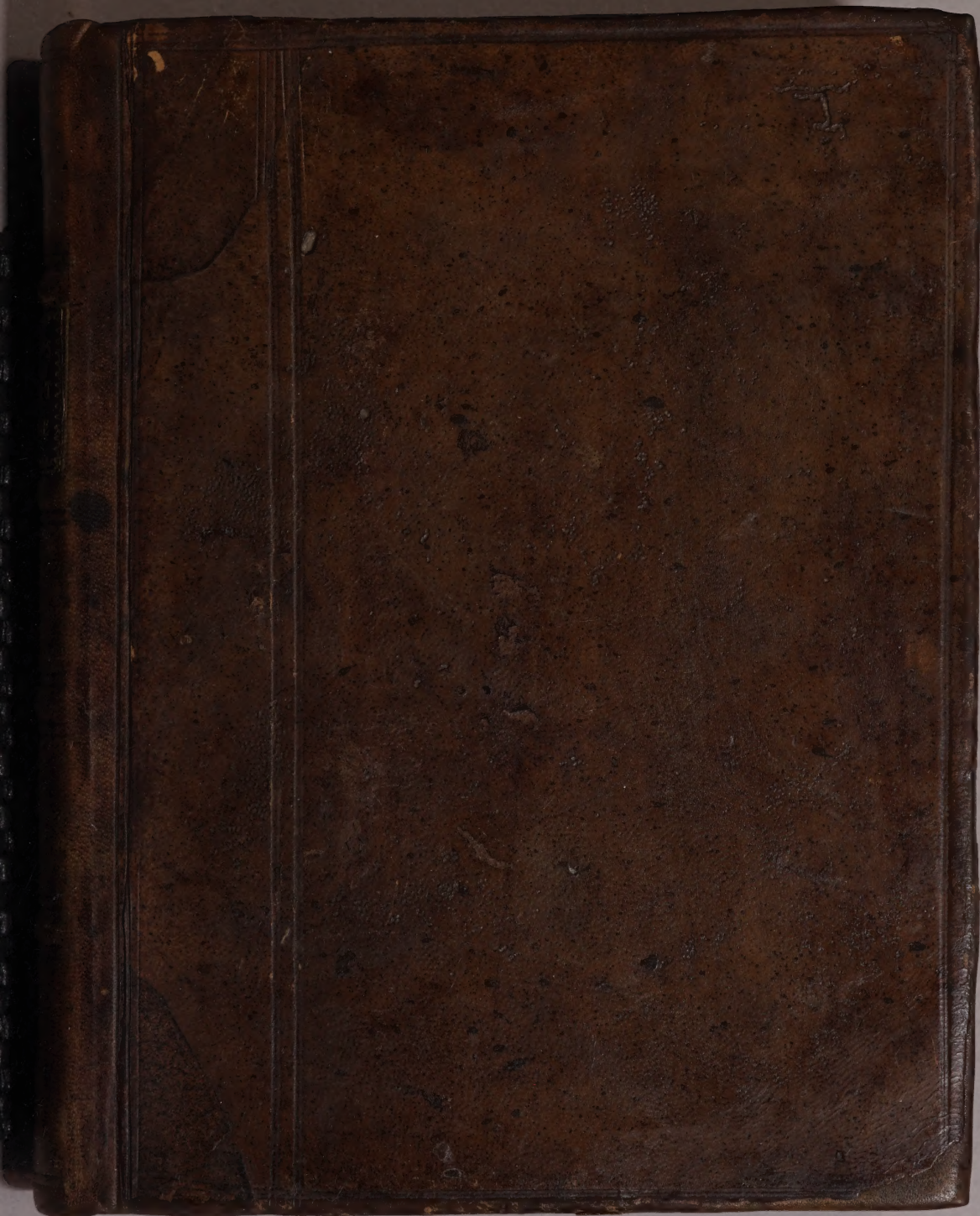
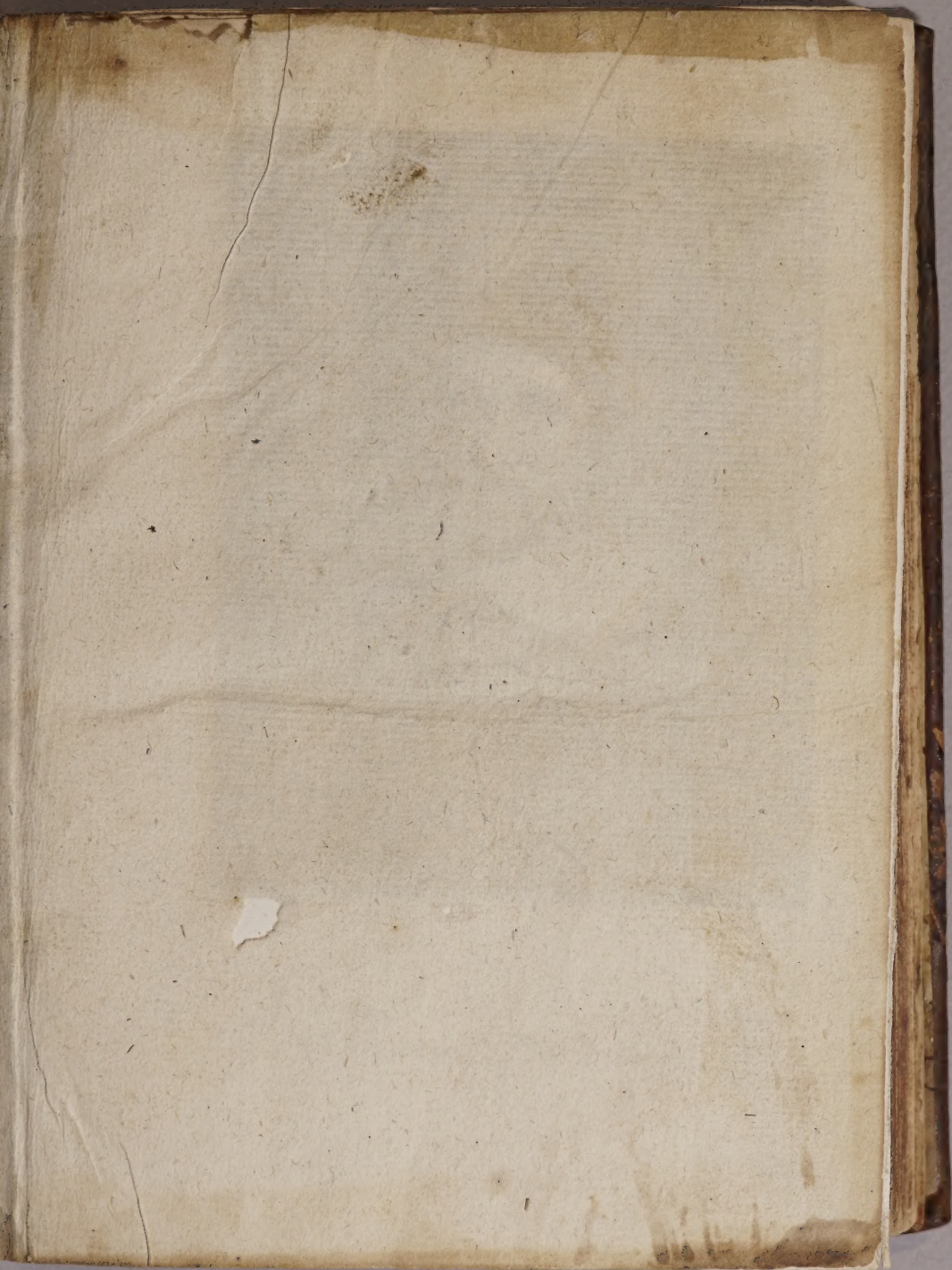
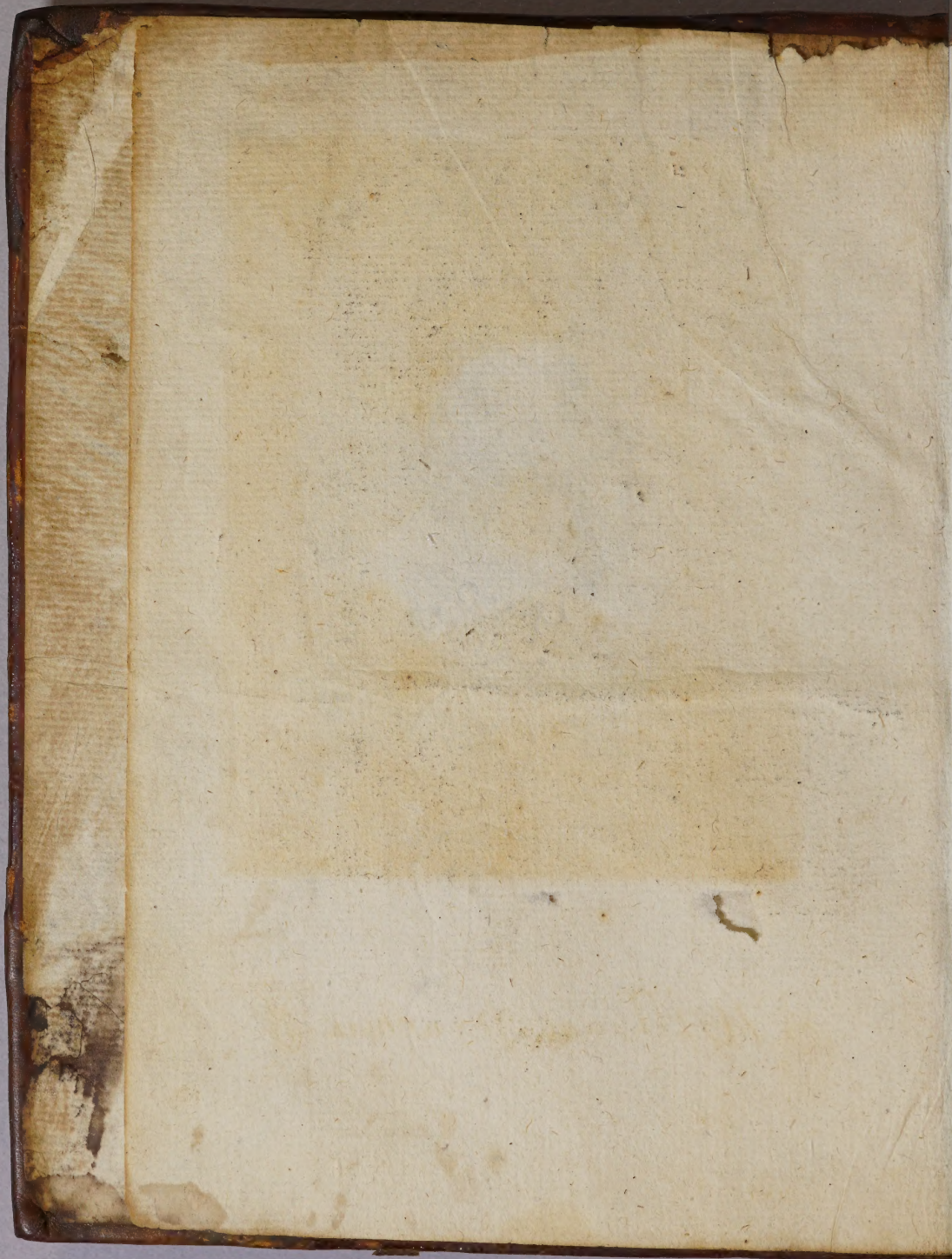






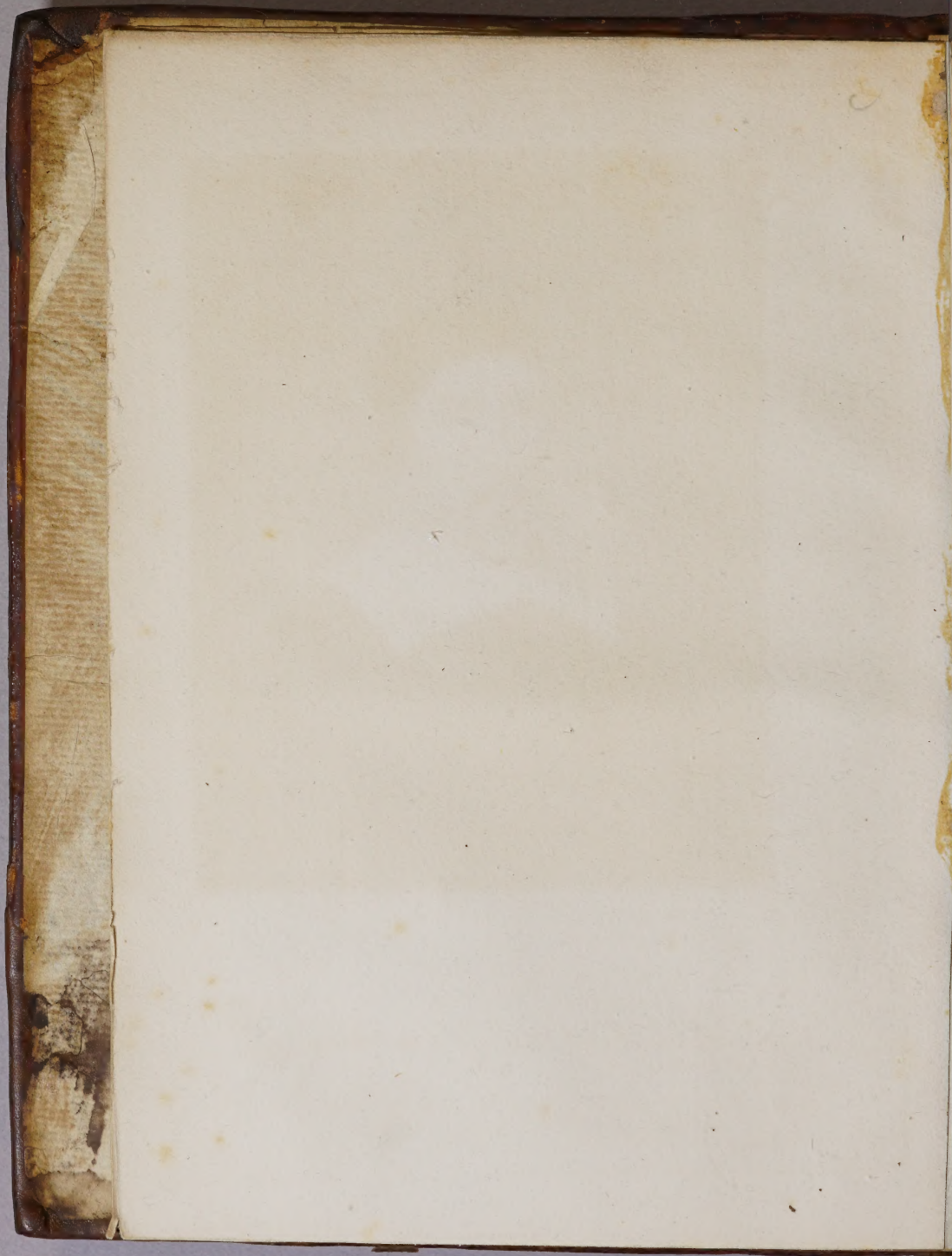
John Carter Brown.







William Pyncheon



THE
Covenant of Nature
made with A D A M
DESCRIBED,
AND
Cleared from fundry great mistakes.

And thereby Proving,

- I. That the kind of Death that was threatned in that Covenant, in *Gen. 2. 17.* ought not to be understood of any other kind of Death but of a double spiritual death,
 1. By depriving *Adam* of Gods concreated Image: And
 2. By corruption of nature that followed thereupon.
- II. Proving that the said Covenant was totally extinguished and made utterly null, as soon as *Adam* had but tasted of the forbidden fruit, and received the said threatned punishment.
- III. Expounding *Gal. 3. 10.* and proving that the curse therein threatned must not be understood of the curse of the said Covenant of Nature, but of that curse that is threatned in the Covenant of Grace to the fallen posterity of *Adam*, for their not doing of *Moses* Law by Faith in *Christ*, which was given to them for the Covenant of Grace and Reconciliation only.
- IV. Expounding *Gen. 3. 15.* of a double warlike Combate;
 1. Between the Devil and the now converted and believing woman with all her believing Seed.
 2. Between the Devils potent Seed, and the one single Seed of the Woman, [*Christ*.]
- V. Expounding *Mat. 9. 24, 25, 26, 27.* for the fuller Explanation of the time and manner of confirming the Covenant of Grace and Reconciliation.
- VI. Explaining the true Nature of Gods Forgiveness, and how it makes believing sinners to be perfectly righteous in Gods sight, from *Ch. 15. 10* to *Ch. 23.*
- VII. Expounding every word in *Isa. 53. 5.* in *Ch. 24.*
- VIII. Expounding *Rom. 8. 1, 2, 3, 4, 5, 6, 6, 8.* in *Ch. 25.*

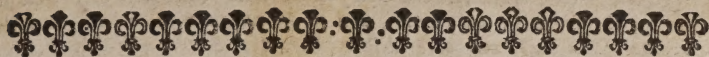
By WILLIAM PYNCHON.

*Buy the Truth and sell it not, Prov. 23. 23.
Wherefore is there a price in the hand of the fool to get wisdom, seeing he hath no heart
to it, Prov. 17. 16.*

London, Printed for the Author, and are to be sold at the Bishops-head
in St. Pauls Church-yard. 1662.

JOHN CARTER BROWN.

100-2



To the Judicious READER, *Grace and Peace.*



Ny one that hath but read Mr. *Nortons* Book of Christs Sufferings, (in Answer to my Book of the meritorious price of mans Redemption) may soon see that I have a necessary Calling to vindicate those blessed Truths from his charge of Heresie which he, in his said Answer hath cast upon it.

I printed a Reply to him in the beginning of *An. 1635.* but then through some necessary hast in setting out that Reply, I did not so fully reply to some Particulars as I desired: and from that time till now I have waited to see what further Answer he was able to give to my said Reply (Of the *Meritorious Price of mans Redemption.*) for the better proving of his said charges.

But seeing in all these six years time, I do not hear of any further Answer from him: and, 2. Seeing he hath builded the whole weight of his Answer upon that kind of death that is threatned in the Covenant of Nature, in *Gen. 2. 17.* as undergone by Christ, the Surety of the Elect, for their Redemption: I have in this Book enlarged my former Exposition of that kind of Death, by a more through examination of the true sense of it in *Gen. 2. 17.* And, 3. Seeing he makes the Law at Mount *Sinai* to comprehend three distinct and differing sorts or kinds of Laws, and to comprehend two distinct and differing sorts or kinds of Covenants, (and seeing he doth upon these fictitious foundations build the great point of Christs satisfaction, and the great point of a sinners Justification) I have in this Book enlarged my former Reply, for the better understanding of those different Laws and Covenants: And, 4. Seeing *Gen. 3. 15.* is the Foundation-Scripture wherein the Covenant of Reconciliation was first declared, and unto which only the Church had relation for 2083 years (when this promise was again renewed unto *Abraham*) I have in this Book shewed, that it doth from hence necessarily follow that all the after Scriptures which speak of the Sufferings and of the Death of Christ, must be referred to *Gen. 3. 15.* as to their Standard, for their true sense and meaning: and therefore I have in that respect made a more particular search and examination into the true sense of every word of that Text: And, 5. I have also vindicated sundry other Scriptures from his unsound sense, by a true Exposition of them from the Context. And, 6. I have given the Reader a more full Information of many other Blessed Truths.

2. *Luther* professeth in one of his Epistles to *Stampitius*, that he had rather be accounted any thing, than to be accused of wicked silence in Gods cause, Let me, saith he, be accounted proud, covetous, yea a Murderer, yea guilty of all vices, so I be not proved to be guilty of wicked silence, whilst the Lord and his Cause suffer.

To the Reader.

3. The Apostle *Jude* told the Godly in his time (in *verse 3.*) that it was needful to write unto them, and to exhort them to contend earnestly for the faith that was once delivered to the Saints. Which Faith, (in the former part of the verse) is called the common Salvation, or, the common Faith, in *Titus 1. 4.* to distinguish it from that unsound way of salvation which was taught by the false Apostles: For they taught that the believing Gentiles could not be saved by Faith (in Christ) alone; unless they did joyn thereunto the works of the Law, *Acts 15. 1.* &c. But the Apostles did teach, that Faith in Christ alone, without the works of the Law, was the only condition that God in his Covenant of Grace did require to be performed on their part, for their perfect Justification from sin to life; and thereupon the Apostle doth exhort them, to contend earnestly for this common Faith that was once delivered to (their Forefathers) the Saints.

3. Other foundation can no man lay than that is laid, which is *Jesus Christ*, *1 Cor. 3. 11.* But yet in *v. 19.* the Apostle hath affixed this Caveat, *Let every man take heed how he buildeth thereon*; for even the Elect themselves (through Satans subtilty and their own weakness) do oftentimes build false Tenents upon this Foundation.

P. Martyr saith, That true Doctrine is compared to most noble and most excellent things (namely, to Gold, Silver, and precious Stones) And on the other side (saith he) they that build Wood, Hay, and Straw, declare that Christ who is the Foundation, is more or less disfigured and dishonoured by strange Doctrines.

But I intreat the Reader to remember, that the Apostle speaks here of such Builders only, as hold firm to Christ, the Foundation: And so saith *P. Martyr*, here only (in *v. 12.*) is intreated of those Builders which have not forsaken the Foundation, though they build Wood, Hay, and Stubble, which are unsound Opinions; and saith he, in *com. pl. p. 241.* seeing Gold, Silver, precious Stones, Wood, Hay and Stubble are spoken of by way of Allegory; there is no doubt but that fire also (spoken of in *v. 13.*) is to be understood in the like allegorical sense, namely, for the trial of the true sense of all Doctrines by the blessed Scriptures rightly expounded: and therefore, saith he, it is not sufficient that Doctrines should be tried by the Judgment of men, but by the fire and by the day-light of a divine examination, which is a clear beholding, and a certain trial, whereby at length the truth of Doctrines, and also the guilefulness of them is made known; for it is the property of fire to make trial what is pure mettall, and what is Dross: And (saith he) from this fire no Builder is exempted, whether he hath builded well or ill; all must be proved by the same: And (saith he) those things which are corruptly taught, cannot alwaies be hidden, for *there is no hing hidden that shall not be revealed*, *Mat. 10. 26.* And although such Tenents as are corrupt, are not presently made manifest, yet as the Light of the day cometh on, they shall be made manifest; and this (saith he) we may see to be true by experience, because many blessed Truths are now brought to light, that have lien hid for many years past.

The thing I aim at, is this, That by Builders, *Paul* doth not mean such only as do build sound Doctrines, but unsound Doctrines also upon Christ the Foundation,

To the Reader.

Foundation, and yet nevertheless that they shall be saved, because they do in the main matter of Faith rest upon Christ the Foundation; and also because at length they shall, by the purifying fire, and by the day-light of Gods Word, perceive, that their unsound Tenents are confuted and condemned; or else in case they die before they discern it, God will accept of their general Repentance for all their ignorances, to the saving of their Souls; and so saith the Apostle in *v. 15.* *If any mans work* (of building unsound Tenents upon Christ) *shall be burn'd, he shall suffer loss, but he himself shall be saved, yet so as by fire.*

Upon these considerations, I do not think it meet to thunder out the censure of damnable Heresie upon Mr. *Nortons* heterodoxal Tenents, as he doth upon my sound Scripture Tenents (in p. 13. and in p. 267. and in other places.) Though I could cite several Orthodox Authors that do roundly and peremptorily call his grand Tenent (of Christs suffering the Torments of hell) Heresie. 2. Neither can I from the said considerations approve of the harsh censures of some godly Ministers and others, that do reproach such as do hold some unsound Doctrines with the odious name of Heresie; seeing many godly Martyrs have lived and died in several unsound Tenents; for *here we know but in part, and prophesie but in part,* 1 Cor. 13.9, 13. and yet nevertheless such are eternally saved, because they do by Faith build their salvation upon Christ the Foundation: We ought therefore to have two eyes in our head, to consider not only what is to be desired touching Uniformity in the several Points of Faith, but also what is attainable in relation to misled Christians; seeing there have ever been, and ever will be differences in Judgment between the godly in several Particulars; as for example;

1. When Christ told his Disciples, that he must go to *Jerusalem*, and suffer many things of the Scribes and Elders, and that he must be put to death, *Mat. 16. 20.* Peter did then hold a contrary Opinion to this fundamental Truth, and from his erroneous Judgment he rebuked Christ, and said, *Be it far from thee Lord, this shall not be unto thee:* But in case Peter had but rightly understood the true sense and meaning of Gods declared Combat of Christs sufferings in *Gen. 3. 15.* or in *Psal. 22.* or in *Isa. 53.* (as *Simeon* did in *Luke 2. 34. 35.*) he would not have opposed, but would have much approved of this blessed Truth which Christ propounded to them: But it seemeth that Peter did not understand the true sense of the said places, to speak of the Sufferings and of the death of Christ from the Devils potent Seed; and yet Christ did not call his fundamental Errour a Damnable Heresie, nor yet give him any such like odious term.

2. The Apostles in general held that their expected *Messias* should sit upon the Throne of *David*, and reign as a stately conquering King over the whole world, and in the confident expectation thereof, the Mother of *James* and *John* desired this Favour of Christ, that the one might sit at his right hand, and the other at his left in his Kingdom, *Mat. 20. 20.* But *Jesus* answered and said, in *v. 22.* *Ye know not what ye ask;* you threw your selves to be ignorant of the true nature of my Kingly Reign: his Reproof was solid and gentle; he did not reproach this corrupt Tenent of theirs with the odious name of damnable heresie; but in *v. 25.* he said thus to them, *The Princes of the Gentiles*

To the Reader.

do exercise Lordly dominion over their people, but it shall not be so among you; but whosoever will be great in esteem amongst you, let him get it by his diligent and painful Service: and Christ did not only once, but often reprove them for this unsound opinion, and yet they were so blinded with this error, that they persisted in it, not only until his death, but also after his Resurrection, *Luke 24. 21.* yea even until the time of his Ascension; for then they said unto him, *Lord wilt thou at this time restore again the Kingdom to Israel?* *Acts 1. 6.*

3. Presently after the dayes of the Apostles, there were so many Errors broached, that *Irenæus*, one of the ancient Fathers did write a Book against the several Heresies of those times, and yet himself was much mistaken in some of his Censures; for he doth censure some Orthodox Truths to be Heresie, as it is noted by *M. Wotton*, in his *Epistle de Reconciliatione*, and as it is also noted by *P. Martyr*, in *Com. pl. p. 323.* *Irenæus* (saith he) said, that it is the part of Hereticks to perswade themselves that immediatly after death the Soul doth pass into the Heavens to him that ruleth all things, and are carried to the sight of the Father without waiting for the Resurrection of the dead, (and it seems to me that *Mr. Calvin* was infected with this unsound Tenent of *Irenæus*; for in his *Instit. l. 3. c. 25. Sect. 6.* and in *Gen. 6. 24.* in his Answer to the first Objection, he saith, that when *Enoch* was taken away, he was not received into celestial Glory, but only loosed from the miseries of this present life) and *Irenæus* doth not only censure the said orthodox Truth for a heresie, but he doth also call them Hereticks that hold it; whilst himself was guilty of that gross error of the sleeping of Souls until the Day of Judgment; which error, with some other errors of his, are well confuted by the *poor mans Library*, part 3. fol. 68. and it is worthy of all observation, that it doth often fall out, that such as are infected with great Errors (which in their deceived Judgment they think to be true) do count such as hold the contrary Truth to be pestilent Hereticks or Sectaries.

4. *Irenæus* (and several others of the ancient Divines) held two sorts of infernal places; into the uppermost of which they held that the Souls of the Saints did go, and should there abide until the time of the Resurrection, and that after that, they should come to the sight of God; this is observed by *P. Martyr*, in *Com. pl. p. 374.* and in *p. 243.* he affirmeth also that the greatest part of the ancient Divines were enclined to this Opinion, and that there is a Purgatory.

5. *Irenæus* held another grosse error, namely that Faith shall continue in Heaven, and in *lib. 5.* that Faith and hope do remain after this life; this is also noted out of him by *Carstile*.

6. He held another great error, namely, that Christ lived upon earth until near 50 years; this is also noted by the *poor mans Library*, fol. 124.

7. *P. Martyr* saith, that in ancient time there have been many Christians which have thought that the (terrestrial) creatures should remain after the coming of the Lord, and that they shall serve for some use unto the Elect; and that when Christ shall return, there shall only be the Resurrection of the godly, which they call the first Resurrection; between the which, and the latter Resurrection, when the wicked shall be raised, there shall be the space of

To the Reader.

a thousand years; and that during this time, Christ shall wholly reign in this world together with the Saints, and that in all this space the Devil shall be bound, as it is described in *Apoc.* 20. 3, &c. And this opinion (saith he) was received not only of the common sort, but even of the principal and most eminent in the Church; and this Opinion for the substance of it, is held by many godly persons even to this day.

This Tenent, though I conceive it is a great Errour, yet I do not like that *P. Martyr* and others should censure such to be Hereticks, that hold it, as he doth, in *com. pl.* part 4. p. 51. and in other places, seeing it is found by experience that many godly persons do hold it; though I do also perceive that they are not uniform in that Opinion, but do differ from one another in certain particulars, as they did also in ancient time: For it is observed by *Vines*, in his *Annot. on the City of God*, l. 20. c. 7. that all Sects did not agree in one, as touching this 1000 years, but each one taught that which seemed likeliest to himself, and no wonder (saith he) in so vain a fiction.

8. Though *Cyprian* died a godly Martyr, yet he also held many gross Errours: For, 1. He held the Doctrine of Rebaptizing, and which is worse, he held free-will to good; and also that Penance made satisfaction to God for sin; for he saith in one of his Sermons, that the Lord must be appeased and pacified through our satisfaction, namely, by open Confession and Repentance; and he also held that there is no hope of pardon left him that doth offend after he hath once known God; and yet he doth also profess, that he would not bear malice against any man that was of another Judgment. This was a brave Resolution in him, and I heartily wish that this Christian Resolution might find the like ready entertainment in the minds of all godly Ministers and other Christians.

9. *Epiphanius* wrote a Book against 80 Heresies (it seems the world did swarm with more Heresies then, than now, in our dayes) and he endeavoured to confute and refell those Heresies; and yet himself was much addicted to some superstitious traditions; for he affirmed that it was a Constitution of the Apostles alwaies to fast, Pentecost only excepted, and that six dayes before Easter, men should eat no other thing than Bread, Salt and Water, &c.

10. Several others of the ancient Divines did also write against the Errours of their times, and yet themselves did also hold sundry Errours: But for brevities sake I will omit them, and come to *Luthers* dayes: for he saith in his Preface to the *Galatians*, I have been now in the Ministry of Christ about 20 years, and I can truly witness that I have been assailed with more than 20 Sects; but because he doth not name them, I cannot judge of them; and therefore I dare not believe that all those 20 Sects were damnable Hereticks, nor yet that all their Tenents were heresies; neither yet was *Luther* himself free from some gross Errours; for he held a kind of personal union between Christ and the godly, and from that Union he made Christ to be guilty of all the sins of the godly; and upon that erroneous Foundation he makes Christ to be the greatest sinner in the world, as I have shewed it more at large in this Book; and I believe that none are free from some grosse Errour or other that are most severe in censuring the Errours of others.

11. I find in the Book of Martyrs and in other Church-Histories, that di-

To the Reader.

vers Martyrs have died not only in different, but also in contradictory Opinions. Dr. *Barnes* the Martyr held against the Morality of the Lords Day, he held that every day ought to be as a Sabbath to Christians (contrary to other Martyrs) and good *Calvin* was not far off from that bad opinion. 2. Others of the Martyrs held against Infant-Baptism, contrary to others; and other unsound Tenents were held by others, as the Articles that are recorded against them, and their Answers thereunto do witness; and yet these Martyrs were everlastingly saved, because they believed in Christ the Foundation of their Salvation: Therefore it can be no less than a very unchristian censure to call such as do now hold the same or the like differing Tenents damnable Hereticks, or to call those Tenents Heresie; I rather think that such harsh censurers should account it their happiness if they could attain to such a lively and operative Faith as many of them have attained to.

12. When *Jerom* of *Prague* was accused of many heresies by the Council of *Constance*, he pleaded, that many times the most learned and wisest men in the world, in matter of Faith were of divers opinions; nor, said he, to overthrow the Faith, but to find out the Truth: And, saith he, *Austin* and *Jerom* dissented, and contradicted each other in divers things without any suspicion of heresie: and I do also find that although *Austin* dissented from *Jerom*, yet he was united to him in brotherly and in Christian affections; for he saith thus unto *Jerom*, in *Epist.* 19. I reckon, my Brother that you would not have us read your Books as if they were written by the Apostles and Prophets.

These things considered, I cannot but wonder at the sharp censures of some godly ones against others that differ in some Particulars from them, seeing they are builders together with us by faith on Christ the foundation of their and our salvation. I think it is an unchristian behaviour to be so violently transported with passion as some are at such differences, as if some new and strange thing had befallen unto this generation that never did befall any other generation before this; seeing I have made it evident that it hath ever been, and ever will be the condition of the Church here in this world to have such as will differ from others in some point of Faith or other.

13. The Apostle doth tell us that there must be also Heresies (or rather Sects) among you, that they which are approved may be made manifest among you, 1 Cor. 11. 19. namely, that their Graces (and not their harsh censures) may be made manifest by trial from others Errours.

14. The persons of the godly ought to be loved, though their Errours ought to be wisely confuted; but yet I see that many times Christian Love to such persons, is extremely eclipsed, through their detestation of their Errours: I confess that bosom Love cannot be well shewed to such as are of an opposite Judgment; yet such a degree of Love must rule over displeased passions, as may evidence that we are the children of God by extending some affections of Love to all such as are begotten of God to believe in Christ. *M. Capel* saith on *Tentations*, part 4. p. 28. That Christians may be said to love all true Christians, albeit they do not only forsake some particular Christians for a time, but in a fit persecute them too; and, saith he, two particular Congregations may separate each from other, and refuse Communion one with another, and yet be both the Churches of Christ: So I have read, and hold

To the Reader.

it to be true, that in the ancient Church there fell out bitter Conflicts, betwixt *Chrysostom*, *Theophilus*, *Alexandrinus*, and *Epiphanius*, and yet no wise man dare question, but that they were all four the most excellent servants of God; and (saith he) one would think the Prison should reconcile all betwixt good men; yet we read that one *Melitus* and *Peter* Bishop of *Alexandria*, being in the same prison for the same cause, upon a slight and light matter fell into such a fit, that they refused to hold communion one with another, and yet both very good men, and both suffered Martyrdom for the Christian Faith; but yet I say also that the Devil laughs in his sleeve when he can prevail so far, as to make such distances of Affection between the godly; and therefore it is to be lamented that such distances are so much cherished and practised by such as profess the same Faith in Christ for salvation.

14. I do believe that the word *Heretick* and *Heresie* is not so clearly understood by many that do commonly use it (as it ought to be) in detestation of many errors: Mr. *Galaker* differs from most in his critical Observations.

2. Dr. *Alley* saith in his *poor mans Library*, fol. 16. that the Schoolemen call him an Heretick which doth institute or make, or follow any new Sect against the Foundation of Religion. And say they, three things do alwaies concur and meet together in Heresie. 1. False Belief. 2. Perverse Will: and 3. Obstinacy. By this (saith he) they do signifie, that he is not straight to be taken for an Heretick, which holding false things for true, doth err; if there be not a perverse will, and an obstinate mind to persist and resist: for as the Learned Doctor (*Austin*) saith, I may err, yet I will not be an Heretick: It is written in the Law, that whosoever defends their sentence and Opinion, although it be false (so it be not of an obstinate boldness) but doth carefully and warily seek the truth, being alfoready and willing to be corrected and return when they have found the Truth, they are not to be accounted among Hereticks.

3. *P. Martyr* saith in *Judges*, fol. 58. The Word *Heresie* is derived of a Verb which signifieth to elect or chuse unto ones self some certain Opinions, which are against the holy Scriptures, and stubbornly to defend the same; and the causes of this their choyce, for the most part are, either because they are ignorant of the holy Scriptures, or else if they do know them, they despise them, and being driven by some covetousness they apply themselves to the invention of some Errors; wherefore *Austin* in his Book *De utilitate credendi*, writeth, that an Heretick is he, which for the love of Gain or Rule, either bringeth up, or else followeth new Opinions.

The Definition therefore of Heresie is

A Choyce, and stubborn defending of Opinions which are against the holy Scriptures, either by Reason of Ignorance, or else contempt of them; to the end, the easilier to obtain their own pleasure and Commodities. In this Definition,

1. The Choyce, and stubborn defending is in stead of the Form.
2. The Opinions disagreeing from the holy Scriptures, serve for the Matter.
3. Pride and Covetousness make Heresie,
4. The obtaining of Dignities, Gain and Pleasures, are appointed for the

To the Reader.

the Ends of this so great a Mischief.
By this Definition (saith he) it is manifest enough (as I think) who be hereticks.

13. Bishop *Davenant* saith, *ad hort. ad pac. c. 13. p. 153.* Whatsoever is by Antagonists defamed by the name of Heresie, is not forthwith to be put in to the Catalogue of Heresies: For mine own part (saith he) I think no man can free the Divines of one side or other, from all Errours in their Polemical Writings: Therefore, we which know how by a favourable interpretation to mollifie the unmeet sayings of our own Divines, ought not more to wrest the crooked Opinions of those whom we oppose, and of any errours to make foal and horrible Heresies.

14. I cannot but wonder that Mr. *Norton* in his undertaking to prove damnable heresie in my Dialogue, doth make such cursory and slighty expositions of the blessed Scriptures for the proving of his heterodoxal Tenents: and I make no question but the Judicious Reader will find it to be so by my present examination of them; and that he doth often times give the sense according to the bare sound of the words, and not according to the true sense of them from the Context; and I conceive that it is a received Maxim, that he that is not a good Text-man, cannot be a sound Divine; but being misled, will be apt to mislead others, which is a great Judgment; for *Moses* doth tell us, in *Deut. 27. 18.* that it is one of the Curses of the Covenant of Grace to make the blind to err out of the way (by a false Interpretation.)

15. In case it be Objected by any, that I have departed from all Writers in my exposition of the kind of death that is threatned in *Gen. 2. 17.* I Answer that it is not so: but I have cited some ancient Writers that concur with my Exposition; and I believe that a good Library will find out more. 2. I have cited some late Writers that do question what kind of death it is that is meant in *Gen. 2. 17.* And, 3. Though my Exposition doth differ from the most late Writers that I have seen, yet when all Circumstances are well considered, it will be found that there is a just cause for it: And then as Mr. *Gataker* saith, It is no hainous matter in some things to depart from all Writers that are known to us, that are gone before us: For (saith he) sure I am that *Junius* and *Tremelius* in translating and expounding some Passages of Scripture, have departed from all known Interpreters that have gone before them; as in that place of *Mal. 2. 16.* [He hateth putting away] this Assertion of Mr. *Gatakers* is true in relation to all former Christian Writers, but not true in relation to the former ancient Hebrew Doctors: For it is observed by Mr. *Broughton*, in his Epistle to the Nobility, in p. 54. that the *Jerusalemi* and *Barbinel*, do check us rightly for *Mal. 2. 16.* [For he hateth Divorcements, the Eternal saith.] Mr. *Bro.* saith, that here the Rabbins Authority is the strongest of all humane, because it is for us, against themselves: and Mr. *Ainsworth* doth shew how it is against their practises, in *Deut. 24. 1.* and in *Nam. 5. 30.*

16. Dr. *Gouge* saith in *Heb. 7. 1.* That the common received Opinion is, that *Sem* the Son of *Noah* was *Melchisedech*; and Mr. *Broughton* our Countreyman (saith he) bringeth 22 Rabbins for this Opinion; and inferreth that it was the common Opinion of the *Jews*: But yet I do also say, that when Mr. *Bro.* doth first assert it, it was counted for no other but a new and strange opinion,

To the Reader.

opinion, though now it is generally received for an approved Truth : And in former times *Epiphanius* did reckon this Opinion among the Heresies which he ascribed to the *Sarmatians* ; and saith *Dr. Gouge*, he laboured to disprove it, by an Argument wherein himself is much mistaken : For he affirmeth, that *Melchisedech* died 20 or 30 years before *Abraham* rescued *Lot* [which is false] for saith *Dr. Gouge*, it appears by the 600 years which *Sem* lived (being duly counted by the Genealogy of *Sem*'s posterity in *Gen.* 11. 10, 11.) it will be found that *Sem* lived 100 year, in *Isaac*'s time.

From these and many such like Considerations, which I might add if need required, it is evident that the said Objection made from Novelty is of no force to condemn such Expositions as are grounded on the true sense of the Context ; and therefore I may say as *Bro.* doth ; It is no fault to differ from all Churches for the good of all Churches : For Churches (saith he) do carry no sway above the Word of God, but the Word of God (rightly expounded) above all Churches.

17. The Apostle saith unto me, and unto all that fear God, as well as unto *Titus*, *Speak thou the things which become sound Doctrine* (*Tit.* 2. 1.) *showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, having no evil thing to say of you*, *Tit.* 2. 7, 8. In this Treatise I have as near as I can, followed the Apostles Directions ; therefore I advise the Reader not to condemn the whole or any part thereof before due trial.

18. My main scope in this Treatise is to vindicate the true sense of the word *Death*, in *Gen.* 2. 17. and of sundry other Scriptures also, from the great Errors that are held forth in *Mr. Norton*'s Answer. But in case any Reader will be pleased to make observations of any Errors they find in this Reply, I shall account it a Christian kindness to advise me of it ; that so I may examine it anew, and amend it as there may be cause ; or if it pleaseth *M. Norton* or any other to print any thing in way of confutation, I shall rejoyce at it, provided it be done to the advantage of the Truth ; yea I shall kiss his lips that giveth a right Answer, *Prov.* 24. 26. *yea my reins shall rejoyce when thy lips speak right things*, *Prov.* 23. 16. For if I know mine own heart, I desire nothing so much as that the Truth may be advanced, though I be villified : But yet I cannot think that any cursory Readers can undertake this Task, it is too laborious for such Readers : therefore if any thing be done to any good purpose, it must come from such only as will take the pains of the mind in a more than ordinary serious manner, to examine things thoroughly from the true sense of the blessed Scriptures : The wise man saith, *The heart of the Righteous will study to answer*, *Prov.* 15. 28. And *Job* makes this Reply to his zealous Confuters, *Ye comfort me in vain, seeing in your Answers there remaineth Falshood, or Transgression*, *Job* 21. 34.

19. Or in case the Reader cannot or will not take the said pains of the mind, then my desire in the next place is, that they will be pleased to embrace what they judge to be sound and good, and to pass by the rest : This Advice was formerly given by *Basil* to the Readers of his time : We must (saith he) be partakers of other mens Sayings wholly after the manner of the Bees ; for they fly not alike to all Flowers, neither where they sit, do they crop them quite away, but snatching so much as shall suffice for their honey-making,

To the Reader.

take their leave of the rest : Even so we, if we be wise (saith he) having got out of others so much as is sound, and agreeable to the Truth, will leap over the rest ; which Rule (saith he) if we keep in alledging the words of the Fathers (or others) we shall not swerve from our (Christian) profession, and the Scripture shall have the Sovereign place, and yet the Doctors of the Church shall lose no part of their due estimation.

These Cautions and Considerations being well observed, will benefit the godly Reader, and I hope also the Church of God ; to the preserving of Amity in Affection, and Unity among them : especially in the substance of the Faith, though they are and ever will be of differing Judgments in some Particulars, as long as we live here ; because as long as we live here, we *know but in part, and prophesie but in part*, 1 Cor. 13. 9, 12. And so I rest,

*From my Study in Wrayshbury,
Feb. 10. 1661.*

*Thy humble Servant
in the Faith of Christ,*

WILLIAM PINCHON.



A Table of Scriptures Expounded or Illustrated, by being joyned with such as are Expounded.

<i>Genesis.</i>			Chap.	Verf.	Pag.
Chap.	Verf.	Pag.			
1	29	47	4	7	221, 238, 264,
2	1, 2	38, 39	6	5	474, 475.
2	7	33, 34, 35	7	22, 23	8, 41
2	9	33, 34, 44, 49, 84	12	3	35
2	16	527	15	6	227, 310, 311
2	17	1, 3, 7, 15, 18, 20, 21,	17	1, 2	126, 214, 243
		24, 34, 54, 55, 63,	17	7	126
		74, 129, 138, 260,	17	8	127, 129
		426.	17	11	143
2	23	297	17	14	33
3	3	103	17	14	28, 33, 183
3	7	85	19	17, 26	119
3	8	39, 288	20	6	105
3	10	68	22	16, 17, 18.	265, 267,
3	13	86			268, 290.
3	15	2, 3, 4, 6, 38, 41, 49,	26	5	132
		56, 63, 65, 66, 77,	26	10, 11	245
		95, 125, 227, 284,	32	1, 2	291
		64, 286, 289, 301,	42	37	274
		383, 400, 414, 445,	43	9	346
		446, 460, 502, 505,	49	10	312
		521, 317, 318, 320,	50	17	473
		321, 323, 324, 325,			
		327, 329, 330, 348.			
3	16	58, 69, 295			
3	16, 17, 18, 19.	70, 128, 292			
3	19	3, 6, 7, 15, 52,			
		54, 58, 59, 60,			
		71, 73, 77, 354.			
3	20	297			
3	22, 24	37, 43, 46, 47			

Chap.	Verf.	Pag.
4	7	221, 238, 264,
6	5	474, 475.
7	22, 23	8, 41
12	3	35
15	6	227, 310, 311
17	1, 2	126, 214, 243
17	7	126
17	8	127, 129
17	11	143
17	14	33
19	17, 26	28, 33, 183
20	6	119
22	16, 17, 18.	105
26	5	265, 267,
26	10, 11	268, 290.
32	1, 2	132
42	37	245
43	9	291
49	10	274
50	17	346
		312
		473

<i>Exodum.</i>		
Chap.	Verf.	Pag.
2	2	36
2	24	126
3	15	227
12	5	334
15	13, 16	334
15	26	486
Z Z 2		Chap.

THE TABLE.

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
16	4,28	132	4	27,31,35	136,140
17	12	214	6	2,6,7	475
17	8,14,16	345	6	26	433
19	6	136	7	38	122
19	7,8	180,206,207	8	15	454
19	10,14	450,455	10	13,14,17	434,451
20	2	126	10	17	472
20	5,6,7	108,131,240,458	10	18	471
20	7	346	11	25,40	138,450
20	19	104,207	11	44,45	135,136,457
21	6	394	12	2,4	137
21	14	272	12	7,8	451
21	19,28	458	13	18	485
21	30	330	14	1, to 20, & 10, 49, 52, 53.	441
22	31	135	14	3, 48, 49	485
24	4,5	206,207	15	13,14,15	485
24	6,7,8	207	15	18,19	137
24	8,12,16	127,151,132, 134,146.	15	28,29,30	456,469
28	36	471	15	31	136
28	38	433,471	16	16,18,19	428,434,528
28	41	399	16	30	451
28	43	471	17	11,14	33,378,448
29	19,20	504	18	4,5	222,245,247,253
29	33	433,462	19	2	135,143,457,458
29	36,37	428,433,438, 451,467.	19	19	121
30	10	378,429,434, 436,466,468.	20	7	455,121
30	12	330	20	9	346
30	15,16	379,446,466	20	8,22	223
32	12,14	496	20	8,25,26,27	135
34	4,5,6,7	208,345,458, 474,475.	23	27	429
34	9	442,443	26	3,12	224,235
34	27,28	132	26	15	187,234,525
36	10	433	26	25	129,257,525
			26	44,45	227
			26	46	132
			27	34	129

Numbers.

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
1	3	431	4	7	390
1	4	428	4	23	494
1	9	432	5	8	466
4	3	469	6	1,3,9,10,11	120,135,454
			8	6,8	452

Chap.

THE TABLE.

Chap.	Verf.	Pag.
10	10	488
11	12	147
11	33	105
14	18,19	345,444,474,475
14	3,20,21	442,496
14	31	264
15	25	444
15	38,39,40	135
16	46	379
16	10,40,46,47	355
19	6,18	468
19	9,12,13	451,468
19	18,19	469
21	8,9	486
23	21	136,493
25	17	293
28	9	520
29	11	466
30	8,12	443,445
35	31	272,330,346
35	32	272,330
35	33	467

Chap.	Verf.	Pag.
24	16	28
25	1	152
25	19	293
26	14,16,17	228
27	15,26,27	205,216
27	10,26	228
27	18	264
28	58,59	418
28	45	226
29	1	126,188,189
29	10,11,13,19,20	256
29	13	180
30	3	489
30	6	237
30	6,11,12,13,14	127,137,143
30	16	527,528
30	19,20	216,225
30	43	433
32	4	457
33	16	379
33	19	438,528

Deuteronomy.

Chap.	Verf.	Pag.
4	1,5	225
4	13,14	527
5	1,2,3	209,225
5	15	222,527
5	27,28,33	180,209
6	4,5,6	241
7	12	126,227
7	23	117
10	12,13	126
10	16	137
11	10,22	213
11	29	205
11	32	227
12	1,18,32	228
14	21	135
15	17	394
19	10	272
21	23	399,311
24	4	346,467

Joshuah.

Chap.	Verf.	Pag.
2	13	119
6	2,18,19,24	27,279
7	11,12	27
8	2,29	279
8	30,34	205,257
15	16,17	316
22	5	224
23	6,8	229
24	14	435

Judges.

Chap.	Verf.	Pag.
5	18	313
6	12,13,14,15,16	116
7	6,7	116
9	17	316
11	9,10	317
13		120
Z Z 3		1 Samuel

THE TABLE.

1 Samuel.		
Chap.	Verf.	Pag.
2	25	3
3	14	3,468
17	26	316
18	25,27	316
21	5	136,455
25	28	473
30	25	529

2 Samuel.		
Chap.	Verf.	Pag.
5	24,25	119
7	13	412
11	4	455
19	19	490
24	23	431

1 Kings.		
Chap.	Verf.	Pag.
1	21	344
2	3,4	338,527,528
2	31	272
8	58	235
9	8	117
11	11	525
11	34,38	233,237
13	9,24	117
13	15,&c.	97
13	18	90
17	9	117
20	28,42	117,279

2 Kings.		
Chap.	Verf.	Pag.
2	10,12	119
3	16	118
4	3	118
5	10	118

Chap.	Verf.	Pag.
12	16	446
17	13	208,239
17	37	213,233

1 Chronicles.		
Chap.	Verf.	Pag.
6	49	355,429
9	6	317
21	17	497
23	28	454
29	18	232
30	19	451

2 Chronicles.		
Chap.	Verf.	Pag.
6	14	290
6	29,30	443,486
29	24	355,378,438,451,465,466.
30	20	443

Ezra.		
Chap.	Verf.	Pag.
2	64	493

Nehemiah.		
Chap.	Verf.	Pag.
1	5	290
1	7,8,9	208,229
8	38	210
9	14	222
9	29	208,229
10	29	256
10	32,33	446

Job.		
Chap.	Verf.	Pag.
1	5	434
4	17	143,457

THE TABLE.

Chap.	Verf.	Pag.	Pfal.	Verf.	Pag.
7	21	474	78	1,5	234
9	23	505	78	7	208
15	5	346	78	80,31	105
21	9	505	78	38	429,494
22	22,23	132	79	8	346
32	23,24	486	79	9	428
42	8	476	86	2	435
			86	5	443
			89	31	398
			90	13	496
			91	11	291
			92	16	457
			99	8	475
			103	3	443,486
			103	17,18	217,233
			105	8	526
			110	3	297
			110	4	254,495
			111	9	526
			111	10	235
			119	1	457
			119	18	236
			119	68,124,135	233
			119	122	267
			119	160	454
			130	3,4	443,491,492
			139	21	294

Psalms.

Pfal.	Verf.	Pag.
2	7	286
2	8	297
2	12	104
4	5	438,528
5	11	345
11	5	505
18	24	457
19	7	236
19	12	96
19	13	457
22	17	309
24	10	38
25	11	442
25	18	474
32	1,2	437,474,490
32	5	474
37	27	253
40	6	394
45	13	289
47	3	485
49	7,8	445
50	5	136
50	5,6,7	221
51	1	493
51	2	450
51	5	30,31,499
51	7	228,451,453,467
51	8	488
51	9	493
51	19	431,438,528
63	4	428
69	26	500
69	28	504
72	17	313

Proverbs.

Chap.	Verf.	Pag.
2	21	435,457
6	29	105
6	35	330
8	23	385
10	29	435
11	15	266
13	1	504
16	6	485
22	11	455
22	26	266
23	23	333
28	13	459
Z Z 4		Canticles

T H E T A B L E.

Canticles.

Chap.	Verf.	Pag.
4	7	460

Essay.

Chap.	Verf.	Pag.
I	9,10,11,12,13,14,15,16.	221, 225,450,453.
I	18	453
I	19,20	264
2	3	418
4	3,4	434
6	7	433,434,435
6	10	443
7	14	306
9	4	317
10	27	400
11	10,12	314
27	9	434
30	26	488
41	25	493
42	I	393
43	24,25	494
44	22	447
45	25	435
50	4,5	394,484,504
52	14	520
53	4	502
53	5	320,499,505,506
53	7	285
53	8	300,306,413,520
53	10	297,378,466
53	11	321,393,483
53	12	269,307,322, 471,472,473.
54	9	494
54	10	525
55	7	128
57	15,18	488
60	21	435
61	1,2	390,391,449
62	12	435
66	23	418

Jeremy.

Chap.	Verf.	Pag.
I	5	385
7	22,23	132
9	25,26	239,258
11	3,4,8	257
11	19	413
18	8	346,496
24	22,23	394
31	32	148,186
31	33	425
31	34	430,442,494
33	8	435,444,454,462,493
50	20	493

Ezekiel.

Chap.	Verf.	Pag.
11	19,20	229,290,529
18	19,20,21,22,31.	230,491
20	11,19,20,21	230,529
20	13,18,20	313
21	26,27	230
30	15,16,19	9
33	8	231,496
33	11,12,19	230
33	15	491
33	16	454
36	25	217,290
36	27	425
36	26,27,28	454
37	23	232
37	24	468
43	21	468
44	27	449
46	17	

Daniel.

Chap.	Verf.	Pag.
I	8	135
7	8,20,24	312
8	10,11,13	38
8	14	143,191,455,457,528

Chap.

THE TABLE.

Chap.	Verf.	Pag.
9	4	240,290
9	22,23,24	299,369, to 408
9	25	409, to 412
9	26	208,300,306, 413, to 418.
9	27	419, to 424, & 463

Hofed.

Chap.	Verf.	Pag.
14	2	488

Joel.

Chap.	Verf.	Pag.
2	12,13	497
3	21	447,458

Amos.

Chap.	Verf.	Pag.
6	11	457
7	1,2,3,6	496
18	14	470

Jonah.

Chap.	Verf.	Pag.
3	9,10	497
4	2	497

Nahum.

Chap.	Verf.	Pag.
1	3	458

Zachary.

Chap.	Verf.	Pag.
3	3,4	469

Chap.	Verf.	Pag.
3	8	393
3	9	393
7	10	491
9	9	412
10	11	212
12	6	418
12	10	309
13	1	468,469,142
13	7	504
14	10	418

Malachy.

Chap.	Verf.	Pag.
3	3	440,475
4	4	124

Matthew.

Chap.	Verf.	Pag.
1	23	305
3	7	300
5	17,18,19,20	163,242
8	22	56
10	34,35	294,299
12	21	297
12	37	152
13	19,39	292
16	18	512
16	23	292
19	16,17,21	239,253
20	13,14	80
20	27,28	395
20	28	329,394,445,446
21	32	65
22	35	240
22	40	106
23	33	300
23	38,39	500
25	46	17
26	18	220
26	28	420,431,463
26	36	505
26	39,42	460

Chap.

THE TABLE.

Chap.	Verf.	Pag.
26	66	347
26	67,68	318
27	29	318

Mark.

Chap.	Verf.	Pag.
2	27,28	121,144
3	29	347
4	12	485
5	13,14	292
14	61	286
14	64	347
15	37	284
16	15,16	53,73

Luke.

Chap.	Verf.	Pag.
1	6	135,529
1	31, to 35	301
1	70, 71, 72, 74	290, 325
3	23	390, 420
3	38	51
4	18, 19	449, 485
4	34	390
9	31, 35, 41	399
10	25, 28	240, 253
12	49	294
12	51	299
12	56	406
15	21, 22, 32	487
15	32	56
17	10	81
17	19	485
18	13, 14	429, 448
18	31	384
19	41, 42	406
22	19	244
22	31	400
22	36	294
23	46	286
24	19	334
24	44	131

John.

Chap.	Verf.	Pag.
1	14	166, 220
1	18	288
1	29	474
1	32, 37	411, 414
3	8	306
3	14, 15	120, 314
3	16	240, 324
3	14, 15, 16	485, 520
3	18, 36	73, 257
4	25	411, 414
5	24	257
5	25	56
5	22, 27, 28	77
5	30	462
6	27, 29	241, 242
6	38	462
6	51	325
6	51, 52, 53, 54	6, 194, 242, 423, 431, 512.
7	8	405
7	19	519
7	23	489
8	5	9
8	20	405
8	28	324, 520, 521
8	31, 32, 36	212, 463, 512
8	44	300
8	56	299
9	7	119
10	11, 15	266, 321, 394
10	16	402, 483
10	17, 18	260, 397, 500
10	34, 35	525
10	35	15
10	36	385
11	48	424
11	55	136
12	19	386, 401
12	21, 22, 27, 28	405
12	32	314
12	39, 40	288
13	10	489
14	6	166

Chap.

THE TABLE.

Chap.	Verf.	Pag.
14	15	240
14	21	241
14	30	101, 414
15	5	235
15	25	525
16	9	73
16	10	149, 440
16	33	101
17	19	463
18	11	400
18	34, 36, 37	412, 309, 313
19	11	324
19	28, 29, 30	383

Acts.

Chap.	Verf.	Pag.
2	23, 24	308, 324
2	27	350
2	29, 40, 41	127
3	13, 26	394
3	14	402
3	18	414
3	23	308
3	25, 26	227, 290, bis.
5	31	311
10	14	135
10	28	137, 142
10	35	218, 233
10	37, 38	390
10	43	127, 241
11	16	57
11	3, 18	137
13	23, 24	390
13	33	391
13	30, 34, 35	391
13	38, 39	144, 158, 159,
		214, 447, 448,
		477, 515.
14	22	212
15	1	127, 144, 146,
		200, 220, 237.
15	9	237, 240, 455, 456, 147
16	34	488
21	20	200
20	21	452

Chap.	Verf.	Pag.
21	24	454
22	12	200
22	16	450
24	14	131
26	18	441, 462

Romans.

Chap.	Verf.	Pag.
1	5	218, 257
1	6, 7	436, 462
1	16	293
1	32	529
2	13	242, 243, 251, 253
2	25, 26	132, 217, 234
2	27, 28	518
2	28, 29	237
3	3	198
3	10, to 18	525
3	20	132, 304, 518, 525
3	21, 22	463, 525
3	24, 25	319, 443, 447,
		448, 151, 153.
3	27	132, 157, 234
3	31	23, 243, 525
4	1, 2, 3	127, 516, 518
4	3, 5, 9, 11, 13, 21, 22.	476, 481
4	6, 8	150, 151, 476,
		477, 490, 492.
4	7	474, 478
4	11, 13	143, 217, 234,
		237, 298.
4	14	243
4	15	843
4	25	169, 323, 324
5	1, 2	198, 219, 379, 525
5	3, 4	285
5	6, 7, 8	268, 279, 335, 405
5	10	525
5	9, 10, 11.	379, 456, 460, 578
5	12	59, 74, 85, 321
5	13	96
5	14	328
5	15	56
5	16	77
Z Z 5		Chap.

THE TABLE.

Chap.	Verf.	Pag.
5	15, 17, 18	96, 430
5	16, 18	508
5	18, 19	6, 339, 440, 483, 305, 149, 153.
5	20	95, 194
5	21	5
6	7	457, 513
6	9	308, 330
6	13	56, 57
6	23	5
6	24	57
7	1, 4, 6, 7, 8, 9	177
7	4, 6	518
7	14	266
7	17, 20	3, 8, 58, 71
7	23, 24, 25	11, 57, 425, 509
8	1	11, 508
8	2	178, 194, 510
8	3	141, 147, 335, 377, 408, 439, 486, 516, 517.
8	4 — 208	234, 439, 522
8	7, 8	530, 531
8	8	518
8	10	7
8	19, 20, 21	70
8	29, 30	46
8	32	334, 520, 521
9	8	518
9	31, 32	203, 218, 147
10	3, 4, 5, 6, 7, 8, 9, 10	218
10	4	165, 166, 214, 217, 243, 244, 439, 465, 523, 525.
10	5	245, 253
10	6	127, 248
10	8, 9, 10	439
10	9	517
10	17	294
11	1	436
11	15	57
11	17	258
11	20, 22	211
14	14	100

1 Corinthians.

Chap.	Verf.	Pag.
1	18, 24	293
1	30	149, 440, 467
6	11	436, 462
6	20	271, 447
7	1	105
7	14	137
7	19	237
7	23	271
10	3, 4	512
11	27, 29	347
13	1	224
15	12, 21, 22, 52	77
15	24, 25, 27	41
15	44, 10 49	45, 48, 157, 167, 195.
15	50, 52, 54	72
15	47	13, 45, 48
15	56	15
16	13	295

2 Corinthians.

Chap.	Verf.	Pag.
3	6, 14	37, 185, 511
3	6, 7	159, 193, 194
3	8, 9	194, 238
3	10	195
3	11, 12	195
3	13	195, 214, 236, 248, 377, 408, 511.
3	13, 14, 15	202
3	16, 17, 18, 19	193, 195, 236, 511.
4	7	71
5	7	112
5	14, 15	56
5	18, 19, 21	379
5	19	379, 477, 490
5	21	159, 222, 343, 402, 463, 466, 66.
6	7	298
6	16, 17, 18	235

Chap.

THE TABLE.

Chap.	Verf.	Pag.
7	1	235
10	4	294
10	5	218
11	3	86

Galatians.

Chap.	Verf.	Pag.
1	4	325,400,446,460
2	3,5	200
2	16,19	203,240,518
2	20	326
2	21	159
3	1	314
3	8	310,311
3	9,10	74,196,240,250
3	11	304
3	12	144,192,217,232
3	9,10,11,12	218
3	13,14	280,311,333,520
3	17	132
3	17,19,21,24	178,290
3	18	127
3	16,26	223,303,310,311
3	21	160,161
3	24	135,140,224,
4	2, 178, 179	452, 454.
4	3	401
4	4	167,305,405
4	3,10	142
4	9,10,11	200,238
4	21	325
4	23	518
4	24	91,146,147, bis, 184
4	28,29	511
4	29	518
4	30	258
5	1	195
5	4	161,238
5	6	240,253
5	16	237
5	18	518
6	12	518

Ephesians.

Chap.	Verf.	Pag.
1	3	194
1	7	447
1	10	405
1	11	68
2	1	36,86
2	3	76
2	6	38
2	8,9	203
2	14	379,467
2	15,16	201,290,408,
		438,505.
4	8	336
4	18	56
4	24	112,121,122,157
5	2	422,326
5	14	56
5	22	457
5	25,26,27	326,460
6	10,11	295,298

Philippians.

Chap.	Verf.	Pag.
2	7	395
2	8	141,149,153,
		325,352,384.
2	7,8,9,10	323,395
3	3	237,518
3	5,6,7,8,9	201,517

Colossians.

Chap.	Verf.	Pag.
1	20	110,379
1	21,22,23	212,379,505
2	7,8	204,238
2	10	110
2	13	56
2	14	377,408,422,522
2	15	286,308
2	17	142,522
Z z 6		Chap.

THE TABLE.

Chap.	Verf.	Pag.
2	16, 17, 18, 19, 20	201
2	18	530

1 Thessalonians.

Chap.	Verf.	Pag.
2	16	208

2 Thessalonians.

Chap.	Verf.	Pag.
1	8	257

1 Timothy.

Chap.	Verf.	Pag.
1	5	224, 240, 241
1	18	298
2	6	331, 332, 445
2	14, 15	69, 85, 87
3	14	292
6	12	295, 298
6	13	412

2 Timothy.

Chap.	Verf.	Pag.
2	3, 4, 5	295, 298
2	15	296
3	14, 15	212
4	16	243

Titus.

Chap.	Verf.	Pag.
2	14	166, 326, 447
3	8	450

Hebrews.

Chap.	Verf.	Pag.
1	3	430, 434, 459
1	5	391
1	14	89, 291
2	2	404
2	5	381
2	9	327
2	10	38, 398, 400
2	11	296, 327
2	14	306, 318, 325, 328
2	15	60
2	16	110
2	17	379, 429, 430
2	18	329
3	12	256
4	3, 9, 10	222
4	12	294
4	15	500
5	5, 6	390, 397
5	7, 8	500, 504
5	7, 8, 9, 10	395, 398, 399, 400
5	8, 9	329, 467, 504, 521
6	12	526
6	14	267
6	17, 18	231, 265, 268
7	11	146
7	14	312
7	16	142
7	18	517
7	19	516, 517
7	22	21, 259, 264
7	26	149
7	28	400, 444, 433, 521
8	2	220, 395
8	3	220, 395
8	5	140
8	6, 7	146, 207
8	8	212
8	9	212, 213, 234
8	12	423, 426, 430, 442, 492.
9	1	201
9	8	450
9	9	142, 144, 515

Chap.

THE TABLE.

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
9	1,10	200,515,141, bis,152.	13	20	322,419
9	11,12	220,322,395			
9	12,15	447	<i>James.</i>		
9	13	382,429,433,451, 452,456,464,468, 469,515,136,140, 141,143,147,156.	Chap.	Verf.	Pag.
9	14	52,141,147,156, 244,354,355,356, 397,440,468,487, 515.	1	13,14	110
9	15,16,17	22, 23, 24, 332,419,515.	2	21,22	243
9	18,19	127			
9	19	207,468,526	<i>I Peter.</i>		
9	19,20	131	Chap.	Verf.	Pag.
9	22,23,26	458,140	1	2	468
9	26	377,381,407,522	1	2,23	344
9	27	3,71,73,78,79	1	5	223
9	28	472,bis	1	9	112
10	1,2	377,459	1	14,15,16	135
10	3	408,422	1	18,19	201,330,331, 332,445,447.
10	4,11	144,244,447,515	1	19,20	271
10	5	222,394,422	2	22	285
10	7	400	2	24	471,473,506
10	9,10	378,400,409,462	3	6	298
10	14	422	3	22	110
10	17	492	4	6	56
10	17,20,22	148			
10	20	66,207	<i>2 Peter.</i>		
10	21	214	Chap.	Verf.	Pag.
10	22,23	458,468	1	10,11	404
10	26,27	78	3	7	70
10	29	463			
10	38,39	212,257	<i>I John.</i>		
11	4	221,238,431	Chap.	Verf.	Pag.
11	6	216,218,224,468	1	7	173,452,459
11	19	243	1	9	380,430,452, 459,466.
11	28	240	2	1,2	228,377,443
11	33	234	2	19,24	212
12	1,2,3,4	320	3	5	474
12	24	269,286,355,468	3	12	221
12	27,28	209,383,422			
13	6	268	<i>Chap.</i>		
13	11,12	269,520			

THE TABLE.

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
3	14	56	1	10	335
3	23	242	2	17	512
4	10	379	3	1	57
5	12	57,73	3	21	336
			12	1,17	298
			14	1,5	460
			16	2	486
			20	6	56
			20	14	347
			20	15	18
			22	14	151,244
			21	2,10	373

Revelations.

Chap.	Verf.	Pag.
I	7	309
I	16	294

FINIS.

Authors cited.

- A** *Astin*, p. 16. ter. 17, 28, 29, 48, 50, 60, 61, ter. 75, 85, 86, 87, bis. 103, 127, 237, 262, 272, 276, 282, 285, 288, 306, 309, 325, 329, 337, 341, 350 bis. 351 bis. 353 ter. 398, 437 ter. 461, 512, 520.
- Ambrose*, p. 15, 64, 74, 87, 101, 243, 285, 292, 335, 390, 397, 398, 516.
- Annot.* p. 3, 17, 19, 63, 183, 188, 193, 249, 279, 303, 316, 318, 322, 370, 385, 386, 395, 417, 435, 475, 483, 494, 499, 502, 515.
- Auspurge Confession*, p. 481.
- B. B. Alley*, p. 50, 60, 100, 152, 166, 171, 201, 389, 305.
- D. Ames*, p. 47, 62, 86, 97, 276, 388.
- Arch. B. B. Alfricus*, p. 349.
- M. Ainsworth*, p. 3, 7, 14 ter. 20, 30, 55, 64, 66 bis. 67, 69, 71, 76, 86, 104, 137, 138 bis. 139 bis. 140, 143, 144, 146, 155, 171, 177, 183, 184, 185, 186, 187, 188, 190, 191, 202, 206, 208, 211 bis. 214, 215, 216, 221, 224, 226, 234, 236, 240, 241, 256, 266, 268, 272, 273, 289, 293, 296, 298, 303, 304, 307, 309, 313, 330, 345, 346, 350, 355, 369, 372 bis. 375, 377, 381, 383, 390, 400 ter. 402, 409, 411, 412, 413, 415, 416, 422, 428, 429, 430, 431, 432, 439, 441 ter. 442, 444, 448, 451, 455, 457, 457, 469, 470, 472, 474, 475, 485, 493, 497, 503, 523, 525, 526 ter. 528.
- Aquinas*, p. 328, 329, 337.
- B.**
- Bernard*, p. 282, 283, 355 bis. 426.
- Beda*, p. 63, 102.
- Bibliander*, p. 244.
- B. B. Bilson*, p. 31, 59 ter. 153, 274, 276, 501.
- Beza*, p. 11.
- Broughton*, p. 11, 49, 52, bis. 55, 63, 66, 86, 89, 143, 202 bis. 212, 247, 305 bis. 309, 313, 369, 398, 370, 373, 374, 377, 380, 381, 384, 394, 396, 402, 404, 406, 407, 409 bis. 410, 311, 414, 415, 417, 418 bis. 420, 421 bis. 423, 424 ter. 447, 449, 457, 470, 524, 526, 527.
- Bullenger*, p. 240, 261, 303 bis. 353, 448, 508.
- Bucer*, p. 353.
- Berbaldu*, p. 410 bis. 313.

Dr.

Authors cited.

- Dr. Barnes the Martyr*, p. 209.
 243. 461. 530.
Bradshaw, p. 168. 171.
Bucanus, p. 34. 35.
Mr. Ball, p. 48. 65. 68 ter. 261
 419,
Mr. Baxter, p. 31. 33. 39 bis. 40.
 ter. 41. 49. 62 bis. 69. 75. 77.
 sape. 78. 82. 93. 129. 134. 170.
 179. 259. 261. 262. 264. 269.
 279. 282. 331. 382. 432. 472.
 479. 480.
Mr. Burges, p. 47. 51. 63. 109.
 110. 111 bis. 112. 113. 171.
 206. 401. 464. 503.
Mr. Bolton, p. 45. 223.
Mr. Burroughs, p. 49. 313.
Mr. Blake, p. 112.
Mr. Bridg, p. 279.
Bithner, p. 31.
 C.
Chrysostom, p. 154. 248. 288.
 351.
Cyril, p. 8. 506.
Cyprian, p. 280.
Chalde Paraphrase, p. 186. 346.
 394. 415. 525. 147.
Calvin, p. 30. 35. 59. 102. 159.
 168. 178. 188. 216. 303. 378.
 441. 459. 460. 476. 477.
Camero, p. 44. 189. 202. 516.
Cassiodorus, p. 285.
Causanus, p. 255.
Chamier, p. 81.
Chausser, p. 100.
Nr. Clendon, p. 80. 91. 94. 98.
 480. 594.
Mr. Capel, p. 62.
Carile, p. 34. 386. 500.
Chibal, p. 456.
 D.
Damasen, p. 102.
B.B. Davenant, p. 255.
Daneus, p. 20.
 E.
E.brew Doctors, p. 14. 28. 36. 49
 54. 55. 66. 72. 139. 140. 142.
 143. 144. 155. 191. 202. 214.
 269. 293. 304. 305. 313. 345.
 355. 380. 381. 384. 401. 402.
 ter. 421. 431. 449. 466. 472.
 485. 501. 525. 526.
Epiphanius, p. 373.
Eucherius, p. 19.
Erasmus, p. 26.
Mr. Estwicke, p. 288. 264.
 F.
Fulgentius, p. 506.
French Confession, p. 480.
French Academy, p. 30. 34. 285.
Jo. Frith the Martyr, p. 302.
Mr. Fox, p. 380.
D. Field, p. 464.
Mr. Jo. Forbes, p. 151. 152. 282.
 337. 388. 481.
 G.
Gregory, p. 19. 102. 282. 354.
Gualter, p. 102.
M. Gataker, p. 82. 83. 95. 154.
 160. 167. 169. 170. 172. 254.
 281. 345. 391. 481. 480. 520.
 317.
D. Gouge, p. 50. 52. 141. 233.
 249 bis. 265. 267. 268. 381.
 429. 430. 439. 448. 459. 462.
 501. 509. 515. 516. 517 bis.
 527 ter.
Grotius, p. 45. 263. 273. 274. 275
 276

Authors cited.

- 276.277.279.482.
M. Fo. Goodwin, p. 283. 508.
 170.174.
M. Tho. Goodwin, p. 101.508.
M. Greenhil, p.432.
Gibbons, p. 63.306.
M. Grayle, p. 81.
 H.
Hylary, p. 506.
Haymo, p.1.56.
D. Hammond, p. 201.322.399.
 448.455.411.
B.B. Hall, p. 388.
M. Hotchkis, p. 2.50. 347.432.
M. Ed. Holyoke, p.106.128.255
 371.411.517.
 I.
Irenaeus, p. 112.
Justin Martyr, p. 288.
Jerom, p. 63 ter. 338.
D. Jackson, p.97.255.268.288.
 340.386.464.
B.B. Jewel, p.437.
M. Jeanes, p.110.
M. Jesop p.225. K.
Kircherus, p. 69.370.374.375.
 438.469.471. 501.
 L.
Luther, p. 81.90.160.161.163
 166.216.241.250. 254.258.
 280.303.436.487. 491.492.
 ter. 513. 530.
D. Lightfoot, p. 138. 388.
M. Lawson, p. 25. 41. to p. 44,
 128.150.154.170. 255.261.
 319.388.478.
 M.
P. Martyr, p. 2.8.13.15 ter.16
 17 bis.26.27.28.29.30.64.74
 86.89.97.98.99 bis.102.155.
 bis. 218. 235. 247. 261. 262.
 271.276.284. 286. 288.289.
 298.317.318.321. 323. 335.
 337 bis. 341. 342. 350. 351.
 353.358, 373.378.416. 432.
 436.441.447. 456.461, 462.
 483.491.505.509.520.
Maymony, p. 135.143.202.215
 272.342.355.
P. Du Moulin, p. 35.73.94.
Munster, p. 378.
Musculus, p. 388.
Marloret, p.483.
 P.
Pareus, p.83.160.261.302.
Dn Plessis, p.55.90.144. 421,
Philo, p. 19.
Perkins, p. 8.99.
D. Preston, p. 75.
 R.
D. Reynolds, p. 269.274. 432.
 479.
M. Rutherford, p. 40.45 bis. 46.
 ter. 67.68,69,80.125 bis,131.
 157.188.261.266.302.304.
D. Rivet, p. 63.
Rolloc, p. 513.
 S.
Seventy Interpreters, p. 96. 267,
 272,293,323,330 ter, 345 bis
 346,394,413,315, 428, 432.
 433 ter, 434 ter, 435 ter. 442
 ter,443 ter,444.446,447.449
 451,452, 454, 455, 457 bis,
 462,465,467,468, 469,470,
 475,486,491,496,497, 500,
 501,505,525,528,
Symachus p.63 bis,65,306.
 D. Sibbs,

Authors cited.

- D. Sibbs*, p. 51.
M. Shepherd, p. 110, 113, 159.
M. Jo. Smith of Clavering, p. 50.
Socius, p. 130, 148, 287, 329.
Confes. of Saxony, p. 440.
Theodotian p. 330.
Theophilus p. 288.
Theophylact p. 101.
Terullian p. 384, 392.
Tyndal p. 155, 227, 247, 302, 434, 441, 467, 475, 516.
D. Twisse p. 263, 441, 448.
Tremelius p. 395, 430, 434, 451, 465, 467, 528.
M. Taylor p. 354.
M. Trap p. 59, 63, 385, 387, 388.
Traheron, p. 155, 430.
V.
B.B. Usher p. 16, 17, 283, 287.
Vines p. 63, 306, 309.
Ulpian p. 338.
W.
D. Willet p. 11, 18, 19, 50, 56, 64, 97, 175, 278, 344, 386, 407, 415, 416, 421, 539, 531.
M. Wotton p. 45 bis, 52, 68, 80, 94, 163, 174, 215, 203, 225, 248, 252, 263, 284, 319, 463, 476, 477, 479.
M. Woodbridge p. 6, 25, 31, 41, 47 bis, 72, 74, 112 bis, 147, 148, 154, 168, 171 bis, 189, 203, 209, 215, 216, 218, 224, 260, 261, 264, 282, 297, 331, 343, 431, 441, 456, 461, 478, 479 bis, 481, 482, 508.
M. Warren p. 94, 215, 296 bis, 319, 327, 394, 463.
M. Wilson p. 1, 49, 64, 269, 505, 516.
D. Wilson p. 242, 253.
M. Walker p. 35, 46, 47, 92, 112, 113, 121, 122, 130, 157.
M. Weames p. 18, 33, 35, 47, 48, 61, 87, 108, 350.
M. Watson p. 49.
Z.
Zauchy p. 121, 122.
Zalencus p. 274.
Zuinglius p. 352.

CHAP.

C H A P. I.

Proving, 1. That the kinde of Death that was threatned in the Covenant of Nature in Gen. 2.17. must be understood of no other kinde of Death, but of a double kinde of Spiritual Death in this world onely.

2. That the Covenant of Nature was totally extinguished, as soon as Adam had transgressed it, by his first tasting of the forbidden Fruit.

1. After Norton doth expound the Death threatned in Gen. 2.

17. of three several kinds of Death, in pag. 21.22. his threefold exposition I finde to be exceeding erroneous: For,

1. It is a received maxim in Divinity; that one and the same word, in one and the same Text, is not capable of any more proper sences, but of one onely: though the same

word in other Scriptures may have several other differing proper sences. Mr. *Wilson* in his Theological Rules, for the right understanding of the Scripture, saith in his 41. and 131. Rules, that every Scripture hath but one certain and fit meaning, which by all means is to be searched after, and rested in. 2. Saith he, all interpretations must be fit as well as true; for one place of Scripture can have but one fit and proper interpretation, which is very hard sometimes to hit upon.

This precious rule of a right exposition Mr. *Norton* doth approve, (though yet he doth also transgress it, in his exposition of the word Death in Gen. 2.17.)

1. He doth approve it, and doth also make use of it to confute a short passage in my Dialogue, because I do therein give two several sences of the word Death in Ebr. 5.7. First, that Christ doth there pray to be delivered from his natural fear of death; and this exposition I believe is sound and good, and accordeth to the true meaning of the word Death in that Text: and this exposition I did chiefly insist upon: but yet 2. I said also, that Christ did there pray to be delivered from the dominion of death by his Resurrection: and this exposition is also given by *Haymo* in Ebr. 5.7. and it is sound Doctrine in it self, and it is no more but three lines that I speak of it: and yet by the said rule of a sound exposition, (cited there by Mr. *Norton*) I do freely confess, that both my expositions of the word Death in that Text, cannot be there meant: and therefore my last exposition must be removed from Ebr. 5.7. and placed in Acts 2.24, 27. where it is most fit and suitable.

Reply 1.

One and the same word in one and the same Text, can have no more but one proper sence in that place.

But O that Mr. Norton had been so happy as to have kept close to this approved rule in his exposition of the word Death in Gen. 2. 17. but alas he hath most inconsiderately transgressed it: for in his Book of Christs Sufferings he hath in pag. 21. expounded it of three several sorts of Death, in three differing proper senses. 1. Of a bodily Death. 2. Of a spiritual Death in sin, and 3. Of an eternal Death in Hell.

But in case the said received maxim be a sound rule of a right exposition, (as I believe it is) then his said three distinct sorts and kindes of Death cannot be comprehended under the word Death in Gen. 2. 17. seeing they differ from each other, not onely in degree (as many unlimited words may do in the same Text) but in kinde, because they do arise from two several threatnings, from two several and opposite covenants: for 1. the Death threatned in Gen. 2. 17. doth arise from the Covenant of nature onely; and it is no other but a double kind of Spiritual Death, as I have opened the matter more at large in Sect. 2. and 3. But the Death of the body, and the eternal Death of the soul and body in Hell, do arise from the threatning of the Covenant of Grace onely: namely, after it was first declared in Gen. 3. 15. then a bodily Death was first threatned in vers. 19. to all the fallen Sons of Adam, as a punishment for Original sin: and then an eternal Death in Hell doth follow to all that live and die without faith in the seed of the Woman for their redemption.

The death threatned in the Covenant of nature must not be expounded in any larger sense, then is intended by that Covenant.

2. Mr. Norton's said exposition of three distinct sorts of Death in Gen. 2. 17. is also contrary to another precious rule of a sound exposition, which Mr. Hotch-
his doth give in his Exercitation, pag. 21. we must (saith he) beware that we do not in our conceptions about Scripture (words and) phrases *supra-sentire*, not understand more in them then what is fit, or in reason is possible to be understood. We must be careful (saith he) not to fence them above their scope and intendment: for when they are over fenced, they are no part of Scripture, but of his erroneous conceptions that doth over-sense them: and therefore I adde that seeing the Death threatned in Gen. 2. 17. is confined to the Covenant of nature onely, it ought not to be expounded in any larger sense then is intended by that Covenant.

2. P. Martyr doth also give this very same rule of a right exposition in his Com. pl. p. 108. namely, that sentences of Scripture must not be more largely understood, then the place it self wherein they are written may bear: for otherwise (saith he) we may be soon led into error. This precious rule of a right exposition is the more strictly to be urged and observed, because it is too too commonly transgressed by many Interpreters, who do labour to graspe in as many senses as they can, into the same word of the same Text, to the utter confounding of the true sense of that place; and therefore the said rule doth advise the prudent Expofitor, to beware that he doth not expound the word Death in Gen. 2. 17. in any larger sense then is intended by the threatning of the Covenant of nature; especially seeing I have shewed in Sect. 4. and elsewhere, that that Covenant reacheth no further in its promise and threatning, then either to a happy natural life, or to a miserable kinde of a double spiritual death in this world onely, without any bodily death: and from thence it follows, that the said threatning of the Covenant of nature, cannot comprehend under it neither a bodily death, nor yet an eternal death in Hell: and therefore those two

sorts of death were not threatned, until after the Covenant of grace and reconciliation was first declared in *Gen. 3.15.* but then as soon as *Adam* was converted to the faith by that declaration. A bodily death was first threatned in *vers. 19.* as the proper punishment of the second sort of *Adams* sin, now commonly called Original sin in *Rom. 5.12.* or Inhabiting sin, *Rom. 7.17.20.* And then 2. When God did first threaten a bodily death in *Gen. 3.19.* he did together with it appoint a particular day of Judgement to follow it, to each departed soul (in relation to the new Covenant of reconciliation) as the Apostle doth assure us in *Ebr. 9.27.* He there tells us, that it is appointed unto men once to die, and after that the Judgement (*i. e.*) unto such as die in the faith of their redemption, by the promised seed of the Woman, a judgement to an eternal life in Heaven: but to all the rest that die in the unbelief thereof, a judgement to an eternal death in Hell. And from thence it followes, that it can be no less then a foundation error in *Mr. Norton*, to build his whole book of Christs sufferings, upon the threatning of that kinde of death that is threatned in the Covenant of nature onely, seeing that Covenant is totally extinguished; and seeing when it was in being, it threatned no other kinde of death, but a double kinde of Spiritual death onely. 1. By deprivation, and 2. By corruption of nature, as I shall declare it more at large by and by.

Gen. 3.19.
Ebr. 9.27.

3. *Mr. Norton's* exposition of the word Death in *Gen. 2.17.* to be meant of three distinct sorts and kinds of death, is contrary to another most precious rule of a right exposition, given by *Mr. Ainsworth* in his preface to *Genesis* in pag. 4. In our expounding of the Oracles of God, (saith he) we are taught to take absolute and indefinite speeches in the largest sence, unless there be some special reason of restraint. This caution of restraint is of special consideration to guide Expositors in their exposition of sundry words, and in particular in the right sence of that kinde of death, that was threatned in the Covenant of nature in *Gen. 2.17.* for though that word be indefinite in it self, yet in *Gen. 2.17.* (and in sundry other Scriptures) reasons from the context doth teach us to restrain it to that kinde of death that is threatned in the Covenant of nature onely.

Both Scripture and reason doth sometimes teach us to restrain the sence of general words, to the proper sence of the place where they are used.

From the premises I infer.

1. That the word Death cannot in any one text of the Bible be expounded of all the said three sorts of Death in a proper sence.

2. That no other Scripture doth threaten the said double kinde of spiritual death to *Adam*, and to all his natural posterity, but *Gen. 2.17.* onely.

3. That no one Scripture that is not typical, doth in a proper sence threaten both a bodily death, and an eternal death in Hell, but the one properly, and the other by consequence onely: as for example, God threatned *Elies* House with some untimely death or other, *1 Sam. 2.29, 30, 31.* and he did also confirm his threatning with his unalterable Oath, *1 Sam. 3.14.* and this threatning was an unlimited and a definitive threatning; and yet for all that God did not by that death threaten them with an eternal death in Hell, for their presumptuous sins: but upon their unfeigned repentance he would free them from an eternal death in Hell, as it is also well observed by our Annotat. in *1 Sam. 2.25.* And on the other hand, when an eternal death in Hell is threatned in a proper sence, as it is in *Ezek. 3.18, 19, 20.* and *Ezek. 18.20, 21, 23, 24, 26, 31, 32.* *John 8.51.* there a

1 Sam. 3.14.

bodily death is not then properly threatned ; but by consequence onely from the first general threatning in *Gen. 3. 19.*

4. My abovesaid three rules of a right exposition, do not onely confute and confound Mr. *Nortons* said exposition of three ~~sorts~~ and kindes of death to be threatned in *Gen. 2. 17.* but they do also confute and confound his threefold exposition of the word Law at Mount *Sinai* : for he doth expound it of three differing sorts and kindes of Laws, and of two differing and opposite sorts of Covenants, quite contrary to the said approved rules of a right exposition : and for the further confutation of which, see my replies in *chap. 5.* and in *chap. 6.*

5. My said three rules of a right exposition, do also confute his twofold exposition of the word, *her Seed*, in *Gen. 3. 15.* for he doth expound it : 1. To signifie Christ, and 2. To signifie all the Godly ; both which, saith he, are the seed of *Eve*. But for the confutation thereof, see my exposition of *Gen. 3. 15.* in *chap. 12.*

6. For want of observing the said rules of a right exposition, he hath misinterpreted the word *Sheol* and *Hades* in *Psal. 16.* 1. To signifie the grave to Christ Body, and 2. To signifie Hell torments to his soul, as I have shewed it also in my former Printed reply, *pag. 109.* and divers other words he hath overfenced, as the word *Amazed*, in *Mar. 14. 33.* &c.

Mr. *Nortons* exposition of the word Death in *Gen. 2. 17.* more particularly examined.

1. Saith he in *pag. 21.* For the better understanding of this Text consider these three things.

1. What is here intended by death. 2. The distribution of death. 3. The application of that distribution.

1. (Saith he) the death spoken of is the wages of sin, *Rom. 5. 21. Rom. 6. 23.*
2. (Saith he) the commination is not particular concerning some kinde of death ; but indefinite, and therefore equivalent to an universal, comprehending all kindes of death. Bodily death, *Gen. 3. 19. Rom. 8. 10. Gen. 26. 10. Exod. 21. 6.* Spiritual death, i.e. the death of the Soul in sin, *1 Tim. 5. 6. 1 John 3. 14.* and Eternal death, *John 8. 51. Ezck. 33. 8.*

And saith he in *pag. 22.*

This death in *Gen. 2. 17.* is either death in sin, or death for sin : And

1. He doth distribute death in sin. 1. To the elect as a correctively pœnal and temporary punishment onely. 2. To the reprobate as a proper pœnal punishment in a way of satisfaction to Divine justice : And

2. Death for sin, i.e. the separation of the soul from the body ; he doth distribute it to three sorts of persons.

1. To the elect, as a temporary and castigatory punishment.

2. To Christ, and 3. To both these alike, without any difference : namely,

3. To the reprobates. 1. ly, as a temporary and proper pœnal punishment.

And this kinde of death for sin he doth apply not onely to the Body, but also to the soul of Christ, in a twofold sence.

1. By separating the good things of the promise from the Soul of Christ.

2. By inflicting the evil things of the commination upon the soul of Christ.

And this twofold death of the soul he doth distribute to three sorts of persons:

1. To the elect, as a partial, temporary and castigatory punishment.
2. To Christ, as a total, temporary and properly poenal punishment.
3. To the reprobates, as a total, perpetual and properly poenal punishment.

This threefold exposition of the word Death in *Gen. 2. 17.* is many wayes exceeding heterodoxal.

1. It is quite contrary to the three foresaid rules of a right exposition.
2. It doth occasion him to misinterpret severall Scriptures, to prove his said heterodoxal exposition.

3. Because it doth occasion him to distribute this death unto Christ, as the surety of the elect in the Covenant of meer nature.

I will in the first place shew that his several proofs are misinterpreted.

1. I will begin with *Rom. 6. 23.* *The wages of sin is death.* Here the Reader must take special notice, that the wages of every kinde of sin doth not include every kinde of death. For first some kinde of sins are committed onely against Gods arbitrary and transient positive Laws, and not at all against any Moral Law; and such was *Adams* first sin, it was not a transgression of any Moral Law, but it was a transgression onely of Gods transient positive Law: *Eat not of the Tree of knowledge of good and evil:* and these punishments are all arbitrary and very various. But the sin which is spoken of by *Paul* in *Rom. 6. 23.* is not of that kinde, neither is the death there spoken of, the same kinde of wages that is spoken of in *Gen. 2. 17.* He that hath but half an eye may see that the Apostle doth not speak of *Adams* first sin, in eating the forbidden fruit, (the wages whereof was onely a double Spiritual death) but that he speaks of that kinde of sin, which is now commonly called Original sin: and more especially he speaks of the prevailing power of Original sin, as it blinds the minde, and keeps the soul in its unbelief of redemption, from Satans head-plot by the seed of the Woman [Christ:] and therefore the wages of that sin must necessarily be understood of an eternal death in Hell, to all those that live and die the servants of sin, under the Covenant of grace and reconciliation, *John 8. 51.* It is no small abuse therefore of the true sence of *Rom. 6. 23.* to cite it for the proving of all the three sorts of death to be intended by *Gen. 2. 17.* as the proper wages of *Adams* first sin against the Covenant of nature onely, by his transient act of eating the forbidden fruit.

2. The death threatned in *Rom. 6. 23.* must be understood of that kinde of death that is threatned in the Covenant of grace, ^{namely} as live and die in the unbelief of their redemption by Christ, because the life that is promised in the Antithesis of the Apostles arguing, is expressly called eternal life. *The gift of God* (saith the Apostle) *is eternal life, i. e.* the free gift of Gods forgiveness, whereby all believers are freed, *i. e.* justified from their sins) is eternal life: therefore by the Antithesis, that kinde of death that is here threatned, must necessarily be understood of an eternal death in Hell, to all such as live and dye unbelievers, through the reigning power of their Original sin,

2. His other proof is *Rom. 5. 21.* *Sin hath reigned unto death.*

Inquiry must still be made of what kinde of sin, and of what kinde of death it is that the Apostle doth speak of in this place: and then it will most evidently appear, that the Apostle doth not at all speak of *Adams* first sin, and therefore consequently he doth not at all speak of that kinde of Spiritual death (by deprivation

Reply 2.

Reply 3.

Rom. 6. 23.

Rom. 5. 21.

Reply 4.

deprivation) that was at the first threatned onely for the breach of the Covenant of nature in Gen. 2. 17. But on the contrary the Apostle doth speak onely of that kinde of sin, which is now commonly called Original Sin, and of that kinde of death which is called bodily death, which was first threatned in Gen. 3. 19. as the wages of Original sin, even to the elect as well as to the reprobate : as the context from vers. 12. doth direct us to understand it.

Gen. 3. 15, 19.

2. Though Original sin did reign over our first parents, (as soon as ever God had deprived them of his concreated image) for their first sin in eating the forbidden fruit, yet a bodily death did not immediately follow from thence by a natural necessity ; but in Gods time it followed from Gods special appointment ; and it was the good pleasure of God to delay the appointment of it, until he had first declared his new Covenant of grace and reconciliation in Gen. 3. 15. by which declaration Adam and Eve were converted, and God was reconciled, by the undertaking of the seed of the Woman : and then it was the good pleasure of God to threaten a bodily death in vers. 19. as a common punishment for Original sin, to all Adams natural posterity, as I have shewed it more at large in Chap. 2. at Obj. 3. and elsewhere.

3. From the premises it followes that the true meaning of the Apostle in Rom. 5. 21. is this : namely, that Original sin hath reigned unto a bodily death to all the natural children of Adam, and consequently that an eternal death in Hell will follow to all such as live and die under the reigning power of Original sin, without regeneration, and without faith in the promised seed of the Woman : and to this sence doth the Antithesis carry it, saying, *Even so might grace reign through righteousness*, (i.e. through that negative righteousness of Gods free forgiveness) *unto eternal life by Jesus Christ our Lord* : and to this sence doth the context direct us to understand this reigning power of righteousness through grace, from vers. 15. 16. namely, of the free gift (of Gods forgiveness) of many offences to justification ; and this justification from sin is also called the justification of life, in vers. 18. as it is also in Rom. 6. 23.

In his method,
pag. 59.
John 6. 51, 52,
53, 54.

Mr. Woodbridge saith, that in justification there is a right given to deliverance from punishment, (which is the *terminus a quo*) in which respect (saith he) it is called pardon and non-imputation of sin ; of which the Apostle gives an instance out of David, in Rom. 4. 6, 7, 8. and a right to the more positive blessings of heavenly and eternal life by the promise, (which is the *terminus ad quem*) in which respect it is called justification of life, Rom. 5. 18. And saith he in pag. 175. justification or pardon of sin is the principal blessing included in the life promised in John 6. 51, 52, 53, 54. and in Mat. 26. 28. Ergo, saith he, remission of sins is that life which the flesh and blood of Christ gives to the world.

From the premises then I conclude, that neither of these two Scriptures do prove that God did threaten the three said distinct kindes and sorts of death in the Covenant of nature, to all Adams natural posterity alike ; as Mr. Norton doth most erroneously make them to speak.

2. Mr. Norton doth deny the commination of death in Gen. 2. 17. to be particular concerning some kinde of death ; and affirms it to be equivalent to an universal comprehending all kinds of death.

Reply 5.

I have declared the contrary in my former printed reply in Chap. 10. that the death threatned in the Covenant of nature is a particular kinde of death ; namely,

namely, it is no other but a double Spiritual death ; of which see more in *Señ. 3.*

But Mr. *Nortons* erroneous exposition is so rooted in him, and in others also, that there is great need to inforce my said reply with some other considerable arguments.

1. Then consider that the death threatned in *Gen. 2.17.* doth belong onely to the Covenant of nature, and not to the Covenant of grace ; for that Covenant was reserved in the secret minde of God, and was not as yet declared.

2. Consider that the said Covenant of nature was ordained to last no longer, then until *Adam* had transgressed it, by his single act of eating the forbidden fruit ; and therefore nothing of it doth now remain, but the execution of that threatned punishment of a double Spiritual death : of which see more in *Señ. 3.*

3. A bodily death was not threatned, until God had ordained a remedy to save souls : and in that respect it was not threatned, until after that God had declared his new Covenant of grace and reconciliation in *Gen. 3.15.* But then (as soon as *Adam* and *Eve* were converted by the powerfull preaching of that declaration) it was threatned in *vers. 19.*

4. Consider, that unless these two opposite Covenants, and the several sorts of death that are in them threatned, be carefully distinguished, much Divinity and many Scriptures will be most miserably confounded : and from thence it comes to pass, that Mr. *Norton* hath most miserably confounded the right understanding. 1. Of the great point of Christs satisfaction, and 2. Of the great point of a sinners justification. But of this I shall speak more in other places.

3. In his order of setting down his three sorts of death in *Gen. 2.17.* he begins first with a bodily death : and he proves it by *Gen. 3.19.* and *Rom. 8.10.* and by other places.

In placing a bodily death first in order, he sets the Cart before the Horse : for the first death that ever was threatned and executed, was not a bodily death, but a Spiritual death by deprivation.

Reply 6.

2. One of his proofs for a bodily death is, *Rom. 8.10.* which saith thus, *If Christ be in you, the body is dead because of sin.* I grant that sundry learned writers do take the word Dead as Mr. *Norton* doth, for a bodily death : but yet I finde that sundry other learned writers do take the word Dead for the Spiritual death of the corrupt affections of the body by regeneration, or by the Spirit of holiness ; See *Ains.* in *Gen. 6.3. ult.* And in my apprehension this last sence doth best agree with the context. But in case this text be not a clear proof of a bodily death, yet there are other Scriptures that do abundantly prove it : but not one Scripture that doth prove it to be threatned in *Gen. 2.17.* and therefore all those Scriptures which he hath cited to prove it to be there threatned, is nothing else but the taking of Gods Name so many times in vain.

4. His proofs that a Spiritual death was threatned in *Gen. 2.17.* are, *1 Tim. 5.6.* *1 John 3.14.*

These two Scriptures do not prove the whole of that Spiritual death that was threatned in *Gen. 2.17.* For that Spiritual death as it is there threatned, for the transgression of the Covenant of nature, hath two parts.

Reply 7.
Gen. 2.17.

1. The deprivation of Gods concreated image, and likewise in moral perfections : and this deprivation is that which is most properly (and in the first place) called death in *Gen. 2.17.* And this deprivation was Gods act, namely, it was

In his right way
of dying well,
pag. 490.

In Homil. 10.
de exitu ani-
mæ.

The death
threatned in
Gen. 2. 17.

hath two parts;
and in that re-
spect it may be

called a
twofold Spirit-
ual death; and

on the con-
trary, in case
Adam had but

eat of
the tree of
life, he should

have been con-
firmed in a
twofold natural

life: as in Re-
ply 23.

Rom. 7. 17, 20.
The matter of
Original sin

passeth not a-
way, as the
matter of actu-
al sin doth. And

yet though
actual sin hath

no physical or
natural exis-
tence, after it

is committed it
hath a moral

existence by its
guilt or desert
of punishment.

it was the immediate act of his justice, which he inflicted on *Adam* as a proper poenal punishment for his first sin in eating the forbidden fruit. This punishment therefore is truly and properly called death in Gen. 2. 17. not that *Adams* soul (saith Mr. Perkins) was now utterly abolished, but because it was as though it were not, and because it ceased to be in respect of righteousness and fellowship with God. And indeed (saith he) this is the death of all deaths, when the creature hath subsistence and being, and yet is deprived of all comfortable fellowship with God. And saith *Cyril*, that is not properly death which severeth the soul from the body, but that which severeth the soul from God; and therefore he that is separated from God is dead. This assertion of his is true, not onely in relation to the separation of the soul from God in Hell, but tis as true also in relation to *Adams* first death, when his soul was deprived of Gods concreated image.

This is the first part of that Spiritual death that was threatned in the Covenant of nature onely; and this first part is no where else expressly called death in any other Scripture, but in Gen. 2. 17. onely. And 2. This part must not be called death in sin: for Gods act was pure justice, and no sin was in it.

2. The second part of that death that was threatned in Gen. 2. 17. as it is in the consequent of the first part, [*Is called Death in Sin.*] This second part was not inflicted from the immediate hand of God, as the first part was, but it did necessarily follow it, as an accident to it. For as soon as God had deprived *Adam* of his concreated image of moral perfections, which God had annexed to his immortal soul in his creation, as an accident to its subject, for the rectitude of his whole man, in a perfect conformity to the moral Law of his nature, *Adam* (from this deficient cause) could not otherwise choose, but instantly act irregularly against every branch of his said concreated moral principles; and this sinning quality of his will is that which is now [*called Death in sin*] but it is most commonly called Original sin, and by *Paul* it is called Inhabiting sin, in Rom. 7. 17, 20.

And this matter of Original sin doth continually dwell in us, and passeth not away as long as we live in this world, as the matter of actual sin doth, as it is rightly observed by *P. Martyr*: and in that respect this Inhabiting sin will not suffer the most godly that lives in this world, to be masters of their own affections and actions: In his *Com. pl. p. 243, 565*. For this Original sin doth make every imagination of the thoughts of mans heart to be onely evil, and that continually, Gen. 6. 5. But saith *P. Martyr* in pag. 233. At the time of death this kinde of sin shall altogether be abolished; for in the blessed resurrection we shall have a new made body, made fit for eternal felicity.

Now Mr. *Nortons* two forecited Scriptures do agree to this second part of our Spiritual death in sin; but they do not at all agree to the first part: and thence it followes, that they are no proofs of the whole of this death which was threatned in Gen. 2. 17. they are no more but half proofs.

3. Hence it followes, that in case *Adam* could have kept himself from any further sinning against the moral Law of his nature, after he had transgressed the positive Law of the Covenant of nature, he should never have suffered any other kinde of death, but the first part of his Spiritual death onely. But as I have shewed, he being deprived of Gods concreated image, (for his transgression

sion of the Covenant of nature) could not after that keep himself from further sinning against the moral Law of his nature : but his blinded will being of an active nature, was like a blinde Horse that is full of mettle, which made him run continually into dangerous actings against every branch of the said moral Law.

4. As the death threatned in *Gen. 2.17.* did consist of two parts, so the life promised in the Antithesis, did in like sort consist of two parts. For first in case he had but eaten of the tree called *Gnet. Caijm*, (which signifies the tree of the twofold life) he should not onely have enjoyed his concreated life of moral perfections after Gods image, as an accident to the essential life of his soul, but also his essential life should have been so confirmed thereby in moral perfections, that after that he should not have been subject to have been deceived by any temptation to sin, and so consequently he should not have been subject to any kinde of death, but he should for ever have lived a sinless life, in the sweet contents of an earthly Paradise.

5. His other Scriptures which he hath cited to prove, that an eternal death in Hell was threatned in *Gen. 2.17.* are *Iohn 8.51. Ezck. 33.8.*

These two Scriptures do prove that there is an eternal death in Hell, ordained for all such as do break the Covenant of grace, by their not believing in their atonement through the mediation of Christ. But they do not prove that an eternal death in Hell was threatned in *Gen. 2.17.* for *Adams* transgression of the Covenant of nature : the death that is threatned for the breach of these two Covenants, is of differing kindes ; and therefore the ground of *Mr. Norriss* error doth arise from his confounding of the Covenant of nature with the Covenant of grace : but had he been but so happy, as to have observed a right distinction between them, he could not have erred so much and so often as he hath done : and therefore his misunderstanding of the said distinction must go for no less then a grand error, both in the right understanding of the great point of Christs satisfaction, and of the great point of a sinners justification : seeing he doth build these two great points upon his misunderstanding of the said distinction, and of that kinde of death that is threatned for the breach of the Covenant of nature in *Gen. 2.17.*

Reply 8.

6. He hath also as much erred from the true sence of the Covenant of nature, in his distribution of the word Death in *Gen. 2.17.* For he doth first distribute it to the elect, as a corrective poenal punishment onely, in *pag. 22, 23.*

But first take notice I pray, that he hath given no sound reason to prove his said assertion ; and I believe it is past his skill to prove it in a right sence from the threatning of the Covenant of nature.

Reply 9.

2. Though it is most certain that God made no difference at all between the elect and reprobates, in the threatning of the Covenant of nature, yet he was pleased to make an exceeding wide difference between them, in his after threatning of a bodily death, as soon as he had declared his new Covenant of grace and reconciliation. For as soon as he had declared that new Covenant in *Gen. 3.15.* he did presently annex thereto three general threatnings, (whereof a bodily death was one) for the punishment of *Adams* new habit of sinning by his said Original sin, in *vers. 16. 17, 18, 19.*

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But

Three general punishments are annexed to the Covenant of grace, which were ordained to be but chastisements to the elect, and yet to be for vindictive punishments to the reprobates.

But this Covenant of grace, and these three general threatnings were wholly hid from Adam in the secret minde of God, as long as he stood under the Covenant of nature. But after he had broken that Covenant by eating the forbidden fruit, and had received the threatned punishment of a double Spiritual death, it was the good pleasure of God to make a new Covenant of grace and reconciliation with him, and with all his posterity; and then he made a wide difference between the elect and reprobate, in his threatning of the said three general punishments.

1. He declared the person that should come from the seed of the Woman.
2. He declared the manner how he should break the Devils head-plot for mans redemption, and that he expressed to be by his performing of a warlike combate with his envious combater Satan, in ^{performing} of obedience to the articles of the combate, until he had made his death to be accepted as a most pleasing sacrifice, even at the same time when the Devil had a liberty of power given him, to pierce him in the footsoles as a sinful Malefactor on the Cross: and from hence it comes to pass, that as many of the fallen posterity of Adam, as shall at any time believe in this seed of the Woman, for the procuring of their said redemption, shall be regenerated and have a new nature while they live in this world; and by that means all the said three general threatnings shall be but correctively pœnal punishments unto them. And 2. That when their bodies shall come to die, their souls shall pass from this life, to live an eternal life in Heaven: But all the rest of the world, that shall live and die in the unbelief of their redemption by the said seed of the woman, shall not onely abide under their said Spiritual death in sin, without any change, but also they shall live and die without any sanctified use of the said three general punishments; and so they shall become proper punishments unto them. And 2. When they come to die, their souls shall be judged to an eternal death in Hell. This difference is onely made in the Covenant of grace, but not at all in the Covenant of nature: but in the Covenant of nature the elect are threatned as much as the reprobates, with the same punishment of a double Spiritual death, without any difference, and that also in a way of satisfaction to Gods relative justice in that Covenant. And this truth I have also testified in my former printed Reply, in pag. 121. where I say thus in my Reply to his fourth Argument.

It is as true as salvation it self, that all the elect do in themselves suffer that dreadfull Spiritual death, that was denounced to mans nature in general, in case Adam the head in that Covenant did transgress it, by his act of eating the forbidden fruit; and that death is the onely essential punishment that is threatned in that Covenant, as I have there shewed it in Chap. 2. Sect. 3.

3. Though by vertue of the absolute Covenant of grace, the elect do at one time or other before death, come to have their corrupt nature renewed here, by the grace of regeneration; yet they are not so perfectly renewed, (but that their double Spiritual death doth still remain upon them, as a satisfaction to Gods relative justice in the Covenant of nature) as long as they live in this world; as I noted it a little before from P. Martyr, in Reply 7. For in case it should be granted, that that vindictive punishment might be wholly taken off in this life by regeneration, it would from thence follow, that the threatning of a Spiritual death in the Covenant of nature, was not a definitive threatning: but

but I have elsewhere shewed, that it was denounced as an absolute or definitive threatening to *Adam*, and to all his natural posterity: and therefore that all the regenerate must undergo it as well as the unregenerate, as long as they live in this world: and in that respect all the regenerate have just cause to cry out as *Paul* doth in *Rom. 7. 24.* *O spoiled man that I am, who shall deliver me from this body of death (in sin)?* But yet the same Apostle gives this satisfactory answer to his said interrogation in *v. 25. I thank God through Jesus Christ our Lord, because I shall at the end of this life, come by his mediation to be perfectly delivered from this body of death, or from this sinning body:* and this truth the Apostle doth further confirm by his next concluding words in *Rom. 8. 1.* *There is then no condemnation to them that are in Christ Jesus:* and the reason is, because death doth put an end to this sinning body; then, and not till then, this kinde of Original sin shall be altogether abolished to such as are in Christ Jesus by faith: and so saith *P. Martyr*, in the blessed resurrection we shall have a new made body, fitted for eternal felicity. But still it must be remembered, as I said before, that though such as are regenerate are in part renewed here through grace, yet that grace of regeneration is not so perfect, as to free them from the vindictive punishment of their double Spiritual death, but that the thoughts and imaginations of their heart will be evil, and onely evil, and that continually, even as long as they shall live in this world: yea, though the regenerate part of their minde doth make continual war against their unregenerate part; and in this respect it was that regenerate *Paul* said; *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my member;* *Rom. 7. 23.* *O spoiled or wearied man that I am, who shall deliver me from this body of death (in sin) ταλαιπωρος* is translated Spoiled by *Mr. Bro.* But *Doctor Willet* and *Beza* say, it signifies one that is wearied with continual combates, like as a Champion, which striving a long time, is like to be overcome by his adversary, unless he be helped. And by this exclamation he sheweth the greatness of his combat with his Original sinning nature, out of the which he was not able to wrestle by his own strength: and therefore he earnestly desireth to be perfectly delivered, redeemed, or justified from this body of sin, by the merits of Christ at the end of this life, and at the general resurrection, before the bar of Gods Judgement.

Rom. 7. 24, 25.
with *Rom. 8. 1.*

Rom. 7. 23, 24.

4. In case *Mr. Norton* had been so happy as to have observed the said distinction between the threatening of the Covenant of nature, and the threatening of the Covenant of grace, (as he ought to have been, before he answered my Dialogue, considering what hints I gave him of it in my said Dialogue) he might have found, that though God did make a wide difference between the elect and reprobates, in the threatening of the Covenant of grace, yet that he made no difference between them in the threatening of the Covenant of nature; and then he might by that means have found out, that the essential part of that threatened punishment was the execution of that justice, which proceeded from the said curse considered absolutely in it self, without any respect to the elect in the threatening of that Covenant, according to his own distinction in *pag. 7.* And this essential punishment of deprivation, which is an effect of justice, and of the which God was the Author, as himself also saith in *pag. 8.* in depriving *Adam* and all his elect posterity, as much as his reprobate posterity of his con-

The elect themselves do bear the punishment of the death of the Covenant of nature as a satisfaction to the justice of God in that Covenant.

created image of moral perfections, never more to be restored to their nature in this world, nor in the world to come, because our nature shall then be made supernatural.

The obedience of Christ doth not discharge the elect from the guilt and punishment of Adams first sin, but yet it doth discharge them from the guilt of their moral sins.

But Mr. Norton seems to contradict this, because he saith in his next words, that the elect suffer no part of poenal punishment; and yet it seems to me, that he doth also contradict this assertion, for he saith in pag. 255. that Original sin is the poenal effect of Adams sin; i.e. it is so by consequent, as I shewed before: and thence also it followes, that even the elect as well as the reprobates do suffer the same poenal wrath of God, that was threatned onely in the Covenant of nature. And 2. Thence it doth also follow, that it is as true as Gods definitive threatning is true in the Covenant of nature, that the elect do satisfie the vindicative justice of that Covenant in their own persons; and consequently that Christ was not Adams surety in that Covenant, to suffer that definitive curse for his redemption, as Mr. Norton doth affirm, and so he doth also affirm another gross error in pag. 137, line 10. namely, that the obedience of Christ discharge the believers from the guilt of that first act of Adams disobedience in eating the forbidden fruit. But in case this assertion were true, then believers should be restored to that natural image of God, in the which Adam was created: but I have shewed the contrary, namely, that all believers are under the guilt and punishment of Adams first act of disobedience against the Covenant of nature, being utterly deprived of Gods said concreated image, even as long as they live in this world: and from thence it followes, that seeing they do bear that vindicative punishment in their own persons, that the obedience of Christ was not ordained to discharge the elect from the guilt and punishment of this first sin of Adam: and yet I grant that the obedience of Christ was ordained to discharge all believers from the guilt and punishment of Adams second sort of sin, which is commonly called Original sin: but that kinde of sin was not forbidden, neither by the Law of nature, nor yet by the transient Law of the Covenant of nature; it was not condemned, but onely by the first new Covenant of grace. These are mysteries in Divinity, which whosoever doth not understand, cannot be so found a Divine, as else they might be.

5. I conclude from the premises, that the kinde of death that was threatned for Adams transgression of the Covenant of nature in Gen. 2.17. was not correctively poenal, but vindicatively poenal even to the elect by nature, as much as to the reprobates. And 2. That God ordained this punishment to be executed as a definitive punishment, for the satisfaction of his justice for Adams transgression of the said Covenant of nature.

But saith Mr. Norton in pag. 25.

Whilest you acknowledge that God in Gen. 2.17. laid down a rule of justice to Adam, you must needs imply the surety of the elect to have satisfied the rule of this justice, and consequently to have suffered the wrath of God: and in his conclusion he saith, you tacitely contradict your self, and act our cause.

Reply 10.

I have shewed before, that the elect themselves do bear the threatned punishment of Adams transgression of the Covenant of nature, even as a satisfaction to Gods justice in that Covenant: and from thence it doth follow, that seeing the elect bear it in their own persons, Christ was not Adams surety to bear it for him in a way of satisfaction to the curse of ^{that} the Covenant for their redemption from it.

2. In case it could be proved that Christ as Mediator was *Adams* surety in the Covenant of nature, to bear that curse for his redemption, thence it will follow, that that Covenant was a Covenant of grace and reconciliation. And 2. That there never was a Covenant of nature, but of grace onely. But doubtless tis a dangerous error, thus to confound the Covenant of grace with the Covenant of nature.

3. I have given four sound reasons in my Dialogue in pag. 455, 61 to prove that Christ could not be the surety of the elect in the Covenant of nature, to satisfy Gods justice, by suffering the same threatned punishment for their redemption from it.

And 5. The Sun at noon-day is not more clear then this reason is, because no other person is comprehended under the Covenant of nature, but *Adams* natural generation onely: and thence it followes, that seeing Christ is none of *Adams* natural generation, he cannot be comprehended under that positive and transcient Covenant of nature, as the surety of the elect, to do the command, and to suffer the essential curse of that Covenant, as Mr. Norton doth affirm (though most erroneously) in his first foundation proposition, in pag. 2. and of this more in Reply 12. ult.

4. Paul saith in 1 Cor. 15. 47. *The first man is of the earth Earthy, the second man is the Lord from Heaven.* P. Martyr saith in Com. pl. p. 603. that Christ may be said to come from Heaven, even as touching his humane nature, seeing his body had no Original from the seed of man, but from the Holy Ghost, Luke 1. 35. and from thence I infer, that in this respect also Christ could not become *Adams* surety in the Covenant of nature.

Christ could not be the surety of the elect in the Covenant of nature, because none else are the subjects of the Covenant, but the natural generation of Adam onely.

1 Cor. 15. 47.

2. Saith Mr. Norton, you tacitely contradict your self, and act our cause. I wonder at this inference: I heartily wish that Mr. Norton doth not willingly misinterpret the sense of the Dialogue, on purpose to cast an odium upon it, and also to amuse the less wary Reader, seeing I have in pag. 5. so plainly distinguished the Covenant of nature in Gen. 2. 17. from the Covenant of grace in Gen. 3. 15. But in stead of making this obvious distinction between the two Covenants, and their threatned punishments, he doth by a fallacy confound them; and then he makes his Reader believe, that whilst I acknowledge that God laid down this rule of his justice to *Adam* in Gen. 2. 17. that I must from thence needs imply, that Christ was the surety of the elect, to satisfy that rule of Gods justice, by suffering that curse of that Covenant for them. But any one that will but read my Dialogue in pag. 4. 5. may see that I have there shewed, that the threatned punishment of that Covenant was nothing else but a Spiritual death, by being deprived of Gods image of moral perfections, and that the elect themselves do bear it: and therefore I did infer, that it was altogether needless, and also senseless, that Christ should be their surety to bear it for them: yea, it is no less then horrid blasphemy to affirm (as Mr. Norton doth by necessary consequence) that Christ did bear it: for he doth affirm that Christ did bear the essential curse of that threatned death in Gen. 2. 17.

Reply

I conclude therefore, that Mr. Norton doth beguile both himself, and his less wary Reader, in affirming that I do tacitely contradict my self, and act his cause; but the indifferent Reader will soon see the contrary, and the Lord I hope will in much mercy keep my soul from acting such an heterodoxal and dangerous cause as his is.

But

But Mr. Norton doth proceed in pag. 22. to distribute [*Death for Sin.*]

1. To the body of Christ.
2. To the soul of Christ.

Reply II.

The bodily death of Christ was not a proper vindicative punishment, as the death of reprobates is; neither was it a castigatory death, as the death of the elect is; but it was a death of Covenant only, that so it might be performed and accepted as a propitiatory sacrifice.

It is a great error to distribute the threatned death in Gen. 2. 17. to the body of Christ, seeing that death was no bodily death, but a Spiritual death onely, in being deprived of the image of Gods moral perfections.

2. It is another grand error to affirm, (as he doth) that the bodily death of Christ was such a vindicative death, as was threatned to the bodies of reprobates: for in pag. 22. he makes them both alike in their bodily death, without any difference. It is, saith he, a temporal and properly poenal punishment in Christ; and so saith he, it is a temporal and properly poenal punishment in the reprobates. This odious comparing of the bodily death of Christ to the bodily death of reprobates, doth strongly taste of heresie in my palate.

3. In case the bodily death of Christ had been inflicted from the vindicative wrath of God, as it is upon reprobates for their inherent sin, then I wonder how it could be accepted of God as an expiatory sacrifice, seeing it is the declared Law of God, that no sacrifice shall be accepted of him, in case it have any spot or blemish in it. And the ancient Hebrew Doctors do tell us, that there are above fifty blemishes that did disable a Lamb from being offered in sacrifice. See *Ainsf.* in *Exod.* 12. 5. *Lev.* 22. 21, 22, 24. *Numb.* 19. 2. and *Deut.* 17. 1. with 1 *Pet.* 1. 19. And the onely reason why such Sacrifices were commanded to be perfect and without blemish, was, because they were ordained to be types of Christs sinless sacrifice: See *Ainsf.* in *Lev.* 1. 3, 10, &c. And 2. A Sacrifice is not accepted of God, unless the Priest that offers it be holy and harmless, and separated from sinners, *Ebr.* 7. 26. *Ebr.* 9. 14. See *Ainsf.* in *Exod.* 28. 2. *Lev.* 4. 3. *Lev.* 9. 7. *Lev.* 16. 33. *Lev.* 21. 17. *Numb.* 16. 5. *Numb.* 20. 26. In these respects it may be concluded for an Orthodox truth, that the Death and Sacrifice of Christ was not inflicted on him, as a proper punishment from the demeritorious cause of sin imputed, as the death of reprobates is.

4. In case the death of Christ was inflicted on his body from Gods wrath, as it is upon reprobates as a proper vindicative punishment, then I wonder who was the Priest in that kinde of death and Sacrifice? Declare it who can, for I cannot: onely in the negative I can truly say, not himself; for in that kinde of death that is inflicted as a proper punishment, man must not be an agent, but a patient; and thence it must follow, that either God the Father must be the Priest, to put him to death by his own vindicative wrath, or else the Devil and his Instruments, the Scribes and Pharisees, *Pilate* and the Roman Souldiers must be the Priest in his death: this odious consequence doth necessarily follow from his said distribution of death to the body of Christ, in the same vindicative sence as it is to reprobates.

5. I have shewed in my former printed Reply, in pag. 52, 145, 146, 147, 195. &c. That Christs death and Sacrifice was not formally effected from the threatening of any Law that was given to fallen man, and that himself was both the Priest and Sacrifice in the formality of his own death: and therefore his death must be distinguished from that kinde of death that was inflicted for the punishment of Original sin on fallen man.

6. I have also abundantly shewed in my aforesaid printed Reply, that no sin was

was imputed unto Christ by God, as the demeritorious cause of his death : and thence it doth also follow, that the death of Christ was not inflicted on him, neither from Gods proper pœnal wrath, as it is upon reprobates, nor yet from his castigatory wrath, as it is upon the elect for Original sin : and the reason thereof is as clear as the Sun, namely, because Christ not being any of *Adams* natural generation, was not guilty of *Adams* sin, (nor yet of any other mans sin) for he was conceived by the Holy Ghost, and therefore he could not come under that cursed Spiritual death, that was threatned to *Adam*, for the transgression of the Covenant of nature, nor yet under the curse of a bodily death.

The Apostle saith, *That the sting of death is sin*, 1 Cor. 15. 56. His meaning is, that the second sort of *Adams* sin (called Original sin) was ordained to be the sting of a bodily death to all the natural sons of *Adam* : but seeing Christ was none of the fallen Sons of *Adam*, he could not be stung to death by that sin, namely, not by the justice of Gods threatning for Original sin, as it is in *Gen.*

3. 19. much less by the threatning of the Covenant of nature in *Gen.* 2. 17. The people of *Rome* (saith *P. Martyr*) yielded (reverence and obedience) unto *Curtius*, and unto the *Decij*, because they had vowed themselves to death for the safeguard of the people. But these things (saith he) being compared with Christ, are nothing, for those men should otherwise have died ; *unto which Law Christ was not bound, seeing in him it was as well to lay down his life as to take it again.*

Hence you see, that in *P. Martyrs* judgement Christ was not bound to die by any Law that was given to man : and of this see more in *Chap.* 12. and in my former printed Reply, pag. 296. 333. And saith *Ambrose*, *de bono mortis*, c. 9. *The soul which sinneth dyeth, but the soul that sinneth not dyeth not* : and therefore seeing Christ was no way guilty of sin, he dyed not by the justice of any curse.

2. Saith *P. Martyr* in his next Section, *Jesus of Nazareth suffered death upon the Cross* : but that he was made a Sacrifice for our sins, that is not proved by the sense or reason of mans judgement. In these words he doth distinguish upon the death of Christ, as it was made a Sacrifice, from his death which he suffered as a malefactor on the Cross, by the hand of man : and therefore the death of Christ in the formality of it, was no more like ours, then his incarnation is like ours ; as I have observed it in my former Book, pag. 147. 426.

3. Though it was of necessity that Christ should die, yet it was not from the necessity of any sinful nature, as the death of fallen man is ; but it was by the necessity of the eternal Covenant onely. It was of necessity (saith *P. Martyr*) that Christ should die by supposition of the divine providence and counsel, because God had decreed it should be so, *Com. pl. p.* 175. It is written in *Iohn* 10. 35. *The Scripture cannot be broken* ; that is to say, it cannot otherwise be, but that it must be fulfilled concerning the death of Christ.

4. *P. Martyr* speaking of the kind of fear that was in Christ, saith, that he could neither fear sin, nor Hell fire, nor yet the Fatherly chastisements of God. This precious assertion is worthy to be written in Letters of Gold ; and it doth fully prove, that many of *Mr. Nortons* assertions are no better then Copper : from this assertion it followes, that *P. Martyr* could not hold that our sins were so imputed to Christ, as to make him a guilty sinner in Gods sight. 2. That all his suffering and his death was not inflicted on his body, as a proper vindicative punishment

1 Cor. 15. 56.

In Com. pl. pag. 608.

It was of necessity that Christ should die, by necessity of the eternal Covenant onely.
Iohn 10. 35.
Luke 24. 46.
Acts 2. 23.
Ebr. 2. 10. 17.
Matth. 1. 19.
Luke 2. 49.
In Com. pl. par. 3. pag. 66. 67. and par. 1. pag. 57.

nishment, as it is upon reprobates, no nor yet as a castigatory punishment, as it is upon the elect: and therefore his meaning can be no other, but that Christ underwent them, according to the declared Covenant in Gen. 3. 15. as the meritorious price of mans redemption. And saith *P. May* in pag. 57. no man is chastised or afflicted without sin: for this thing onely our Saviour suffered, namely, he suffered most grievous punishments without any fault of his (his chastisements therefore were chastisements of tryal) and not correctively poenal.

5. *Austin* saith de Trinit. l. 4. c. 12. *We came by sin to death; but Christ by righteousness*: and so where our death is the punishment of sin, his death is the Sacrifice for the sin. And saith he in the City of God, lib. 10. chap. 24. Our good and true Mediator made it apparent, that it was not mans fleshly substance, but sin that is evil: and then saith he, the flesh and soul of man may be both assumed, kept, and put off without any guilt. And saith he in l. 13. c. 7. bodily death being once propounded as a penalty for sin, is now elected by Christ as a deliverance and expiation of sin, to the crowning of justice with glorious victory: but this kinde of justice is despised by Mr. Norton's legal justice.

The meritorious cause of Christs death was his performance of it according to covenant: his death was not effected through the demeritorious cause of sin imputed,

Reply 12.

6. From the premisses it followes, that it is no less then blasphemy in the highest degree, to affirm as Mr. Norton doth, that God imputed sin to Christ, as the demeritorious cause of his death. Seeing God doth not impute sin to any but to such onely as are actually guilty of the breach of his law, *Rom. 5. 13. Rom. 4. 15. Rom. 7. 8. 1 Cor. 15. 56.* But Christ was no Law-breaker, neither under the Covenant of nature, nor yet under the Covenant of grace, neither did he break the Law of the eternal Covenant, no nor in the least circumstance, therefore no justice in Gods revealed will could impute any sin to him as the demeritorious cause of his death and sufferings: but of this I have spoken more at large in chap. 13. and elsewhere.

But Mr. Norton doth proceed to distribute (Death for sin) to the soul of Christ.

By his making the soul of Christ to suffer that death that was threatned in Gen. 2. 17. he doth make him to suffer a double Spiritual death. 1. By depriving him of Gods image of moral perfections. And 2. By consequence to be dead in Original sin: and therefore to make Christs soul dead, according to the true meaning of that threatned death, is to make his soul dead in sin, which is the highest degree of blasphemy that can be uttered. But to avoid this, Mr. Norton runs into another erroneous exposition of that threatned death, namely, that Christ suffered the essential torments of Hell in his soul, in pag. 56. 115, 120, 213. but I have confuted this exposition of the word Death in my former printed Reply, and in this Book also, to the which I refer the Reader for further satisfaction.

2. I will here recite the judgement of that eminent Bishop of Armach. 1. He propounds this question in his eghteen Sermons on Redemption, pag. 388.

Q. Did Christ suffer the pains of Hell?

A. He suffered those things that such an innocent Lamb might suffer; but he could not suffer the pains of Hell: the reason is, because one thing which makes Hell to be Hell, is the gnawing worm of an accusing conscience. Now Christ had no such worm, (he had a clear conscience) as that he could be stung with any such evil.

2. Another

2. Another great torment of Hell is desperation, arising from the apprehension of the perpetuity of their torments, which makes them to curse and blaspheme God, and to carry an unexpressible hatred against him: but Christ could not do so; he did not hate God: God forbid that Christ should be lyable to these passions.

Doctor Usher
doth make etern-
ity to be an es-
sential part of
Hell torments.

In these words Doctor Usher doth make eternity (to be not a circumstance to Hell torments, as Mr. Norton doth but) to be an essential property to Hell torments.

2. P. Martyr doth also make eternity to be essential to Hell torments: It is said (saith he) touching the punishments of the damned, *That their worm shall not be extinguished*, Mar. 9. 43. *And that Christ at the last judgement will throw the damned into eternal fire*, Matth. 25. 41. But saith he, if thou wilt cavil at this word Eternal, because some things that continue long, are by a figure called Eternal, whereas otherwise they have an end, and at length break off: he answers thus; if this be not manifest, (namely, that eternity is put for a long time) let us (saith he) always understand Eternal in its own proper signification.

In com. pl. par.
3. P. 389. 318.

3. Saith P. Martyr in pag. 318. if death in Hell be not eternal, it cannot properly be called death.

4. Unto this I adde, that the separation between the places of Heaven and Hell is eternal, so that they cannot pass from one to another, Luke 16. 26.

5. The soul of man was created to continue immortal after the death of the body; therefore it must be continued either in the place of essential glory, or in the place of essential torment: and thence it followes, that eternity is as essential to Hell torments, as it is essential to glorified souls in Heaven. Death in Hell and life in Heaven are both essentially eternal, that is to say, infinite in length though not in ^{width} height. But seeing Mr. Norton doth affirm, that eternity is not essential to Hell torments, it is meet that he should shew by what authority of the sacred Scriptures he doth assert it, and not run onely to humane similitudes of imprisoned debtors, as he doth, or else he will presume to know above what is written. The word of God tells all that have ears to hear, that he hath joynd eternity to Hell torments, but no where doth the word sever Hell torments from eternity.

6. Austin makes eternity to be as essential to the pains of Hell, as the pleasures of Heaven are to the godly: he saith they are both alike included in one and the same sentence, namely, in Matth. 25. 46. *They shall go into everlasting pains, and the righteous into eternal life*. In this sentence (saith Austin) Christ doth make them parallels: here is everlasting pains, and there is eternal life: now he that will say that this life shall never end, and yet that those pains shall end, is grossly absurd: wherefore (saith he) seeing the life of the Saints shall be eternal without end, so by consequence shall the pains of Hell be endless and everlasting: and see our Annot. on this Chap. where he also quotes Austin to the said sence.

City of God.
lib. 21. cap. 23.

7. To this purpose the Dialogue did propound sundry queries, touching Christs suffering of the torments of Hell in his soul, in pag. 77, 78.

1. Did Christ at any time feel the gnawing worm of an accusing conscience?

2. Was he at any time under the torment of desperation?

Mr. Norton doth thus answer in pag. 119, 130. As Christ was guilty of sin by

by his voluntary undertaking thereof as a surety, so also he was sensible of an accusing conscience : and (saith he) Doctor *Willet* saith, If Christ did truly bear our sins, he sustained also the grief of conscience for them, which is the inseparable companion of our sin.

2. (Saith he) desperation is not of the essence, but accidental in poenal wrath. But I have confuted this assertion, not onely in this place, but also in my former printed Reply, in pag. 55, 71. and elsewhere.

8. I will adde to these what Mr. *Weames* saith in his *Portraiture*, pag. 214. Christ (saith he) had no grief of conscience, which is an adjunct of sin in the wicked ; so neither had he despair : he agrees with Doctor *Usher* above cited. And it is a divine conclusion, that none else can suffer the second death, but those onely, whose names are not found written in the book of life, *Rev. 20. 15.* and thence it followes, that such as affirm that Christ suffered the second death, do also affirm that his name was not written in the book of Life.

S E C T. II.

I Come now to prove my affirmative ; namely, that the kinde of death that was threatned in *Gen. 2. 17.* must be understood onely of a double kinde of Spiritual death.

My reasons are grounded on two considerable circumstances in the Text.

1. On the circumstance of time : In the day, &c.

2. On the Antithesis of the said death, namely, on that kinde of life that was implicitly promised, in case *Adam* did but first perform the condition of the Covenant of nature on his part, by his first eating of the Tree of the two-fold life.

But 1. My Argument from the circumstance of time is thus framed.

Argument 1. What kinde of death soever it was that was threatned in *Gen. 2. 17.* was most strictly and fully executed in that very day [or time] in the which *Adam* did but first taste of the forbidden fruit, because it was delivered in the nature of a definitive, or of an absolute, or of a concluding threatning ; being double in the *Hebrew* : *In dying thou shalt dye in the day thou eatest thereof.*

But no other sort or kinde of death was strictly executed in that very day [or time] in the which *Adam* did first taste of the forbidden fruit, but the said double kinde of Spiritual death onely.

Therefore no other sort or kinde of death was threatned in *Gen. 2. 17.* to be strictly executed in that very day or time, in the which *Adam* did first taste of the forbidden fruit, but a double kinde of Spiritual death onely.

1. I shall not need to say much for the proof of the assumption, because I believe that there is no deliberate man that will say, that any other kinde of death was strictly executed in that very day or time, wherein *Adam* did first taste of the forbidden fruit ; especially seeing it is as evident by *Gen. 5. 5.* (as the Sun at noon-day) that a bodily death was not then strictly executed, because he still lived in body 930 years after that day : and several old Authors do interpret the word death in *Gen. 2. 17.* as I do of a Spiritual death onely : and they give this reason for it, because *Adam* died not in body the same day, but lived

ved 930 years after that day. Doctor Willet in *Rom. 5.* doth cite these three Authors for it; 1. *Philo. lib. de Allegor. legi. mosaic.* 2. *Eucherius l. 1. in Genes.* 3. *Gregory in Epist. 31. ad Eulog.*

These ancient writers have given the right sence of the word Death in *Gen. 2.17.* though Doctor Willet doth not stick to their exposition: and I do also finde, that sometimes it doth come to pass, that some ancient Orthodox expositions are passed over, and not so well marked as they ought to be; either because they give but a brief hint of the true exposition, or else because some latter Expositors, which are not so sound, are too too commonly received for true; by the means whereof the judgement of others is forestalled.

4. I will add unto these three ancient writers, what Mr. John Goodwin saith in *Vindiciæ Fidei*, in pag. 104, 105. Upon deeper consideration (saith he) it will happily be found to be nearer the truth to hold, that in these words, *Thou shalt die the death*: Gods meaning was not to threaten eternal death, either according to the Letter, or by way of equivalency: but to have the word Death understood by Adam, as it indifferently signifieth that evil of punishment, which was represented to him by the name Death.

5. Mr. Baxter saith in his Epistle to his *Aphorisms*; I am not so clear and confident in my self, as to the nature of the death threatned in the first Covenant (made with Adam.)

2. As touching the proposition ^{Sition}, it is so clear in it self, that I conceive there are none that are of a deliberate judgement, will deny it to be rightly grounded on the said definitive circumstance of time; in the same day, or in the same point of time, in the which Adam did but taste of the forbidden fruit. *In dying thou shalt die*; namely, thou shalt certainly die, even in that point of time without any delay: and to this sence of the word Day doth *Arist.* expound it in *Lev. 7.35, 36.*

3. This sentence, *In dying thou shalt die*, is exactly limited to the very day or time of eating, because it is delivered in a doubled form of words; namely, as a definitive, or as a concluding threatening: as it is also well observed by our larger *Annot.* on *1. King. 8.13.* The *Ebrems* saith the *Annot.* doth place much emphasis in the doubling of Verbs; and there the *Annot.* doth explain it in six particular places of doubling, and at last doth refer this doubled phrase, *In dying thou shalt die*, in *2 Kings 1.4.* to the same phrase in *Gen. 2.17.* The *Annot.* doth first speak of this doubled phrase, *In building I have built*, *1 Kings 8.13.* and there it saith, the *Ebrems* do place much emphasis in the doubling of Verbs; for by that doubling of Verbs they do imply; 1. Certainty, *Erod. 3.7.* 2. Abundance, *Gen. 22.17.* 3. Diligence, *Erod. 2.19.* 4. A full or a through doing of a thing, *1 Sam. 26.25.* 5. Certainty and Speed, *1 Sam. 27.1. 6.* The finishing or perfecting of a thing, as in the said cited place of *1 Kings 8.13.* *In building I have built*; that is to say, I have perfectly finished the building. 7. Seeing this doubled phrase, *In dying thou shalt die*, in *2 Kings 1.4.* is the same with *Gen. 2.17.* it implies the like definitive certainty in both places; though these two places speak not of the same kinde of death, but of two several and differing kinds of death: for that in *2 Kings 1.4.* speaks only of a bodily death, and *Gen. 2.17.* speaks only of a double Spiritual death.

8. God said thus to Abraham in *Gen. 15.13.* *Thou shalt knowing know*; that is,

The *Ebrems* do place much emphasis in the doubling of Verbs, and therefore when threatnings are doubled, it notes them to be definitive.

The word Day in Gen. 2. 17. must not be taken for a time to come, but for the point of time in that very day in the which Adam should but taste of the forbidden fruit.

is, saith *Ains.* Thou shalt know assuredly: and there he doth refer this doubled phrase for the certainty thereof, to the like double phrase of certainty in Gen. 2. 17. and therefore our last Translators and the *Geneva* do render it, *Know of a surety*, because the said phrase doth imply, *Assuredly* or an assured certainty.

9. *Mr. Ains.* doth observe the same rule of certainty from the doubling of the word in Gen. 2. 17. This doubling of words (saith he) is often used in Scripture for more earnestness and assurance, and to signify in things to come a speedy performance, Gen. 41. 32. Exod. 24. 16. Gen. 19. 19.

10. (Saith he) in Gen. 17. 13. the doubling of the command [*He shall be circumcised with circumcision*] was added both for the thing it self, and also for the time thereof, which was to be done in the eighth day after the birth: and so say I, the doubling of the threatning, in the day thou eatest thereof, *In dying thou shalt die*, was added both for the certainty of the thing it self, and also for the punctual time of the execution thereof.

11. The like doubled threatning God denounced against *Abimelech*, in case he did not presently restore unto *Abraham* his Wife *Sarah*: Restore thou the wife to the man, for he is a Prophet, and he shall pray for thee, and live thou, and if thou restore her not, know that in dying thou shalt die, Gen. 20. 7. This threatning was doubled for the assured certainty of his bodily death, in case he did not restore her: and in regard of the certainty, *Ains.* doth refer it to Gen. 2. 17.

12. *Mr. Ains.* also saith in Gen. 3. 4. the Devil doth impugn the certainty of Gods word, which had threatned assured death, in case *Adam* did but once eat of the forbidden fruit. This double threatning therefore, *In the day thou eatest thereof, in dying thou shalt dye*, was to assure *Adam*, that it was a definitive or a concluding threatning.

13. And as touching the propriety of the word Day, and the punctual time of eating, I refer the Reader for his further satisfaction to Chap. 2. in my Answer to Objection 3.

14. God had so strictly limited the execution of his said definitive threatning, to the very punctual time of that very day of *Adams* eating, that he could not repent of it, without the violation of his said definitive threatning: For Gods repentance is nothing else, but his willing of the non execution of his threatned punishments, upon mans repentance. But God had not ordained any repentance in the Covenant of nature, to be performed by *Adam* as the condition on his part, to move God for the non execution of his said threatning: and thence it followes, that seeing God did not will any such change in *Adam*, that his said threatning was an absolute definitive threatning, and no way reverfeable; and therefore it was fully and formally executed at the very point of time of that very day in the which he did but taste of the forbidden fruit.

15. *Danews* saith in *Jonah* 3. 9. that the sentence of God is of two sorts; the first comminatory or of threatning onely, the other definitive and absolute: this latter, saith he, can never be revoked, the former may (by repentance, &c.)

This distinction between Gods threatnings or sentence of punishment, makes it as clear as the Sun at noon-day, that the threatning in Gen. 2. 17. was not delivered as a comminatory threatning, but as an absolute definitive threatning, and therefore it was fully executed in the very punctual time of *Adams* eating, because God did at that instant time deprive *Adam* of his image of moral perfections,

fections, and no repentance was ordained for his restoration to his said concreated life.

16. As it was Gods good will and pleasure freely to constitute the punishment of a twofold Spiritual death, to be executed on our first parents, in the very punctual time that *Adam* should transgress the Covenant of nature, by eating of the forbidden fruit: and also that the said twofold death should in like sort fall upon all his natural posterity successively to the worlds end, as soon as they should become persons in the womb as *Adam* was, when he tasted of the forbidden fruit: so in like sort it follows from the Antithesis, that God did promise a twofold life to be continued to *Adam* and to all his natural posterity, in case he had but first eaten of *Gods Cairn* the tree of the twofold life, as I noted it before in *Reply 7.* and also in *Seet. 3. Reply 22, 23.*

17. This precious rule of certainty, touching Gods definitive threatening in the Covenant of nature, Mr. *Norton* doth not observe, and therefore he doth confound this Covenant, and this threatened Spiritual death, with the other kinds of death that are threatened onely in the Covenant of grace, to the utter confusion of sundry points of Divinity, and of the true sence of many Scriptures: for he doth affirm in his first foundation proposition, in *pag. 2.* that God did constitute Christ to be *Adams* surety in the Covenant of nature, for two main ends. 1. To do the command of that Covenant in a way of works, (which indeed required no other work, but to eat of the Tree of life in the earthly Paradise in the Countrey of *Eden*) and 2. To suffer the essential punishment of that cursed death, which was no other but a twofold Spiritual death, as I have explained it in *Reply 6.* and therefore it can be no less then blasphemany, if it be not Heresie to affirm that Christ was *Adams* surety to suffer that twofold Spiritual death.

18. All such as are willing to embrace the truth in the love of it, may soon see that God hath put none else under the threatening of the Covenant of nature, but *Adam* and his natural generation onely, by *Rom. 5. 12.* and *Ephes. 2. 1, 2, 3, 5.* and thence it followes, that seeing Christ was none of *Adams* natural generation, he cannot come under the Covenant of nature, as the surety of the elect, to do the command, and to suffer the curse of that Covenant for mans redemption: neither is there any redemption at all from the first part of the Spiritual death, but even the elect themselves do suffer it as long as they live in this world. And for the fuller confutation of his said heterodoxal tenent, I gave four reasons in my Dialogue, in *pag. 5.* why Christ cannot be our surety in the Covenant of nature; and those reasons stand still in their full force, like mount *Sion*, notwithstanding what Mr. *Norton* hath answered, or can answer: but when God shall enlighten his understanding, to distinguish the Covenant of nature from the Covenant of grace, then, and not till then he will see the strength of them. And 2. I have also shewed in my former printed *Reply*, that Christ could not be our surety in the Covenant of nature, in *pag. 86, 150, 152.*

1. The word *Surety* in *Ebr. 7. 22.* is applied by the Apostle to the everlasting Priesthood of Christ, by his intercession in Heaven for all believers; and not to the Covenant of nature.

2. That thing which doth make Christ to be an everlasting surety (or certainty) for believing sinners, in Heaven, is Gods unchangeable Oath: for it is by

The death that was threatened in Gen. 2. 17. hath two parts, as in Reply 7. The glorious Church of Christ upon earth, which some do say shall be without sin for a thousand years, is justly confused by the definitive death in sin, that is inflicted upon all Adams posterity to the end of the world in Gen. 2. 17.

It is no less then blasphemy, if it be not heresie, to affirm that Christ was our surety to suffer that kind of death which is threatened in the Covenant of nature. Rom. 5. 12.

Ebr. 7. 22.

by that unchangeable Oath that Christ is made a sure, a steadfast, an unalterable, an unchangeable, and an eternal High Priest, even now after his resurrection and ascension into Heaven: for (saith the Apostle in *vers. 24.*) this man (*i.e.* this sure High Priest) because he continueth ever, hath an unchangeable Priesthood; wherefore he is able also to save them for evermore, that come unto God by him, seeing he ever liveth to make intercession for them, *Ebr. 7. 24, 25.* with *Ebr. 10. 12.* See also at *Reply 10.*

3. He was made a Priest of a better Testament, then the outward typical Testament of works was; for that Testament which was made onely with the national Church at mount ~~Sinai~~, was confirmed with no other blood but the blood of beasts onely, *Exod. 24.* and those typical Priests, and those typical works of the Law, were ordained but to justify their bodies onely, from their ceremonial sins, by the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean ~~Jews~~, ~~did sanctify~~ no other ways to the purifying of their flesh or bodies from their ceremonial sins. But Christ was made a High Priest of a better Testament, which he also confirmed by his own bloody death and sacrifice, for the purifying of the soul or conscience from moral sins: and now by his resurrection and ascension into Heaven he continues to be a sure High Priest of the better Testament.

4. Others do expound the word *Surety* in *Ebr. 7. 22.* that Christ as Mediator, did undertake on Gods behalf to perform his Covenant towards us: and 2. That he also undertook on mans behalf, that they shall perform that obedience which God requires of them in his Covenant of grace. This assertion is in it self a most precious truth, as it doth arise from the word *Mediator*: But this truth doth not arise from the word *Surety* in *Ebr. 7. 22.* and therefore I believe that my former exposition is most agreeable to the true sence of the word *Surety* in *Ebr. 7. 22.*

5. Mr. Norton doth all along confound the word *Surety* of the better Testament, with the meer Covenant of nature made with *Adam*, which was not any Testament, as the typical Covenant of works was with the Jews; neither is it now in being: but it was totally extinguished as soon as it was transgressed, so extremely heterodox is his exposition of the word *Surety* in *Ebr. 2. 22.* But of this text see more in *Chap. 11.*

But saith Mr. Norton in *pag. 11.*

The argument is not at all infringed, by saying that Christ is our surety in relation to the Covenant of grace, (called a better Covenant in *Ebr. 7. 22.*) but not in relation to the Covenant of works: for (saith he) we are to know that the Covenant of grace it self obligeth us to fulfil the Covenant of works in our surety, *Rom. 3. 31.* There are many great errors in this assertion.

Reply 13.

1. It is a common misleading error to call the Covenant of nature the Covenant of works; as I have shewed it more at large elsewhere.

2. It is another great error, to say that we are to know that the Covenant of grace it self doth oblige us to fulfil the Covenant of works in our surety, seeing it commanded no other work, but once eating of the tree of life, for the fulfilling of it: neither 2. doth the Covenant of grace oblige our surety to suffer that threatened punishment, seeing it was no other but a double Spiritual death.

3. It is another great error, to say as he doth in *pag. 11.* that we cannot fulfil the righteousness of the Law in our surety by believing, (*For saith establish-*
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eth the Law, Rom. 3. 31.) If it were not a truth that, he fulfilled the Covenant Rom. 3. 31.

of nature, which he calls the Covenant of works, for us; he cites Rom. 3. 31.

to prove that Christ fulfilled the Covenant of nature, which he doth corruptly call the Covenant of works. But in case he did cite an hundred Scriptures more to prove it, he should but so often take Gods Name in vain: for I have shewed in Sect. 3. that the Covenant of nature made with Adam was wholly extinguished, as soon as Adam had but tasted of the forbidden fruit, and had but received the threatned punishment of a double Spiritual death. The date of that arbitrary and transient Covenant, was but like the date of the Kings arbitrary Letters Patent, which was ordained to stand no longer in force, but to such a day, or to such a point of time onely, or to the event of such an action; and then the date being expired, the said Letters Patent do cease to be any longer in force; and just so was the date of the Covenant of nature: it was (as I shewed before) to stand no longer in force, then till the first act of Adams eating, either of the tree of the twofold life, for the confirmation of his concreated perfections after Gods image, or for his deprivation of his concreated perfections by eating of the forbidden fruit: And therefore,

In case Cain or Abel had found any fruit on the said trees in their days, their eating of the former forbidden fruit had been no sin, because the said Covenant was not then in force, but it was made utterly null, as soon as Adam had received the threatned punishment of a double Spiritual death.

4. It is another great error; to affirm that Christs obedience to the moral Law of nature, was the fulfilling of the first Covenant made with Adam for our justification; seeing the Law of nature was not ordained to be the Covenant of nature for Adams justification. But in case Adams obedience to the Law of nature, had been ordained to be the condition of his fulfilling the Covenant of nature, then he could not have transgressed it, because his soul and body were created in perfect moral perfections; so that his understanding, will, and affections could not sin against the Law of his nature, until he had first transgressed the arbitrary Covenant of nature, which was founded onely on his transient act of once eating of the forbidden fruit: and thence it followes, that that transient Covenant was to last no longer, then till the tryal of Adams obedience, or disobedience was made by the said transient act of once eating onely: it was not made for the womans first act of eating, because not she, but he was ordained to be the head of that Covenant; therefore it was not the womans first act of eating the forbidden fruit that did break that Covenant, as it would have been, in case her act of eating had been a sin against any branch of the moral Law of her nature, seeing her single person was created after Gods image in a perfect conformity to every branch of the moral law of nature, as much as Adam was, as I have shewed it more at large in Chap. 4.

But saith Mr. Norton in pag. 26.

That which is of the essence or substance of the punishment of Adams sin, is primarily in the curse; and therefore it is primarily to be understood: and from thence he infers, That death for sin, and not Death in sin, is of the essence of the punishment of sin.

And immediately before, he said thus; All that you say concerning Spiritual death befalling Adam, in the day that he sinned, as primarily inflicted, is vain

The Covenant of nature made with Adam was ordained to last no longer, then till Adams obedience or disobedience was tried by one transient act of eating onely.

vain and impertinent, because it denieth not the inflicting of eternal death to be intended afterwards: nay, saith he, it rather argueth, an eternal death (in Hell) to be primarily intended, because not executed according to that proposition. That which is first in intention, is last in execution.

There are many great errors in these answers.

Reply 14.

The death threatned in the Covenant of nature cannot be understood of an eternal death in Hell, because that death was not strictly and formally executed in the time of Adams eating, as a Spiritual death in sin was.

1. It is a presumptuous error in the highest degree, to affirm that it was Gods intention in the Covenant of nature, to threaten *Adam* and all his natural posterity, with an eternal death in Hell: but I think I have made it evident before in the beginning of *Self. 2.* that the death threatned in *Gen. 2. 17.* (Of what kind soever it was) was a definitive threatning; and therefore that it was most strictly and formally executed in the very same point of time of the same day, wherein *Adam* did but first taste of the forbidden fruit; and God doth still continue to execute the same death most strictly, upon all *Adams* natural posterity successively, in the very same point of time, wherein they do become persons in the womb: and that death is executed as much upon the elect, as upon the reprobate, as a satisfaction to Gods justice for their breach of the Covenant of nature.

2. In case God had intended (or ~~ordered~~) to threaten an eternal death in Hell to *Adam* and to all his natural posterity, by his said definitive sentence, as he did a double Spiritual death, he should have thrown *Adam* and *Eve* into Hell in the very time of his eating, and then the world had been made and destroyed within the compass of the first six days: but seeing God had elected a certain number of *Adams* fallen posterity to an eternal life in Heaven, he could not condemn them to Hell by that definitive sentence in *Gen. 2. 17.* for then he should both elect them and reject them from all eternity; which is to confound Gods decrees. Yea Mr. *Norton* himself doth affirm in *pag. 27.* that eternal death was never intended as concerning the elect, and yet he seems to contradict that assertion by this forecited assertion.

3. It is another presumptuous error in the highest degree, to judge of Gods secret and eternal intentions, touching his definitive threatning in *Gen. 2. 17.* as if he intended an eternal death in Hell by that threatning, whiles *Adam* stood in his innocency; for in the time of his innocency there was no other revealed Law or Covenant that threatned death, but the revealed Law of the Covenant of nature in *Gen. 2. 17.* And in the beginning of this *Section* I have shewed that law did not threaten any other death but a double Spiritual death onely.

4. It is another grand error, to affirm that the primary punishment of a Spiritual death, denieth not the inflicting of an eternal death in Hell to be intended afterwards: nay (saith he) it rather argueth that eternal death in Hell was primarily intended, because not executed according to that proposition: that which is first in intention, is last in execution.

Reply 15.

I have shewed before, that the primary punishment was a double Spiritual death, and that the said Spiritual death was inflicted as a satisfaction to Gods justice in that Covenant; and therefore that it doth deny the inflicting of an eternal death in Hell to be intended afterwards for the punishment of *Adams* first sin in eating the forbidden fruit.

2. (Saith he) eternal death was primarily intended, because it was not executed according to that proposition; that which is first in intention is last in execution.

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That proposition, upon which he builds his judgement, is no better to trust to then a staffe of a broken Reed, as such unsound confidence is called in *Esa.* 36.6. for this proposition is soundly confuted by Mr. *Lamson.*

There be (saith he) two propositions, unworthy to be made principles in the doctrine of Gods decrees, (or of Gods secret intentions.)

The first is, *Quod primum in intentione, id ultimum in executione*, that which is first in intention, is last in execution.

The second is, *Ordinate volens, prius vult finem, deinde media ad finem*, he that acts rationally and orderly, first wills the end, then the means to the end.

These (saith he) are made principles in Divinity, and must be the measure and rule according unto which we must understand the word of God, speaking of his high and misterious decrees.

Yet (1. Saith he) these do not agree unto God, but applied unto him derogate from his glorious perfections.

2. (Saith he) they are neither truly understood, nor rightly applied to the decrees of God.

3. (Saith he) the first (taken out of the blasphemous Commentator, whom some think to be *Averoes*, or some other) is falsely understood, and otherwise interpreted then the Author first meant it, as *Occam* tells us: for thus some expound it; that which is the chiefest thing in intention, is that to which all things in the execution are ultimately referred: and what is this to their purpose who use it, or rather abuse it?

This interpretation doth not only confute Mr. *Norton's* inference, but it doth also much strengthen my exposition of the death threatned in *Gen. 2. 17.* to be intended of no other kind of death, but of a Spiritual death onely: for unto the execution of that death (by depriving *Adam* of his concreated life of moral perfections) all things in the Covenant of nature is to be referred, and not to those other kinds of death, which were not threatned until the after Covenant of grace was first declared) His second I omit, because it doth not concern my present Reply.

4. Saith Mr. *Norton*, that which is of the essence or substance of the punishment of *Adam's* sin, is primarily in the curse; and therefore it is primarily to be understood. And from thence he doth infer, *That death for sin*, and not *Death in sin*, is of the essence of the punishment of sin.

I have abundantly shewed, that the Spiritual death that was threatned in *Gen. 2. 17.* is the onely essence and substance of that punishment that was inflicted on *Adam*, and on all his natural posterity successively to the worlds end, as a satisfaction to Gods justice in that Covenant.

But saith Mr. *Norton* in *pag. 27.*

Eternal death was never at all intended concerning the elect: however, certain it is, that *death for sin*, as concerning the essential poenal part thereof, is solely intended concerning Christ.

It is a double-dyed error to affirm, that the essential poenal part of Hell torments was solely intended concerning Christ, as the surety of the elect.

This double-dyed error I have sufficiently confuted before, in *Reply 12.* and in *Chap. 11.* and in my former printed *Reply* in *Chap. 4.* and often in that Book. And saith Mr. *Woodbridge* in his *Method*, *pag. 233.* It is certain there is some

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Reply 16.

In his Body of
Divinity. pag.
118.

Reply 17.

Reply 18.

In Com-pl. par.
3. pag. 344.
Erasmus cited
by Doctor Alle
in Poor mans
Library. Tom.
2. pag. 75.

kinde of evil in the curse executed on sinners, which was never executed upon Christ, as an exclusion from all interest in Gods favor, the defacing of his image in their souls, rage and despair of conscience, and the like. And P. Martyr saith, when Christ was even now dying, he said, *Fa h'r, into thy hands I commend my Spirit*: from whence he concludes thus; they which be in the hands of God undoubtedly are not tormented with the pains of Hell. And Erasmus saith, whereas the Schoolmen do teach, that Christ by reason of the complexion (or temperature) of his humane body, (which in him, say they, was most subtil, and consequently of most quick and sharp feeling) did suffer more grievous and bitter pains, then any man may possibly suffer; the pain of them onely excepted which are perpetually damned in Hell: He doth exempt Christ from suffering the pains of Hell. And of this see more in my former printed Reply, pag. 294. And now I advise the Reader to remember the caution which our Saviour gave to his Disciples, *Take heed and beware of the leaven of the Pharisees and Sadducees*, i.e. of their corrupt tenents, *Matth. 16, 6, 11, 12.* and mark this, that our Saviour did double his charge, because the danger was great; and this caution is futable to such as corrupt their own and others judgements, by confounding the Covenant of nature with the Covenant of grace, in their promises and threatnings; for thereby many dangerous errors are hatched. The prudent Reader therefore had need to be more then ordinary careful to remember this caution.

5. But for the further clearing of that double Spiritual death that is threatned in the Covenant of nature in Gen. 2. 17. I will make some use of Mr. Nor's two Queries, to my sence.

Quere 1.
Ans.

1. What is vindicative justice, strictly taken in the Covenant of nature?
It is that peculiar justice that God did freely constitute for the breach of the Law of that Covenant; namely, it was a twofold Spiritual death, as I have opened it before in Reply 7. Now the essence of a Law doth consist in this, that it is the declared will of the Law-giver, *Deut. 29, 29. Deut. 30, 11, 12, 13, 14, 15, 16, &c.* It is not his undeclared or secret will that determines what shall be our duty to do, and what rewards and penalties shall be due unto us: but it is his declared will or law onely.

Now the threatning that was annexed to his declared Law of the Covenant of nature in Gen. 2. 17. was an act of Gods good pleasure, from whence did follow his proceeding with Adam, according to that condition which he freely constituted between him and Adam in that Covenant; namely, that in case he did transgress that arbitrary Law and Covenant, by eating of the forbidden fruit, then in the same day or time of his eating, *he dying he should die*; namely, he should certainly die at that time: and it is certain, that he died no other death at that present, but a double Spiritual death. 1. By the loss of Gods image, and 2. By his new habit of sinning against the Law of his nature; and therefore no other death was threatned by that Law and Covenant.

Quere 2.

What was the supreme and first cause why God did threaten Adam and all his natural posterity successively, with the strict execution of the said twofold vindicative Spiritual death, seeing none of Adams posterity did actually eat of the forbidden fruit with their teeth, but Adam onely?

Ans. 2.

It was the free constitution of Gods arbitrary will, to make such a Law and Covenant.

Covenant. The principal and whole reason of this mystery depends (not upon Gods moral Law, but) upon his arbitrary will. It was the good pleasure of his arbitrary will, to make such a Covenant with Adam, and all his natural posterity successively, his will was the rule of his righteousness in that Covenant: it was the cause of all causes, the reason of all reasons; and in one word, all reason in one reason. P. Martyr saith, no cause can be given of the will of God, though sometimes in some cases some reason may be shewed of the will of God; which though they may be called reasons, yet (saith he) they ought not to be called causes, especially efficient causes: and accordingly one chief reason why God made man mutable, and why he suffered him to transgress his said arbitrary Law and Covenant, was to make manifest the riches of his grace in Christ, for the salvation of sinners: and to this sence I have cited Mr. War-

Gods arbitrary will made it just, that in case Adam the head of the Covenant did but first taste of the forbidden fruit, it should in-

ren in Chap. 12.

3. Take notice that this positive Law and arbitrary Covenant is singular, because it is no where else to be paralleled in all its circumstances: and yet it may in some measure be exemplified by that arbitrary and transient positive Law and Covenant, which God was pleased to make with Joshua for all Israel; namely, that in case any of the souldiers which Joshua sent to destroy Jericho, did but actually take the least quantity of any of the Silver or Gold that was in the City, to their own private use, which God had consecrated, sanctified, or set apart, for the only use of his Tabernacle, Jos. 6. 19, 24. then it should not only make that person guilty, but it should also make all Israel guilty of that sacrilegious transgression.

olve all his natural posterity both in his sin, guilt, and punishment: but this arbitrary Law, and the justice of it doth not alike bind posterity to the sin, guilt, and punishment of Adams transgression of Gods moral Law.

This Law was declared unto Joshua only, as he was now constituted to be the head of all Israel, that were now incorporated into a national Church: and therefore God made this law to be binding to all Israel; namely, that in case any one of the Souldiers did but transgress this declared arbitrary Law and Covenant, it should involve the whole corporation under the guilt and punishment of that sacrilegious transgression, Jos. 7. 11, 12. compared with Jos. 6. 2. 18.

Jos. 6. 2, 18. Jos. 7. 11, 12.

4. From the constitution of this arbitrary Law and Covenant it came to pass, that though Achan alone did commit the trespass with his hands, by taking some Silver and a wedge of Gold in a private way for his own use, yet by Gods relative justice in that Covenant, though all Israel were ignorant of his sins, yet every person of them (by virtue of Gods positive Covenant) became guilty of his transgression: and therefore Achan alone did not perish in his iniquity, Jos. 22. 20. compared with Jos. 7. 14, 15, 24, 25.

5. It is worthy of all observation, that this supreme arbitrary Law is twice over called a Covenant; namely, with the Nation, and in that respect it was given to Joshua as the head of all Israel: and from that Covenant it came to pass that all Israel were involved in the guilt of Achans sin.

1. It is said in vers. 15. that Achan did transgress this Covenant, because he was the only actor of the transgression with his hands, (as Adam was with his teeth.)

2. It is also said in vers. 11. that all Israel did transgress this Covenant, because God by his supreme will had made all Israel parties in that Covenant, and so consequently they were made parties with Achans sin, guilt, and punishment:

(just as all *Adams* natural posterity were) and therefore God might as justly have destroyed all *Israel* for their transgression of that Covenant, as he did the children of *Achan*; for by Gods relative justice in that Covenant, all *Israel* were as much guilty as *Achans* children were; though it pleased God in much mercy to accept of their repentance, and to remit the rigor of his said relative justice to *Israel*, though not to *Achans* family: and all *Israel* had formerly vowed the destruction of the Cities, and of the persons of the *Canaanites*, and their goods to the Lord, *Numb.21.2.* compared with *Lev.27.28,29.*

6. This kinde of justice is peculiar onely to Gods supreme will, in his arbitrary Laws and Covenants, in a far differing manner from his relative justice in his common moral Laws: for by the justice of his common moral Laws, the children might not be put to death for their fathers moral transgressions, *Deut.24.16.* but by those Laws the particular person onely that sinned was to be put to die. And because this positive Law was very far different from the common Law of nature, therefore the punishment threatned was also far different.

7. Though this transient positive Law and Covenant doth not fully parallel the transient positive Law and Covenant of nature, made with *Adam* and his natural posterity, yet it gives much light thereto: and in that respect I did propound it to the Readers consideration in my former printed Reply, in pag.276. and again in this Treatise, in Chap.5. Sect.2. where I have also observed many other sorts of transient positive Laws and Covenants, which do also give much light to the nature of that transient Covenant that was made with *Adam*: and in some place of this Book I have instanced that arbitrary Law and threatening against the unwitting infant, (and not against the knowing parent) for the said infants breaking of Gods positive Covenant, in case ~~if~~ were not circumcised on the eighth day after his birth, see *Gen.17.14.* This positive Law did so amuse *Austin*, that he made circumcision to belong to the first Covenant made with *Adam*. But *P. Martyr* cites two expositions of this positive threatening in *Rom.4.11.* First, (saith he) it did belong to the childe when he came to full age, in case he should then neglect to be circumcised: Secondly, saith he, God is not to be accused of injustice, if sometimes he killed the infant that was brought up uncircumcised. But in the third place I conceive that *Maymony* doth expound it best; he saith, that if the father or master doth transgress, and circumcise not, they break a Commandment, but are not guilty of cutting off; for cutting off belongs but to the uncircumcised person himself. And *P. Martyrs* second answer agrees well to this of *Maymony*; Gods arbitrary will is the only rule of justice in all his supreme arbitrary Laws.

In the City of
God.li.16.c.27
See Ains. in
Gen.17.11.
Gods arbitrary
Laws and Co-
venants must
be obeyed, (or
else the threat-
ned penalties
will be execu-
ted) though
many times they
cannot be obey-
ed, unless the
moral Law be
transgressed:
and thence it
followes, that
Gods positive
Laws may be
called his su-
preme Laws.

8. Tis worthy of all observation, that Gods positive Laws and Covenants are many times so strictly commanded, that they must be obeyed, though they do sometimes command things to be done contrary to the moral Law of nature, or else the threatned penalties will be most strictly executed: for by the moral Laws of nature *Abraham* was commanded to preserve his sons life; but yet God did by his supreme positive Law command him to kill his son for a sacrifice.

2. *Adam* was not forbidden by the moral Law of nature to eat of the tree of knowledge, because it was good food by creation, and therefore by the Law of nature he had a liberty of power to eat of it: but yet it was by Gods supreme Law and arbitrary Will, made unlawful to be eaten, and in that respect he might

might not eat of it, under the penalty of a double Spiritual death, to be assuredly executed upon him in the very time of his eating it.

9. The moral Law of nature and nations commanded *Gideon* to gather a numerous Army, to encounter the numerous Army of the *Midianites*; but by Gods supreme positive Law he was commanded to send away his numerous Army, and to take no more but those three hundred men that lapped water in their hands: and in obedience thereto God promised him the victory.

These and such like positive Laws and Covenants cited in *Chap. 5.* do tell us, that Gods positive Laws and Covenants are not grounded in, or from the justice of the moral Law of nature, but from Gods supreme and arbitrary will onely; and therefore great care ought to be taken to make a right distinction between those Laws.

10. Sundry of Gods positive Laws have no relation at all to the moral Law of nature, nor yet to the Covenant of grace, as it is evident by the first Covenant of nature, and by other positive Laws and Covenants cited in *Chap. 5.* and so saith *Austin*; there are many Testaments or Covenants besides the Old and New: and he gives an instance in the first Covenant made with *Adam*; *Whensoever thou eatest thereof thou shalt die the death*: but (saith he) the Law was afterwards given, and that brought the more light to mans judgement in sin. In these words he doth plainly distinguish the first Covenant made with *Adam*, from the decalogue, as being no part of it; therefore he could not hold the decalogue to be the second edition of the Covenant made with *Adam*, as Mr. Norton doth.

De civitate
Dei, li. 16. c. 27.

11. I say notwithstanding, that sundry of Gods positive Laws were ordained to be the typical part of the Covenant of grace and reconciliation; and in that respect they do relate to the decalogue, as it was given for the Covenant of grace.

12. It is also necessary to be noted, that sundry of Gods positive Laws did relate to the national Church of the Jews onely for a time, and not to other nations.

13. Tis as necessary also to be noted, that sundry of Gods positive Laws and Covenants did relate onely to particular persons for some one transient act for the trial of their obedience onely, as I have shewed in *Chap. 5.*

14. But I pray the Reader to take special notice, that the Covenant of nature was not made with *Christ*, as the surety of the elect, to do that Law, and to suffer that curse for mans redemption, as Mr. Norton doth most dangerously affirm in his first foundation proposition, in *pag. 2.* This is a great foundation error, and therefore I do the more often reprove it, and pray the Reader to take heed of it.

6. For the further clearing of the threatening of the Covenant of nature, it is necessary to answer some objections.

1. *Pighius* doth make the corruption of our nature to be the natural effect of *Adams* sin.

2. It is also affirmed by some learned Protestants, that the corruption of nature, called Original sin, is conveyed to the body by the act of generation, before the immortal soul is united to the body.

Some do cite *P. Martyr* for this last assertion; and yet I find that he doth in effect

Reply 19.

effect affirm the contrary: for he affirmeth that the soul is not corrupted of the body by any natural action: but the ground and reason thereof (saith he) is rather taken from the justice of God, whereby the grace of the Spirit, and the Heavenly gifts wherewith man was endowed before his fall, were removed from him when he sinned: and this withdrawing of grace (saith he) came of the justice of God; and then when God had once withdrawn his gifts, streightway vices and corruptions followed of their own accord. In these words he doth plainly affirm, that the soul was not corrupted by the body, but by the justice of God: and thence it followes, that Original sin is not conveyed to the body by the act of generation, as an efficient cause, but only as it is, *Causa sine qua non*.

But saith *Pigghius*, the loss of Original justice in children is no sin, because it was not lost through their default.

Reply 20.

Pigghius doth reason more like a Naturalist, or more like a Lawyer, then a Divine: and to reason thus, saith *P. Martyr*, is to call God to an account: but (saith he) God is not to be compelled to order, neither ought he to be ordered by humane Laws, but according to his own arbitrary will and pleasure.

See *P. Martyr*
in *Rom. 5. pag.*
124. and in
Com. pl. p. 122.

2. *Mr. Calvin* saith in *John 3. 6.* Original sin cometh not so much by begetting, as by the ordinance of God: and by and by after (saith he) every one of us doth not so much draw vice and corruption from our parents, as we are altogether corrupted in *Adam* alone; because as soon as he was fallen away, God did by and by take away that which he had given to mans nature.

3. The *French Academy* saith, *par. 2. p. 519.* souls cannot be joynted to their bodies with any other condition, then that into which our first parents brought all their children by *Adams* sin: wherefore we must not look for the cause of our Original sin neither from creation, nor from the generation of the body from the seed: neither must we search for the corruption of souls from their entrance and conjunction with their bodies, as if they received it from them: but we must look for it, *From that blot of sin unto which the whole race of mankind was subject, through the fall and corruption of the first stock,* (namely, by deprivation) *And in that decree of God,* whereby he hath condemned mankind, *by his most just judgement* (in *Gen. 2. 17.*) without any further inquiry after the means and manner how it came to pass: and to this very sence doth *Bucanus* speak in *Com. pl. p. 96.*

2. It is affirmed by some learned Protestants, that Original sin is communicated to posterity, by the natural act of generation, and they ground it on *Psal. 51. 5.* *In sin hath my mother conceived me.*

Psal. 51. 5.

Reply 21.

This error doth arise from their mistaking of the true and full sence of the *Hebrew* word in *Psal. 51. 5.* For first, the *Hebrew* word *Cham* doth not properly signifie conceived, but warmed: *I: sin ha'b my mother warmed me.*

2. This *Hebrew* word is of a large signification, and therefore the full sence of it must be looked into, before it can be resolved how, or in what sence his mother did warm him. First therefore consider that this word doth signifie any kind of warming or heating, either of shorter or of longer continuance: and in that respect it may signifie not only the first act of warming or heating, that is used in the first act of conception, but it may be applied to the continued act of warming the conception in the womb until its birth: yea *Mr. Ains.* doth also affirm

in

in *Gen. 3. 16.* that the Original word for conception is put for the whole space of time that the childe is in the mothers body, until the birth; and in that large sense is the word *warmed* to be taken in *Psal. 51. 5.*

And for the want of this consideration, some Expositors do interpret this warming of the first short warming act only, that is used in the first act of conception, and they are led thereto by the restrained sense of the same Hebrew word in *Gen. 30. 38, 39, 41.* and in *Gen. 31. 10.* For in these places the said Hebrew word is used only for the first short heating act of conception: and from thence they conclude that Davids words (*In sin hath my mother warmed me, or heated me*) must be understood of the first short act of heating him in her first conception: And 2. From thence they do also conclude, that Original sin is conveyed to posterity by that natural act of generation. And to this sense doth Bithmer in his *Praxis* interpret *Psal. 51. 5.* *Fecit & incaluit a me mater mea, i.e. in fervore libidinis conceptus sum.* 2. I finde also that some other learned Protestants (though they deny Original sin to be conveyed in the first act of conception, yet) affirm that Original sin doth belong to the conception, as soon as the body is perfectly shaped; and yet, say they, before the immortal soul is infused and united to the body: and to this sense doth Doctor Bilson expound *Psal. 51. 5.* with the concurrence of several Orthodox writers.

3. I shall decline from both the said expositions, and concur with them that affirm that we are not warmed in our mothers womb in sin, until the continued act of warming hath made the mass to become a person by the union of the immortal soul to the body; even as Adam was a person when he sinned against the Covenant of nature, and when he received the punishment of a Spiritual death, by being deprived of his concreated life after Gods image in moral perfections: the loss of that concreated life is called death in *Gen. 2. 17.* and the essential life of the soul is now infused without that concreated life: and for the want of it the now blinded will doth act irregularly; and this blinded will is now called Original corruption.

Mr. Woodbridge saith, that Adam represented all mankind, as being virtually in the same obligation with himself: and therefore (saith he) his offence was the act of the whole humane nature, though it be not imputed to particular persons until they begin to exist: and he refers the Reader for further Light to *Paul Ferrius*: and to this effect he speaks also in *pag. 254.*

4. It is further evident that the said Hebrew word *Cham* in *Psal. 51. 5.* must be taken for the continued act of heating the conception in the womb until its birth, because that word is applied to the full hatching of the *Ostrich* eggs; her care is to keep them warm continually in the warm dust, until they be hatched, *Job 39. 14.* (and this kinde of warming heat did bring life again into the child that was thought to be dead, *2 Kings 4. 34.*) David meaning therefore was, that as soon as he was become a person in his mothers womb, he was warmed therein in Original sin until his birth.

5. David in his confession in *Psal. 51. 5.* doth express a personality in his mothers womb. First he saith, I [a person] was born in iniquity: but by born he doth not mean his birth into the light of the Sun; but his meaning was that I [a person] was born or carried about in my mothers womb in iniquity: and therefore 2. He doth adde (by way of explanation) *And in sin hath my mother warmed*

Original sin is not imputed to the conception in the womb, until it is become a person by the infusion of the soul, as Adam was a person when he was deprived of God: create life of moral perfecti-0.3.

In his Survey of Christs sufferings, p. 173, 174, 175.

In his Method, p. 133. and Baxter in Confess. p. 252. and Warren on Justifi. p. 70. to 75. where he cites Wotton, and other Orthodox writers.

warmed me ; namely, me a person in her womb. But in case any conceive that he said thus, *I was first born into the world in iniquity*, and then after that, *Conceived or warmed in sin*, they must conceive also that David set the Cart before the Horse, by putting his birth into the world before his conception in his mothers womb : therefore to make him speak in order, his words must be thus understood ; *I (a person) was born about in my mothers womb in iniquity, and in sin hath my mother warmed me a person in her womb until my birth.*

6. As the Covenant of nature was not made with *Adams* body alone, much less was it broken by him, until his body was made a person capable of breaking it : just so it is with his natural posterity ; they are not capable of breaking that Covenant in *Adam*, nor yet of suffering that double Spiritual death, until they are become persons in the womb by the union of their soul to their body : but then by virtue of Gods supreme arbitrary Law and Covenant they are made capable subjects of that punishment.

7. The *Ebrev* word *Cham* of *Chanan* signifieth Light, in *Es.* 18. 4. and thence the Sun hath its name, in *Es.* 24. 23. *Es.* 30. 26. and so in *Psal.* 19. 6. It is said, that nothing is hid from the heat thereof, and so consequently nothing is hid from the light thereof ; for its heat and light are united : and thence it comes to pass, that all things are heated, and warmed, and cherished, both with the heat and with the light thereof united. The like may be said of the continued act of conception ; as soon as there is a person in the womb, there is both heat and light ; namely, as soon as the rational soul is infused into the body ; then, and not till then, that person is made guilty of *Adams* sin, and of *Adams* punishment of a double Spiritual death, because the soul as it hath an essential life is then infused ; but not as it had a concreated life after Gods image in *Adams* creation.

8. The said *Ebrev* word is so large, that it is not only applied to actions that are heating and warming, but also to the heating of affections, as to the heating of the affection of anger, love, joy, zeal or jealousy : therefore seeing it is so largely used, the more heed must be taken to the context where it is used, by the which the judicious Student shall be directed either to take the word in a more large, or in a more restrained sense, either to a short act of heating, or to a continued act of heating.

9. My said answers unto the two former Queries, and unto the Objections about Original sin, may serve not only as a Sword to cut, but also as a leading truth to unloose many knots of carnal reason, touching the kinde of death that was threatened in the Covenant of nature in *Gen.* 2. 17.

10. Take notice that God did not first make this Covenant with *Adams* single person as soon as he was created, but he deferred it until the woman was created ; yea, he deferred it until they were married together, and also until they had received the command to become one flesh, for the procreation of their like in nature, *Gen.* 1. 28. with *Gen.* 2. 24. and then after all these distances of time God brought them into Paradise, and shewed them the two Trees, and said unto them, this is the Tree of the twofold life, eat of this tree and live for ever the life of thy concreated perfections : but eat not of this other Tree, for in the day thou eatest thereof in dying thou shalt die ; namely, thou shalt be deprived of thy perfections, and all thy natural posterity successively.

SECT. III.

DEclaring my second reason, why the death threatned in *Gen. 2. 17.* must be understood of a double Spiritual death only, is taken from the Antithesis; namely, from that kind of life that was implicitly promised to *Adam*, in case he did but first eat of the Tree of the twofold life.

It is generally granted, that the threatening of death in *Gen. 2. 17.* did imply a promise of life, in case *Adam* had but first eaten of the Tree of the twofold life, in obedience to the positive command of the Covenant of nature.

2. It is also evident, that the kind of life that was promised, was no other but the confirmation of his concreated life. The Hebrew words, *Gen. Caijm*, in *Gen. 2. 9.* is by some translated singularly, *The Tree of life*, and by others it is translated plurally, *The Tree of lives*; but I think it ought rather to be translated, *The Tree of the twofold life*, because *Caijm* is in the dual number.

3. This translation doth most fully answer to the foregoing phrase of *Nishe-mah Caijm*, in *vers. 7.* *The Spirit of the twofold life*: the whole verse runs thus. *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (or the spirit) of the twofold life*: others translate it more plurally *lives*, because of the sundry faculties and operations, which they conceive are in the immortal soul; though it is questioned by Mr. *Baxter* and others, whether the immortal soul hath such distinct faculties. 2. *Bucanus* and others do translate it plurally upon another account; namely, in relation to the vegetative, sensitive, and rational lives: but others do conceive, that God did not inspire the vegetative, and the sensitive lives with the same breath, when he inspired the immortal soul, but that those two lives were created as the true parts of *Adams* body of the dust, before his immortal soul was infused, and that ever since they are generated with the body: for at first, when God did create *Adams* body, he did not create it without veins, nor without blood in those veins: and thence it doth necessarily follow, that his sensitive or vital soul was also created with his blood: for the Scriptures do tell us that the vital soul of man, as well as the vital soul of the beast, is in the blood; namely, by creation and generation, *Lev. 17. 11, 14. Gen. 9. 4, 5, 6. Psal. 30. 10.* See *Ans.* in the places cited.

But I perceive that the most of our latter writers do think otherwise; namely, that there is no vegetative or sensitive life in the body, until the immortal soul be first inspired to give being to the said lives: and so they make all the three sorts of lives to be inspired into *Adams* body with the same breath; which is done as they conceive upon the conception in the womb, about the space of forty or forty five days after the first conception in the matrix. And Mr. *Meames* is so confident, that this is the only truth, that he doth roundly reprove all such as hold otherwise: he grants also that tis commonly holden, that we have first the life of the plant by the vegetative faculty only, and then the sensitive life before the rational soul is infused: and yet he doth also affirm in his *Portraiture*, that the vegetative and sensitive faculties are virtually in the seed in the conception. I freely leave all these assertions to the Readers disquisition: my design is no other then this; namely, to make a clear distinction between the passions of the vital and immortal soul; especially as it concerns the sufferings of Christ: but

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Reply 22.

Gen. 2. 9.

Gen. 2. 7.

In Aphorif.
pag. 252.

It is left for a further disquisition to the Reader, whether the sensitive life be not in the body before the immortal soul is infused, though it be not confirmed until the soul is infused. Lev. 17. 11, 14.

In his observations moral and natural, pag. 7. and in his Portraiture, pa. 52.

yet

In par. 2. pag.
386, 500, 501.
Some call the
sensitive affe-
ctions the infe-
rior part of the
rational soul.
In his Survey,
pag. 173.
Carlile in his
Descent, p. 146

Lupsetes de-
scription of a
natural death,
is remarkable.

A true descri-
ption of the
twofold life
and twofold
death of Adams
rational soul.
This assertion is
explained by an
apt similitude
in Bucanus
Con. pl. 1. 64.

yet I do apprehend as above said, that when God did first create Adams body, he did create it with veins full of blood, and so consequently with a sensitive or vital soul in that blood, before his immortal soul was inspired.

4. The French Academy saith, The seed is a body that hath in it self a vegetative soul, and that the animal spirits are only the instruments of the soul, and not the soul it self : and 2. The French Academy saith, That many great Divines and Doctors do agree with Galen, Plato, and Aristotle, that the vegetative and sensitive soul is no other thing, then either the natural and vital spirits, or else the temperament : and for this cause Occam saith plainly, that there are two distinct souls in man, the one reasonable, and the other sensual.

5. I find that Doctor Bilson doth agree with their judgement, and so doth Carlile. I think (saith Carlile) that *nephes* (the vital spirit) is no part of the immortal soul, but tis proper only to the body, and to those parts of man that rise with the body, and dy with the body ; and that it consisteth in blood, breath, life, vital spirit, senses, and in the whole natural substance of every lively and corruptible creature. And saith he a little before, Aristotle will not have the immortal soul to be any part of the vegetative and sensitive soul, which are corruptible and mortal, and die with the body ; but (saith he) the immortal soul cometh from God. And to this sence doth Lupset speak in his description of our natural death : In our death (saith he) the body in a manner doth leave the soul, before the soul leaves the body ; for it is the body by it self forsaking life, that causeth the soul to depart : this I believe is a sound truth.

And from hence it follows :

1. That *Gnets Caijm* in Gen. 2. 9. cannot fitly be translated *lives* in relation to the vegetative, sensitive and rational lives, as if they were all connexed together in one soul : but I rather think (as I said before) that *Gnets Caijm* should be translated *the Tree of the twofold life*, in relation to *Nishmah Caijm* in v. 7. which signifies the breath of the twofold life : for the immortal soul which God inspired or blew into Adams nostrils, had a twofold life : the first may be called the absolute, or the essential life of his soul ; the second the concreated life of his essential life, after the image and likeness of God in moral perfections ; and so this concreated life was but an accident to his absolute life : and therefore it might be continued, or it might be removed from his absolute life, without the loss of his absolute life. And 2. This concreated life may also most fitly be called his relative life, because it related to the conditions that God made with Adam in the Covenant of nature ; namely, that in case he did first eat of the Tree of the twofold life, then his said relative life should be confirmed and continued as an inseparable adjunct to his essential life, and to all his natural posterity successively : but in case he did first eat of the prohibited Tree, then he should be deprived of his said concreated life : and this deprivation is properly called death in Gen. 2. 17. And from that deprivation the will of the essential soul, being of a very active nature, could not act any otherwise then irregularly, running like a blind Horse that is full of mettle, into danger and mischief continually ; and therefore it did necessarily act irregularly and confusedly, according to its now blinded reason and will, and according to Satans suggestions ; so that the thoughts and imaginations of the heart are evil, and only evil, and that

that continued in every branch of the moral Law; and this evil habit of sinning is properly called death in sin: and in this sort the death threatned in *Gen. 2. 17.* may most fitly be called a twofold death, as his life (if he had stood in his created purity) had been a twofold life: and though *Adam* was deprived of his concreated life for his transgression of the Covenant of nature, yet his absolute or essential life was still continued even after his said Spiritual death in sin, and shall also be continued to all eternity.

6. Take notice that there is a considerable difference among writers, in the description of the true nature of *Adams* relative life.

1. Mr. *Calvin* doth often call it a supernatural life, and so doth *P. du Moulin*: and the Papists do more especially affirm that man lost not his natural condition, but his supernatural gifts; but I dissent from them.

2. I joyn with them that affirm that *Adam* had no other life to lose, but that which was connatural only. Mr. *Weames* doth strongly oppose the former tenent, and doth confidently affirm that *Adams* relative life was natural only, because it had relation only to the Covenant of nature, and that it should have been continued to all his posterity by propagation (namely, by propagation as it is *causa sine qua non*) but efficiently by Gods relative justice to his said Covenant; namely, that in case *Adam* had but performed the condition of that Covenant on his part, by eating first of the Tree of the twofold life, then his concreated life should have been his life relatively to that Covenant of nature only: but in case he did first eat of the prohibited Tree, then in dying he should die, (i.e.) he should be deprived of that concreated life of his nature, according to Gods relative justice in the threatning of that Covenant.

3. Mr. *Walker* doth as stiffly oppose the former tenent, as Mr. *Weames* doth, and so doth *Bucannus* in his *Com. places* p. 105, 106. And their reasons seem strongest to me; of which see more in *Seet. 4.* But I intend not now to examine the reasons of both sides, because both sides do grant that which I desire; namely, that *Adams* rational soul was inspired into his body with a double life: and thence I infer, that in case he had but first tasted of the tree of the twofold life, his concreated relative life should never have been separated from the absolute life of his essential soul, but it should have been confirmed to him and to all his natural posterity for ever, in the sweet contents of an earthly Paradise, according to Gods relative justice in his Covenant of nature made with *Adam*.

Object. 1. *N shemah Caijm* doth not certainly signifie the said twofold life of *Adams* soul in *Gen. 2. 17.* because the same words are used, after that *Adam* had lost his said concreated life. For after *Moses* had declared that all Beasts died in the flood, he addeth; and man also, in whose nostrils was the breath of the Spirit of *N shemah Caijm*; the twofold life, *Gen. 7. 22, 23.*

I grant that *N shemah Caijm* after the fall must have another interpretation of mans twofold life, then it had in the time of *Adams* innocency: and the rather, because that twofold life is here joyned with *Ruac* [the Spirit.]

For first before *Adam* fell, God threatned only a twofold Spiritual death to his soul, without the abolishing of his personal being here in this world: but after the fall, and after he had threatned a bodily death for Original sin, and after *Jehovah* saw that the wickedness of man was much in the earth, he threat-

P. du Moulin
in his *Anatomy*
of *Arminianism*.

Adams concreated life was not supernatural, but connatural only.

See *Weames* in his *Portraiture*, pag. 251.

In his *Doctrine* of the Sabbath, pag. 33, 34, 38, 39, 58. and in his *Treatise* of the Covenants

Reply 23.
Gen. 2. 7. with
Gen. 7. 22, 23.

ned the death of all mens. bodies by a flood, Gen. 6. 5, 6. &c. except eight persons; and then the immortal soul must necessarily depart from the body to Hell: for all that died in the flood perished eternally; as both the *Ebren* Doctors and Christian writers hold.

2. Both Scripture and reason shew, that absolute and indefinite threatnings must sometimes be restrained to such a sense as the context will bear; and in that respect the death of the twofold life of man in the time of the flood, must be restrained to such a bodily death, as was furable to the drowning of the body in the flood: and thence it followes, that the twofold life that was taken from them by the flood, can be no other, but 1. That the sensitive life of the body was killed by drowning: and 2. that then it caused the immortal soul to depart from the body to an eternal death in Hell.

3. Though the dual number may be called plural, yet doubtless there is ever some special reason why the dual number is so often used in Scripture as it is, in a differing sort from the plural: of which dual number I have spoken more at large in my *Treatise of Holy time*, in pag. 19, &c. upon the word *Guarbaijm* (the twofold Evening) and there I have shewed that it doth not signifie a confused mixture of any two or more things together, as when light and darkness are confounded in the twilight, (as some do erroneously interpret it) but that it doth signifie two several things connexed together, without confounding their distinct species: and therefore when that dual word is put for the natural Evening, it doth signifie the conjunction of the latter half of the day, with the first half of the night, united together by the twilight. This observation of the dual number doth make the said sensitive life, and the rational life of those that perished in the flood, to be two distinct species, and yet connexed in their operations.

4. Hence observe, that when God did first inspire the absolute or essential life of Adams soul into his body, it was to give the form to the matter: and 2. That when he did with the same Breath inspire a concreated life after his own image and likeness, (in moral perfections) he did conjoin it as a distinct species to his said essential life, as an accident to its subject, and therefore it was no true part of his essential life; neither did it flow from his nature essentially, as the faculties do from the soul: for then it could not have ceased to be without the destruction of the subject that did support it. 3. Therefore it was but an appendix which the God of nature had conjoined to his essential soul, even as he conjoined an admirable beauty to Moses face at his birth, *Exod. 2. 2.* which might have continued, or it might be lost, by his eating of some prohibited meat, which might have caused his beauty to consume as a moth, without the annihilating of his essential life, or of his personal dissolution.

The double life
of Adams soul
explained; of
which see more
before in Re-
ply 7.

5. Left any one should stumble at this phrase, [The concreated life of Gods image] he may see it to be a necessary phrase, if he do but first consider the Antithesis; namely, the kind of death that God did threaten in the Covenant of nature, which was no other but the deprivation of Adams said concreated life, which was conjoined only as an adjunct to his essential life: and thence it followes by necessary consequence, that seeing the deprivation of his said concreated life is called death, the joining of it as an adjunct to his essential soul must needs be called his concreated life.

6. Left any one should stumble at this phrase, [*his relative life*] he may also see it to be a necessary phrase, because his said concreated life did relate to the condition that God made with *Adam* in the Covenant of nature; namely, that in case he did but perform the condition of that Covenant on his part, by eating first of [*Gnets Caijm*] the Tree of the twofold life, then his said concreated life should have been continued as a perpetual adjunct to his essential life: and then 2. His essential life should have been confirmed in moral perfections, and it should have been continued to his body eternally, in the sweet contents of an earthly Paradise, without any separation by a bodily death.

7. It is also further evident, that the life promised in the Covenant of nature was the confirmation of his said twofold life, because God himself did so expound it unto *Adam* presently after his fall in *Gen. 3. 22, 24*. For 1. Presently after his fall God did drive him by force (in sign of his anger) out of Paradise: and 2. He did then place at the East end of the Garden Cherubims, and the flame of a Sword, which turned it self every way, (in a warlike posture of anger) to keep the way of the Tree of the twofold life: and 3. Then God said in the hearing of *Adam*, *The man is become as one of us, to know good and evil.* *Gen. 3. 22, 23*. And now lest he should think (in his deluded apprehensions) to put forth his hand and take of the Tree of the twofold life, and eat and live for ever, *Gen. 3. 22*. By this last ironical speech Jesus Christ did expound of what use the said Tree should have been to *Adam*, in case he had but first eaten thereof in the time of his innocency; namely, that he should thereby have lived for ever in the sweet contents of an earthly Paradise; out of the which God did now in anger drive him, in *vers. 24*.

8. From hence it doth also follow, that the main end why Jesus Christ did now set a warlike defence about the said Tree of the twofold life, was to make *Adam* and all his natural posterity to know, that they were now for ever deprived of the means, whereby the condition that was required in the Covenant of nature might be performed, and consequently that the said Covenant is now made thereby utterly void: and that now they cannot be restored (to that *N. shemah Caijm*) to that twofold life of the soul wherein *Adam* was created: and 2. To make the said warlike defence of the Tree of the twofold life the more evident, Jesus Christ caused an Angel visibly to appear in *Adams* sight, with a flaming Sword in the air, for the greater terror unto *Adam*, that so he might not dare to approach unto that Tree, which formerly had been ordained and constituted by Gods arbitrary will and Covenant, to have been for the confirmation of his concreated life, and so to be as a perpetual adjunct to his essential life: and 3. It was to assure us, that the condition of the said Covenant of nature is for ever utterly abolished; and therefore it is not possible to be performed by man himself, or by his surety, as the matter of his justification, as Mr. Norton doth most vainly argue: and 4. This warlike defence of that Tree, by an Angel with a flaming Sword, was to assure *Adam* and all his natural posterity, that God is for ever angry with them for the breach of that Covenant: and this anger of his is exemplified to us, by the like posture of his anger in other cases. 1. In the case of *David*: for out of the pride of his heart he numbred the people, as trusting to the arm of flesh: but the Lord did manifest his anger against him for this sin, by causing an Angel to appear in the air with a drawn sword

Gen. 3. 22, 24.
The first main end why Jesus Christ did set a warlike defence about the Tree of the twofold life, was to make *Adam* and all his natural posterity know, that the condition of the said Covenant of nature is for ever utterly void and null.

in.

The second main end why the Covenant of nature was to last no longer, then until the trial of Adams obedience was made by his act of eating, was because else God cannot be said to have perfectly finished the Heavens and the Earth, and all their hosts in six days; for all their hosts could not be finished in six days, unless Adam did fall, and were also created anew before the end of the sixth day.

In all the natural Creation Christ must be considered but as the second person in Trinity, but in the supernatural Creation of our first Parents, he must be considered as Mediator before the end of the sixth day.

in his sight, 2 Sam. 24. 16. 1 Chron. 21. 16. 2. He did in the same visible manner cause an Angel to appear with a drawn sword before the eyes of Balaam, to deter him from his intended enchantments against his people Israel, Numb. 22. 31.

9. From the premises it follows, that the Covenant of nature was ordained to last no longer then until the trial of Adams obedience or disobedience was manifested by one transient act of eating only.

2. That this trial could not be deferred, but it must be expressly made in the very same sixth day in the which Adam was created, or else the whole creation could not have been finished in the same sixth day: for Moses doth tell us in Gen. 2. 1. 2. that the Heavens and the earth, and all their hosts were finished; that is to say, all the three Heavens and the Earth, and all their hosts were brought to a full and perfect end in six days, as the Hebrew word doth signifie; that is to say, some particulars of every several sort or kind of host, which appertained either unto the Heavens above, or unto the Earth beneath, were perfectly or compleatly finished before the end of the sixth day.

In my Book of the Institution of the Sabbath, I have shewed that the word translated [In] in Gen. 2. 2. namely, in the seventh day, should be translated [Before] the seventh day; namely, that God had finished his work, which he had made before the seventh day. Now he deferred to make the woman unto the last of his works; he made them perfect with natural perfection in the beginning of the sixth day; but yet he made them to stand but in a mutable condition, because they might fall through Satans temptations, and that they might thereby lose their natural perfections. And then 3. By Gods declaration of the new Covenant of grace and reconciliation, in Gen. 3. 15. they were re-created and converted before the end of the sixth day; and that they were by Gods supernatural grace re-created: and this work of their re-creation was the perfecting or the finishing act of Gods host of Saints here on Earth, before the end of the sixth day.

3. Thence it doth also follow, that the Covenant of nature must be transgressed, that so it might thereby be utterly evacuated or extinguished, and that so the new Covenant of grace and reconciliation might be declared to our fallen Parents for their re-creation, by Gods supernatural grace before the end of the sixth day; that so they might 1. be made the first fruits of Gods Spiritual host of Saints here on Earth; and 2. That thereby they might be made capable subjects of the heavenly host of triumphant Saints hereafter: for such re-created souls are styled the host or army of Heaven, Dan. 8. 10, 13. and they are made to sit together in heavenly places, Ep. 2. 6 because they are by their regeneration made capable subjects of Gods heavenly host; and they are of a heavenly calling, Ebr. 3. 1. And 3. It is in relation to these re-created souls that Christ is styled, The Prince of the host, Dan. 8. 11. namely, of his Spiritual host here on Earth, and also of his heavenly host, as soon as their warfare here is finished; and in this respect also Christ is called, The Captain of the Lords host, Jos. 5. 14, 15. Ebr. 2. 10. and in general he is called, Jehovah of hosts, Psal. 24. 10. because he is the Lord of every host both in Heaven above, and in the Earth beneath before the end of the sixth day.

4. Take this for a remarkable consideration, that in all the natural creation Christ must be considered but as the second person in trinity only (and not

as Mediator, during the time of the first five days, and in part of the sixth day; namely, so long as *Adam* stood in his natural purity on the sixth day. But about the middle of the sixth day *Adam* was deprived of his concreated life of moral perfections, and became dead in sin by his transgression of the Covenant of nature, and then the chiefest part of Gods natural creation was spoiled, had not Jesus Christ then stepped in as Mediator; for then he was declared to be the seed of the woman that should break this head-plot of Satan all to pieces; and by that declaration *Adam* and *Eve* were re-created before the end of the sixth day: and of this see more in Chap. 12. how Christ is called the Word, in Gen. 3.8. by the *Chaldee* paraphrase, at the beginning. *See p 464 at the 4*

In this sort, and after this manner all the works of creation, both visible and invisible, both earthly and spiritual were perfectly and compleatly finished before the end of the sixth day, according to the true sense and meaning of Gen. 2.1,2.

5. Then God rested on the seventh day, Gen. 2.2,3. from all the works which he had made.

6. Then he blessed the seventh day with Spiritual ordinances, for the better edification of *Adam* in that faith in the promised seed which he had now received; and also for the conversion of his posterity.

Then God sanctified the seventh day, and commanded *Adam* to set it apart from worldly employments: and for the better exercising of himself in Spiritual ordinances, as prayer, preaching, &c. as I have shewed it more at large in my Book of the institution of the Sabbath.

* Sunday eminent Divines do hold as I do; namely, that the Covenant of nature was utterly extinguished, as soon as *Adam* had transgressed it, and had received the threatened punishment of a Spiritual death.

1. Mr. Baxter † saith, many do believe that the Covenant of works (for so he calls the Covenant of nature, though very improperly) is repealed to all the world: and that the Covenant of grace is only in force: I am of their belief, and I heartily wish that all Gods people would ponder the reasons of it, and then doubtless they will be of the same belief.

2. I do also perceive that Mr. Baxter did at the first c'te the said assertion, on purpose to confute it; but since then I perceive that he hath found out such considerable reasons, as have confuted his former intended confutation: for in his *Confession*, in pag. 21. he saith thus: I approve of the Confession of the assembly of Divines, if I may but be allowed to make five or six exceptions (and saith he at N^o 4.) in Chap. 19. and also in the larger *Catechism* (which I forgot to mention before) It is expressed that the promise of life upon fulfilling the Law is still in being. But (saith he) I understand it only of such a promise as is still on record in the Bible, as having been once in force: but now (saith he) I judge it to be no promise, but to be ceased, *cessante materia*, the thing made its condition [*perfect obedience*] being not only of moral, but of natural impossibility, as soon as mankind was once sinful; so that now God is not, nor cannot be obliged by that promise: for now it is no promise, though the preceptive part, and the penal, or the comminatory part doth still remain: (but yet I add, that the preceptive part of eating of the Tree of the twofold life doth not remain.)

* Reply 24.

† In his Aporis. pag. 79.

Mr. Baxter and many others do affirm, that the Covenant of nature is become utterly null and void, ever since *Adam* received the threatened punishment of a Spiritual death in sin.

Perfect obedience to the moral Law of nature was not the condition of that life that was promised in the Covenant of nature, but *Adam* acts in eating first of the Tree of the twofold life, was the only condition.

3. Mr.

3. Mr. Baxter saith further in pag. 100. at *conclus. 5.* I believe that the Law of works stands not now, as it did to *Adam*, as the sole Law in force, but that the promisory part of it is void, God being as we may say disobliged upon mans sin, and man being utterly uncapable of being the subject to whom such a promise can stand in force: and therefore (saith he) it is fitter to say that the Covenant of works is null and void, because it is from the promisory part that the whole was so called a Covenant: and saith he in this point, I retract what I delivered in my *Aphorisms*.

4. Saith he in pag. 106. this title, *The Covenant of works*, I used in my *Aphorisms*, but upon better consideration I now think fit to forbear, and disclaim it, because the name is given from the promise of life in that Law; and that promise is now ceased: and therefore it is not fit to denominate the Law, A Covenant, from that only part which is null: others (saith he) stand stiffe for what in terms I first asserted; viz. for the continuation of the whole Covenant, promise and all: but tis clear (saith he) that when man did first break the Covenant, God was disobliged, and man was quite uncapable of having such a promise made unto him (after his fall) for when he was once a sinner, it was not only impossible that he should be no sinner (as it was impossible for him to keep the Law for the future) but it was naturally impossible, as being a meer contradiction. To feign a promise of God to be in force, that will save men, on condition they have no sin, when they have all sin already, is absurd: yet I say not that God abrogated his promise by making a better; but that man nullified it by his Covenant breaking, so making the matter impossible, and so it ceased *cessante materia, vel subjecti capacitate.* Thus far from Mr. Baxter.

1. As touching the utter nulling of the Covenant of nature upon Adams transgression in eating the forbidden fruit, I do fully agree with him.

2. But yet touching the thing made its condition I disagree: for he makes it to be Adams obedience to the moral Law of his nature: but as yet I could never see it proved by any Scripture that is rightly expounded. Mr. Norton doth labour to prove it by *Lev. 18. 4, 5. Exe. 20. 11. Gal. 3. 12, &c.* But I have shewed that the doing of the Law in all these Scriptures is not meant of Adams natural doing it in the time of his innocency, as the condition of the promised life: but the doing of the Law that is required in these Scriptures, is meant of such a doing only, as is required in the Covenant of grace; namely, of doing it all by faith in Christ, as I have shewed it more at large elsewhere.

3. In case the Covenant of nature had been made in relation to the moral Law of nature, then doubtless the threatening would have been continued even against the humane nature of Christ. But saith Mr. Rutherford on the Covenant, pag. 25. you cannot shew me in all the old Testament any poenal Law of active obedience, as poenal imposed upon the man Christ: where it is written, *If the man Christ sin, he shall eternally dye*: I tremble, saith he, at such expressions. The like must be affirmed of Adam, for he was created after the image and likeness of God in moral perfections; so that he could not will to sin against any branch of the moral Law of his nature, until he had first lost the rectitude of his nature, by sinning against the arbitrary Law of the Covenant of nature, by his transient act of eating of the forbidden fruit: then he was instantly deprived of Gods concreated image of moral perfections, and then he could

If the Covenant
of nature had
been made in
relation to the
moral Law of
nature, then the
same threatening
must have
been continued
against the mo-
ral Law of
his humane
nature, which is
now to be

could do nothing else but sin against every branch of that moral Law ; then the thoughts and imaginations of his heart were evil and only evil all the day long, *Gen. 6. 5*. But tis no less then horrible blasphemy to affirm that the humane nature of Christ was obliged under the same Covenant of nature : I grant he was born under the moral Law of nature, as much as *Adam* was, but he was not put under the same Covenant of nature that *Adam* was, because he was none of his natural generation, but was conceived by the Holy Ghost, that so he might be put under the positive Law of Mediatorship, but yet without the addition of any threatening.

2. Mr. *Woodbridge* saith, if God by vertue of that Covenant made with *Adam*, doth stand still engaged to give life, (supposing satisfaction to be made for disobedience) then doth that Covenant made with *Adam* stand still in force, as the onely way to life ; and then men (at least the elect) are legally in strict justice as innocent, as if they had never sinned : both which, saith he, are desperately false, and overthrow the very foundations of faith ; and to this effect also he speaketh in *pag. 252*. This assertion of his doth make null the Covenant made with *Adam*, and it doth point blank overthrow Mr. *Noitons* first foundation proposition, and all the rest of his Book, because it is built upon that false foundation.

3. Mr. *Lawson* doth speak often to the same purpose.

In his Body of
Divinity, pag.
1, &c.

1. Saith he, when man transgressed the Law given in Creation, then the first government was altered and moderated anew : and thereupon the laws and judgements, and the manner of administration were new, and different from the former : God acquires a new power, requires a new obedience, and orders man to eternal rewards another way.

2. Saith he in *pag. 16*. This government is twofold ; the first of justice, the second of mercy ; of justice in the first *Adam*, of mercy in the second.

3. Saith he in *pag. 53*. Gods special government of man is twofold : 1. That wherein God exercised his power acquired by Creation. 2. That wherein he exercised his power acquired by redemption : and Mr. *Baxter* doth give his assent to this assertion, as a most clear truth, in his answer to *Crandon*, *pag. 26*. God saith he hath three Kingdoms in *specie* over mankind, whereof the first two are here on Earth, and the third in Heaven. The first, saith he, was the Kingdom of God over perfect man, and is never called the Kingdom of the Son, or of the Mediator, or Redeemer : this endured but till the fall of man. The second is the Kingdom of the Son, or of the Redeemer, which is distinguished from the rest by the foundation right (general redemption) by its ends, laws, state of the subjects, &c. The work and end of this Kingdom is to effect mans cure and recovery. 3. Saith he, when this is finished, the Son shall deliver up his Kingdom to his Father, *1 Cor. 15. 24, 25, 27*. of the true sence of which Scripture see more in him.

4. Saith he in *pag. 70*. at No 2. In the sentence passed upon the Devil, *Gen. 3. 15*. Christ was promised, and by that promise the government of mankind was altered, and God did new model his Kingdom ; for thereupon followed a new constitution, new laws, and new judgement did proceed afterwards in a new manner.

5. Saith he, by this promise the Covenant of works was made void, and that

Law, as promising life only upon condition of perfect, personal, and perpetual obedience, without any promise of pardon of any the least sin, *was repealed*; and the positive Law of the Tree of knowledge of good and evil did cease.

6. Saith he, though the Law of works was repealed, yet the sentence passed upon man; for the sin he committed against the Law of works, stands still in force, and shall in part continue to the resurrection.

7. Though the Law of works, as a condition and only condition of life be repealed, yet the pure morals continue in force to bind man to obedience, or punishment in general, but not to obedience perfect as the condition of life, nor yet to punishment as no ways removeable. To argue, that because the matter of the moral Laws continue in precepts and prohibitions, therefore the Law of works continues, is vain, for it may continue in another manner, and to another end, and both the end and manner far different.

8. Saith he, to say that man is under the Law of works, as Adam was at first, until he be in Christ, is very false: It is true he is under the execution of that sentence, which passed upon man for his sin, against the Law both moral and positive given to Adam: and he cannot pass from death to life, from the state of damnation to the state of salvation, till he be in Christ by a true and lively faith; and when we are in Christ, we are not wholly freed from the sentence, because it continues partly in force until the resurrection.

9. Saith he in pag. 82. when the first government did determine, the second did begin: for after the fall of two of Gods most noble creatures, there followed a great alteration in the world; and such, that if God had followed strictly the rules of his former government, all mankind must needs have perished: but Gods mercy could not suffer this; therefore his divine wisdom continueth a way how to recover fallen man, and began to govern him according to such rules, as he might attain eternal salvation.

10. Saith he in pag. 83. In this respect there must needs be a great difference between the former and this latter government: for in the former the Governor was God, Creator by the [Word] not incarnate and made flesh: but in this latter, he is not only Creator, but Redeemer, *By the Word made Flesh*.

2. The subject of this latter; is not man holy, righteous, innocent, as he was created; but sinful, guilty, and miserable in Adam fallen. 3. The Laws thereof do not binde man as the former did, to perfect and perpetual obedience, as the condition of life, but to faith in the Redeemer.

This government is the act of divine providence, whereby he ordereth sinful man, redeemed by faith in Christ Redeemer unto salvation, or upon his unbelief unto eternal death unavoidable, *John 3. 16, 18, 36, &c.*

11. Saith he in pag. 83. Whereas many tell us that the former government continues, that the Laws are still the same, that God as Rector by substitution transferred the punishment merited by transgression of the Law, upon Christ: and for and in consideration of satisfaction made by him, remits sin; and that this is nothing else but a relaxation, or interpretation of the former Law: they are much mistaken, and reach not the truth in this particular. And he doth make this further evident in pag. 103: where propitiation is ascribed, not to the active, but to the passive obedience of Christ.

12. Saith he in pag. 72. Another penalty on Adam was, that he conceived and

Here the Reader may see that Mr. Nortons first foundation proposition, upon which his whole Book is builded, is opposed by Mr. Lawson; especially in the point of doing the Law in a way of works.

and found himself cast out of Gods favour : and this seems to be signified by Gods casting him out of Paradise, denying him access to the Tree of life : for the passage into that happy place was guarded by Angels with a fiery sword (*Gen. 3. 24.*) signifying, that seeing man had sinned and polluted himself, there was no possibility of life by the Law of works ; and so saith Mr. *Ed. Holyoke* in his *Docrine of life*, pag. 23. Gods purpose was not to bring fallen man to life, by the ruines of any natural abilities: there was a barre put in *Gen. 3. 24.* that we should not think of any hope in that.

13. Saith he in pag. 146. To think that the promises, threats, and the obligation of the Law of works do continue under the Gospel, or remain at any time in the Kingdom of God Redeemer, is an error, and a great mistake.

It is one thing to bind unto perfect obedience, another thing to bind unto perfect obedience, as the condition of life. This latter was essential to the moral Law, as given at first (to *Adam*) and in that respect it is truly and properly said, that the Law of works is abrogated.

Ibidem saith he, in this respect it is not proper, nay it is not true to say, that God in the moral Law binds man unto perfect and perpetual obedience ; for so it doth not : he binds to perfect and perpetual obedience (which man neither doth, nor can perform) or to punishment by his Saviour, and upon faith in him removeable, and not to obedience and punishment too.

14. Saith he in pag. 279. All the penalties on *Cain*, the old World, the builders of *Babel*, and the rest were penalties as threatened by, so inflicted for sin against God Redeemer : all this (saith he) is evident from the Books of *Moses* and the Prophets, which speak to men as sinful, promise Christ, forbid impenitency, preach and urge repentance, and make all penalties removeable upon that condition, which could not have been done, if sin and penalties had been looked upon according to the Law of works.

It is in vain therefore to argue that, because as the Law of works commanded love to God, love to our neighbor, did forbid idolatry, murder, theft, &c. did threaten death and punishment for these sins : so the Gospel commands the same duties, forbids the very same things, threatneth the same penalties, and promiseth life, that therefore the Law of works continueth, especially the moral Law ; for the precepts, prohibitions, promises, and threats of the Law, and of the Law of grace come under different notions : as for instance.

We may among many places single out this one ; Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon, *Esa. 55. 7.* [but the Law of works doth not say so] but it saith, Be not wicked, sin not at all : the Law of grace saith, Though thou hast sinned, and art wicked, yet forsake thy wicked way, and return unto the Lord, against whom thou hast sinned : the Law of works saith, Thou hast sinned, and must die ; I have no promise of life or pardon for thee ; but the Law of grace saith, Though thou hast by thy sin deserved to die, yet upon condition of repentance and return thou shalt be pardoned, and live.

I touch the more often upon this point (saith he) and here stand the more largely upon it, because some will take no notice of it ; others, who are sufficiently informed, are hardly persuaded of this difference, and of the abrogation of the Law of works, which to a guilty person denies all possibility of salvation.

15. Saith he, no man ought to preach the Law of works unto sinful man, as now in force; for that makes sin unpardonable, and it is the high way to cause despair: he indeed that will only threaten death and punishment, according to the Law of works, and silence the promise of the Gospel, is a legal Preacher indeed, and can be no faithful servant of Christ in this world.

Thus far out of Mr. Lawsons Body of Divinity.

And as touching the utter calling of the Covenant of nature, which he calls the government of God ~~nature~~, I do fully agree with him: but yet I differ from him in certain particulars, especially in the matter of the condition of the Covenant of nature (which he doth call the Law of works, though very much amiss, because it is a misleading title) he makes the matter of the Covenant of nature to relate to Adams obedience to the moral Law of his nature; but I make it to be only in relation to his obedience to the arbitrary Law and Covenant, by one single act of eating only, as I have before explained my meaning.

4. I have cited Mr. Norton, and Mr. Clendon also in Chap. 4. who do fully concur with me touching the arbitrary Law of the Covenant of nature; and they deny as I do, that the Covenant was made in relation to Adams obedience or disobedience to the moral Law of nature.

Conclusion.

From the premises in this Section it follows, that the kind of death that God threatned in the Covenant of nature, in Gen. 2. 17. was no other but a double Spiritual death; as I have opened it before.

2. That the life promised (in opposition to this kind of death) was no other but the confirmation of his concreated life after Gods image in moral perfections, in the sweet contents of an earthly Paradise, and not a life in Heaven, as I have opened it more at large in the fourth Section.

3. That the conditional matter of Adams obedience to the Covenant of nature, cannot be called the matter of a sinners justification, because Christ never performed that condition by eating of the Tree of life, neither was he at any time under that Covenant to perform it.

4. It is also a truth which Mr. Baxter did at the first deny; namely, that seeing the first Covenant is totally repealed, we need not care for the righteousness of that Covenant, in respect of any of our personal actions, but only in respect of Adams first, (in eating of the forbidden fruit) and ours in him. This clear truth he first cited in his Aphorisms, pag. 102. on purpose to confute it; but since then he hath in his Confession most happily altered his judgement to the right; and his words I have cited a little before: and this truth doth irresistably overthrow Mr. Nortons first foundation proposition, in pag. 2.

SECT. IV.

Shewing that divers Orthodox writers do affirm, that the life promised in the Covenant of nature was no other but the confirmation of Adams concreated life, after the image of God in moral perfections, in the sweet enjoyments of an earthly Paradise.

De Triplici
Fœdere Thesis
9. N^o 5. 4

1. Learned Camero saith, that in the Covenant of nature an eternal and blessed life is promised, but yet an animal life to be lived in, in Paradise, Gen. 2. 8. 9.

2. Saith.

2. Saith he in *Theſis* 19. and in *Theſis* 80. We do therefore define a heavenly life to be that, in which Christ now liveth in the Heavens, which is therefore called heavenly, because the first Author of it is the heavenly Man: and on the other hand we call that an animal life, in which *Adam* lived before his fall in Paradise, which was to be perpetuated according to the perpetuating of his obedience, and so it would have redounded to all his posterity.

2. *Grotius* in his Appendix to sundry points controverted, saith in pag. 104. The Apostle *Paul* opposing the earthly *Adam* to the Spiritual, considered *Adam* as he was first created, (and not as fallen) whence it followes, that we have another nature from Christ, then we should have had, if *Adam* had persisted in his primitive condition, and begotten his like: but (saith he) a celestial life was not promised him, but a terrestrial only, as the Scripture plainly speaks, (namely, 1 *Cor.* 15. 44. to 49.) and saith he, *Cameron* taught thus in France; and saith he, I do not herein digress from the received sentence of the Church.

3. Mr. *Boulton* in his *Bounds of Christian freedom*, saith in pag. 173. That in the Covenant of nature God required perfect obedience to all his Commandments, with a promise of a blessed life in Paradise, if he obeyed. In this assertion he doth approve of *Cameron's* judgement, and for that cause among others he hath printed *Cameron's* Book with his own.

2. Take notice that he doth call the Covenant made with *Adam*, The Covenant of nature, as *Cameron* did afore; and as our large Annot. doth in *Fer.* 31. 32. and as many late writers do, as may be seen in some of the following Authors.

4. Learned Mr. *Wotton* (so stiled by sundry eminent late writers) saith thus to *Hemingsius*; I deny the proposition, because it cannot be proved by Scripture that there was any Covenant for eternal life (in Heaven) betwixt God and *Adam*, in regard either of his habitual justice, which was bestowed on him in his Creation; or of his actual obedience in keeping the Law. We find indeed (*saith he) a threatening of death (and that eternal) in *Gen.* 2. 17. but we may not from thence conclude, that if he had not eaten, he should have been translated to Heaven: only this followes, that he should have enjoyed that immortal life, which then he had: and that favour and familiarity with God, in which he lived with all delight and comfort.

2. Saith he, in *John*, pag. 410. Put case our first parents had continued in obedience to God their Creator, according to their allegiance and duty; what could they have looked for, but either a confirmation of that estate which then they enjoyed, or at the most the reward of their service, the wages for their work? they could never have attained to this dignity, to be the sons of God by adoption: which we have only by Christ as our right to Heaven.

5. Mr. *Rutherford* on the Covenant, pag. 1. saith, the Apostle in 1 *Cor.* 15. 47. doth make the condition of the first *Adam* (before his fall) to be animal and earthly; and that of the second *Adam* to be spiritual and heavenly: (and to this sence doth P. *Martyr* expound this verse, cited before at *Reply* 10.)

2. Saith he in pag. 2. The flower and choicest of *Adams* Paradise estate is an earthly condition; as it is evident, 1. By his eating, *Gen.* 2. 9, 16. 2. By his sleeping, *vers.* 21. 3. By his being placed in a Garden to dress it, *vers.* 8, 16, 17. 4. By his marriage, *vers.* 23, 24. 5. By his Lordship over Birds, Beasts, and

Fishes,

Taken out of
De veritate
Religionis
Christianæ.

Spirituality in
1 *Cor.* 15. 44.
is opposed to
animality: for
a Spiritual body
that is glorified,
is supported immediately
without any
corporal means;
but in Paradise
Adams animal
body was to be
supported by
corporal means.
* *Wotton* de
Reconf. pec.
par. 2. l. 1. c. 7.

Fishes, *Gen. 1. 28.* But (saith he) ~~in~~ the second Adam we were glorified with a life of more worth.

3. Saith he in *pag. 5.* Adam was predestinated to life through Jesus Christ ; but yet not as a publick person representing all his sons ; but as a single person, as Abraham and Jacob, &c. therefore we are predestinated to life eternal, Not in him, but in Christ, *Rom. 8. 29, 30.*

(And from hence I do also infer, that none are predestinated or justified from sin, or adopted to the heavenly Paradise, for their performance of the condition of the first Covenant of nature, namely, not for their eating of the Tree of life in Adam their publick head, neither could Christ become our surety to fulfil the condition of that Covenant for us, because he was none of Adams natural generation, with whom only that Covenant was made.)

4. Mr. Rutherford doth propound this Query, in *Chap. 9. pag. 49.* What life was it that was promised in the Covenant of works ? his answer is ; not a life in Christ, and the fruit of the merit of blood, as our life is in the new Covenant, *John 3. 16.* But tis a Law life (happily a communion in glory) But (saith he) the life he lived ; and the creatures for his service seems not to belong to the life of glory : and saith he in *pag. 14.* The conditional decree of Adams life, if he should do the Law (of nature) was not predestination to eternal glory.

5. Saith he in *pag. 20.* Tis not written in the heart of man by nature, that God should promise eternal life to man, upon condition of obedience : for it were nothing against justice or bounty, or any attribute of God, not to reward his creature which is obliged to serve him : nor can the promise as touching such a Covenant be written in his heart, *pag. 22.* And unto this I adde (that by the like reason) neither can the threatning of death in *Gen. 2. 17.* be written in Adams heart for his eating of the forbidden Tree.

6. Mr. George Walker in his *Doctrine of the Sabbath*, *pag. 16.* saith, The Covenant of life being sealed, by Adams eating of that Tree (which was the seal of the Covenant, as it appears by Gods speech in *Gen. 3. 22.*) man had been confirmed in that natural life and estate wherein God had created him, and the Devil could have had no power, either to seduce him, or to prevail by his temptations.

2. Saith he in *pag. 28.* I confels and believe, that man by his perfect obedience performed to God in his own person, according to the first Covenant of works, might have continued in that earthly life, and natural happiness, wherein he was created : but that he had any supernatural or spiritual power given him before the promise of Christ, whereby he was fitted for heavenly happiness ; or that any such happiness was promised him in the first Covenant, or any grace (of justification, &c.) tending thereunto, I cannot be perswaded ; and then he gives divers reasons for the confirming of his said assertion.

3. Saith he in *pag. 34.* If the observation of the weekly Sabbath were but a dictate of nature written in mans heart in the Creation, then were the chief end and aim of it no more but an earthly felicity, and the fruition of a natural life in an earthly Paradise : and to this sence he doth also reason in *pag. 10.*

4. Saith he in *pag. 39.* Though God did create man perfect after his own image, yet I do not read that this image did comprehend any more in it, but natural gifts and endowments only : and he speaketh much more to this effect in *pag. 32, 33, 37.*

7. Mr. *Weames* in his *Portraiture*, pag. 251. doth confidently affirm, that *Adams* relative life to the promise was natural only, and not supernatural: his words I have in part cited before, at *Reply* 22. ult. and *Doctor Ames* in *Medul*, l. 1. c. 8. *Seft*. 70. doth make Gods image in *Adam* to be no more but natural endowments; and so doth Mr. *Burges* in *Indice legis*, pag. 119. 120. and many others.

8. Mr. *Woodbridge* saith in his *Method*, pag. 342. That *Adams* obedience to keep the Law, was not of grace, but *ut natura debita* ^{as was man's due} as due to his nature but of the common goodness, which furnished every Creature in its kinde, with those principles and abilities which were necessary to them for the attaining of the respective ends to which they were created: but (saith he) to quicken us when we are dead, and to restore lost abilities; yea, to vegetate and maintain them against contrary principles, either of inclinations from within, or oppositions from without, is such special grace as *Adam* in that estate received not.

2. Saith he in pag. 36. If *Adam* had continued righteous, he might well have propagated life to his children, but not salvation, because they had never been in danger of death. This assertion doth by necessary consequence prove that *Adam* in his innocency should not have had any other life, then a perfect natural life for ever in *Paradise* only.

9. The Book called, *The manifold wisdom of God*, (which some say was Mr. *George Walkers*) doth often call the Covenant made with *Adam*, *The Covenant of nature*, as in pag. 50, 93, &c.

2. The said Author saith in pag. 51. That the sign and seal which God gave to man for the confirmation of this Covenant, was the Tree of life, which was to man a Sacrament: (and so *Bernard* doth also call it a Sacramental Tree) and a pledge of eternal life on Earth, and of all blessings needful to keep man in life: and the receiving of this seal was the eating of the Tree of life: and the end of this Covenant was the upholding of the Creation, and all Creatures in their perpetual natural estate, for the benefit of man continually: this was the first Covenant that God made with man.

3. Saith he in pag. 89. The Seal of the first Covenant was the Tree of life, which if *Adam* had received by eating thereof in the state of innocency, before his fall, he had certainly been established in that estate for ever, and could not have been seduced and supplanted by Satan, (as some learned men do think) and as Gods own words do seem to imply, in *Gen*. 3. 22.

4. Saith he in pag. 93. The promises of God in the Covenant of nature, were only natural life and earthly happiness, with all blessings necessary thereunto.

5. Saith he in pag. 41. Others derive the word *Berith* of כְּרִית which signifies to eat and refresh ones self with meat: and saith he, there is some reasons thereof, because the old Covenant of God made with man in the Creation, was a Covenant wherein the Condition or Law was about eating: and so also in the solemn making and sealing of the Covenant of grace in Christ the blessed feed; the publick ceremony was the slaying and sacrificing of beasts, and eating some part of them, after the fat and choice pieces were offered and burnt on the Altar: for by virtue of that Covenant God gave man leave to eat the flesh of beasts, which he might not do in the state of innocency, *Gen*. 1. 29. and so also in

Adam in his innocency might not kill and eat the flesh of any Creatures: but being fallen he hath now liberty through Christs sacrifice to kill for typical sacrifices, and so consequently to kill and to eat flesh at other times also.

in the solemn Covenants that were made betwixt men, the parties were wont to eat together, as it appears by Gen. 26. 30. and Gen. 31. 54. And to this sense doth Mr. Walker speak in his *Doctrine of the Sabbath*, pag. 29. namely, that Adam had power given him in the state of innocency, to rule over all Cattel and all living Creatures, only to order them and command them for his delight and pleasure: but (saith he) in Christ he had power given him to kill, and to sacrifice, and to eat them, and to use them for his profit.

10. Mr. Burroughes in his *Gospel Conversation*, pag. 43. saith, we do not read of Gods promising Adam to live in Heaven, if he had obeyed; but he should have continued in Paradise, and so have lived a natural life, but yet continued eternally, God would have upheld that natural life of his. This is all we read that ever God promised unto Adam.

1 Cor. 15. 47.

2. Saith he the first Adam was natural, and the second Spiritual; the first of the Earth earthly, the second the Lord from Heaven. The Apostle in 1 Cor. 15. 47. speaks of Adam in innocency, as the common head of all mankind, that he was of Earth earthly: but saith the Apostle in way of distinction, The second Adam was the Lord from Heaven, i.e. he brings all heavenly glory.

3. Saith he, though Adam had sinned, yet we never read of any heavenly glory that ever he or his posterity should have had.

4. Saith he in pag. 44. We have better promises then ever Adam had, we have promises of heavenly glory that he had not.

In the City of
God, l. 13. c. 23

11. Austin doth expound 1 Cor. 15. 42. to 49. and in conclusion he saith thus; we may not think that our bodies at the resurrection shall be such as Adams was in his creation, for that was but a natural body. But at the resurrection (our bodies) shall be Spiritual bodies: and so saith he in Chap. 20. If we may call the Spirit serving the flesh carnal, then we may in like sort call the flesh serving the Spirit spiritual; not because it shall be turned into the Spirit, as some think from 1 Cor. 15. 44. but therefore it is called a Spiritual body, because it shall serve the Spirit in all wonderful and ready obeysance, to the fulfilling of the most secure will of indissoluble immortality.

12. Mr. Ball on the Covenant saith in pag. 6. God provided and promised to Adam in innocency an eternal happiness, in the present enjoyments.

2. Saith he in pag. 10. Upon supposition of Adams persisting in the state of obedience, to say that God would have translated him to the state of glory, is more then any just ground will warrant, because in Scripture there is no such promise. And if we must not presume above what is written, we may say that Adam should have continued in that blessed estate of nature, in which he was created: but as for his translation after some number of years spent on Earth, we read not.

3. Saith he in pag. 25. The creation of man, and the integrity of the humane nature, is the foundation of the former Covenant; but the redemption of man by Christ is the foundation of the Covenant of grace.

4. Saith he, The Covenant of nature promised life, But not righteousness; (namely, not justification) nor repentance, nor forgiveness of any the least iniquity.

5. Saith he in pag. 25. In the Covenant of nature, eternal life, and that most blessed is promised; but yet only animal, and to be enjoyed in Paradise, or a continuance

continuance in that good estate wherein he was set at first of the rich bounty of God : but in the Covenant of grace, translation out of ignomy and death, to an eternal happiness and glory in heaven, is promised.

6. Saith he, in pag. 73. The first breaking forth of this gracious and free promise and Covenant, was immediately upon the fall, *Gen. 3. 15.*

13. Mr. Baxter saith in his *Aphorismes*, pag. 15. the like promise was only the continuance of that estate that Adam was then in, in Paradise.

2. Saith he, in pag. 136. Where doth the Scripture talk of Adams meriting any more then the continuance of that happiness which then he had : and saith he in his answer to Mr. Ayre, in pag. 34. Adam was not endowed with the image of God, nor made Lord of the inferior Creatures, nor placed in a Paradise, nor had the promise of immortality and felicity, if he sinned not upon the procurement of the merits of Christ.

3. Saith he, in pag. 31. Calvin and many more Interpreters think, that if Adam had not fallen, he should after a season have been translated to Heaven without death (and so saith *Bucanus* in *Com. pl. p. 111.*) as *Enoch* and *Elias* : but saith he, I know no Scripture that tells us so much.

And therefore I pray the Reader to take special notice, that Mr. Watson in his *Christian Charter* doth prove by several pregnant Arguments in pag. 176. *No humane body is yet in Heaven, but the body of Christ only.* And 2. Take notice from his Arguments, that Mr. Nortons comparison, fetched from the entering of *Enoch* and *Elias* body into Heaven, in pag. 32. is but a meer fiction of his own brain.

14. Mr. Wilson in his *Christian Dictionary* doth expound the Tree of life, in *Gen. 2. 9.* of that happy life that Adam received by Gods Creation, wherein he was to be confirmed by eating of the Tree of life, which was appointed to be a Sacrament thereof.

15. Mr. Bro. saith in *Ecclesiastes p. 1.* The holy Trinity ^{consisteth} ~~consists~~ for the making of man in justice and plain holiness, and maketh his body of the Earth, that all things might serve his use ; the Stars, the Elements, the Planets, and all live things ; and God doth breath into him a soul immortal, and full of life, which might have kept the body always alive, and sheweth unto Angels mans wisdom, in that he nameth all Beasts with tearms defining their natures ; and maketh a woman out of his side, and giveth them dominion over the Earth, and giveth his Angels charge over them to attend them, and to keep them ; but one part of them misliketh the charge, and by that rebellion extinguish their own light, and lose their glory, and find misery irrecoverable, and seek leave to try man, whether he can be deceived, to cast off the obedience of God, and prevaileth ; and bringeth them To death of the soul, and to the loss of that (concreated) Light, that would have kept the body alive for ever : in these last words he doth imitate the words of the Hebrew Doctors next cited.

16. The ancient Hebrew Doctors say ; after the opinion of our Rabbins of blessed memory ; if Adam had not sinned he had never died, but the breath which he was inspired with, of the most high blessed God, should have given him life for ever, and the good will of God which he had in the time of his creation, had cleaved unto him continually, and had kept him alive for ever : this is recorded by Rab. Menachem, as the common opinion of the more ancient Rabbins : see *Ainsl.* in *Gen. 2. 17.*

H

17. Doctor

17. Doctor Gouge saith in *Ebr. 8. 8. Sect. 42.* If Adam had eaten of the Tree of life, before he eat of the other Tree, he should for ever have been established.

2. Saith he in *Sect. 45.* The good promised in the Covenant of grace is a greater degree of happiness, and a far more glorious estate, then that which was promised by the first Covenant.

18. Mr. Holchhis saith in his *Exercitation, pag. 83.* Christ by his satisfaction did procure for believers an eternal inheritance in Heaven, which for degree is commonly thought to be a greater felicity, then Adam if he had stood should have attained to.

19. Doctor Alle, B.B. of Exeter, saith in his *Poor mans Library, pag. 145.* The Tree of knowledge of good and evil is so called, as the Schoolmen and other late writers say [*Ab eventu*] of that which followed the eating thereof; even as the Tree of life is therefore called the Tree of life [*Ab effectu*]. For as some Divines write, the fruit of this Tree should (by vertue of Gods free Covenant) have conserved the integrity of mans health, and the radical moisture, that he should never be stricken with age, with wrinkles, with hoare hairs, nor with any corruption, but should have remained in perpetual young age: And Austin saith thus in the *City of God, l. 14. c. 17.* Their eyes were opened to see between the good they had lost, and the evil they had incurred, *Gen. 2. 7.* and thereupon the Tree was called, *The Tree of knowledge of good and evil*: for then they knew they were made naked of that grace, which (at first) made their bodily nakedness innocent.

20. Doctor Willet in *Dan. 9. p. 24.* saith, we are in Christ restored to a more excellent state, then we lost in Adam, which was but terrene and mutable; but by Christ we receive a heavenly, everlasting, and immutable Kingdom.

2. Saith he in *Rom. 5. Quest. 36.* In Christ we are restored to a more excellent estate, then we lost in Adam; for in Adam we are deprived of a temporal Paradise, but in Christ we are restored to a heavenly: in Adam we are excluded from eating of the material Tree of life, but in Christ we feed of the bread of Heaven, which giveth eternall life, &c.

21. Mr. Jo. Smith of Clavering saith in his *Exposition of the Creed, p. 243.* A Christians estate is better then Adams was in the time of his innocency; for he had but an earthly Paradise, but a Christian shall have a heavenly Paradise.

2. Saith he in *pag. 450.* We have a better estate by Christ, and greater honour then ever we lost by Adam. For 1. We lost by Adam but an earthly Paradise, but by Christ we get Heaven. 2. Adam was Lord only of the Earth, but we have Heaven by Christ.

3. He had it but on his good behaviour, but we have Heaven without condition.

4. He lived among Beasts and Birds, but we shall live among Angels.

5. He had the presence of God but by fits, but we shall enjoy it continually.

6. When he had all things, he had need of a (mutual) helper, but God shall be all in all to us.

7. Saith he in *pag. 630.* Our knowledge in Heaven shall be more perfect, then ever Adams was in the time of his innocency. Adam knew his wife as soon as she was brought to him, though he never saw her before, therefore shall we much

much more know one another in Heaven ; so that our knowledge shall then be more perfect, then *Adams* was in the time of his innocency : and we shall rise with the same bodies we lived in here. *Peter* knew *Moses* and *Elias* on the Mount, although they were dead many thousand years before. If he knew them when he had but a taste of glory, much more shall we when we shall have fulness of glory : therefore our estate in Christ is better then that we lost in *Adam*.

22. Mr. *Burges* saith in *Vindiciæ legis*, p. 139. *Adam* was so immortal, as that there was a possibility of mortality : but tis not so with those that are glorified.

2. Saith he, *Adam* was so immortal, that he had a natural body which did need nourishment, but tis not so with those that are made happy (in Heaven.)

3. Saith he, *Adam* in his first estate was naturally immortal ; for if death had been natural, God had been the author of death, and man would not have abhor'd it.

4. Saith he in his former page, as we are in a Mediator, we are in a better and surer condition, then the Angels or *Adam* was : and I will adde this reason, because *Adam* had but natural helps, but in a Mediator we have supernatural helps to the attaining of the heavenly inheritance. *Adams* righteousness was but natural, but the righteousness we have by Christ, is from Gods supernatural grace, the pardon of sin to believing sinners, and the receiving them into the adoption of sons to the heavenly inheritance : therefore our estate by Christ is better then that we lost in *Adam*.

23. Doctor *Sybes* in his 19 *Sermons* on *Phil.* 3. 21. saith in pag. 48. This is certain we are renewed not to the image of the first *Adam*, but to the image of the second *Adam* : we are conformed in soul to the image of Christ in holiness and righteousness ; so likewise we shall be conformable in body to Christs body : the glorious body of Christ is the pattern of this transmutation, and change at the day of resurrection ; and in pag. 59. the second life shall be better then the first, our bodies shall be better then in the first Creation, they shall be glorious bodies like Christs.

24. Mr. *Norton* himself doth in part agree with the said Authors : for thus he saith in pag. 261. Though man by reconciliation be restored into a better estate, yet not into the same estate formally, wherein he was before the fall : for then though he was *A Son*, *Luke* 3. 38. and in a state of favour with God, yet he was not just, nor yet his condition immutable.

I would gladly reconcile his words to the forecited Authors, but I fear I am deprived of my expectation, because he saith that *Adam* was not just, until he was reconciled after his fall. I grant that he was not made supernaturally just, so as to make him a capable subject of the heavenly inheritance, until after his fall and conversion : but yet I say also, that he was naturally just, because he was created after Gods image and likeness in moral perfections ; and therefore he was in that respect perfectly just by nature, and made thereby a capable subject of an everlasting life in an earthly Paradise ; of which I have spoken more at large in Chap. 5. and Chap. 6.

2. I cannot but wonder why Mr. *Norton* doth cite *Luke* 3. 38. to prove that *Adam* is there called the Son of God, seeing the word *Son* in all that long genealogie is applyed only to the humane nature of Christ, even from *vers.* 23.

Reply 24.

Luke 3. 23. 38.

which should (saith Bro.) be thus translated; *Jesus himself began to be about thirty years of age, being the son of Joseph, [as it was supposed] the son of Eli, the son of Matthat, &c.* These words, *As it was supposed,* (saith he) should not be set before, but after *Joseph*: and thence it followes, that *Luke* doth not set down *Josephs* genealogie; for *Joseph* was not the son of *Eli*, (as most translations do carry the words) but he was the son of *Jacob*, as *Matthew* doth place him in his genealogie, *Matth. 1. 16.* therefore *Luke* doth make Christ to be the immediate son of *Mary*, of *Eli*, of *Matthat*, and so all along up to *Adam*: and thence it followes, that not *Adam* but Christ is called the Son of God, in *Luke. 3. 38.* because his humane nature was conceived in the womb of the Virgin *Mary* by the Holy Ghost: and in this manner doth *Speeds* genealogie place the word *Son* all along up to *Adam*; and so doth *Norton* in *Joh. p. 401.* and Doctor *Gauge* in *Ebr. 2. Sift. 162.*

By the threatening of the Covenant of nature, Adams twofold spiritual death should have been perpetuated in this world only, without any bodily death, in case Adams after sinning against the moral Law of his nature had not provoked Gods justice to inflict a bodily death: in which punishment the ele are distinguished from the reprobates by their faith in Christ. There are five main differences between the Covenant of nature and the Covenant of grace.

3. Saith Bro. in *Rev. 20. 1.* The Angels are called the Sons of God, but never any one in particular; and so the faithful are called the Sons of God, but no particular man: but the Son eternal, in whom they that trust are happy, *Psal. 2. 13.* with *Luke 3. 38.* therefore *Adam* is not called in particular the Son of God. But this reply is intended for no more, but only for a Parenthesis, for the rectifying of his interpretation of *Luke 3. 38.*

Conclusion from the premises.

1. Hence it followes, that sundry Christian writers and Ebrew Doctors do agree, that the kinde of life that was promised in the Covenant of nature, was no other but the confirmation of *Adams* concreated life, after the image of God in moral perfections; which concreated life he inspired as an adjunct to the essential life of his immortal soul, for his sinless conversation in the sweet contents of an earthly Paradise for ever.

2. Hence also it followes by necessary consequence, that the death that was threatened in opposition thereto, can be no other but a double kinde of spiritual death to be continued in this world only, without any bodily death, for any thing that was revealed to the contrary in the Covenant of nature. God reserved the punishment of a bodily death in his own secret minde for a time; namely, until he had first declared the new Covenant of grace and reconciliation, in *Gen. 3. 15.* but then he did presently after threaten a bodily death; namely, in *v. 19.* not for *Adams* first sin in eating the forbidden fruit, but as a new punishment for his after sinning quality; namely, for his Original sin against every branch of the moral Law of nature.

3. From the premises it followes, that Mr. *Norton* is much mistaken, in affirming that the Covenant of grace and reconciliation hath its dependance on the Covenant of nature: 1. In relation to Christs satisfaction, and 2. In relation to a sinners justification. Seeing I have proved that the Covenant of nature was totally extinguished, before ever the Covenant of reconciliation was declared; and consequently that it cannot have any likeness or agreement to the Covenant of nature, neither in the Author of it, nor in the subjects, nor in the conditions to be performed on mans part, nor yet in the promise or threatening, nor yet in the continuance of them.

1. The Author of them is not the same: for the Author of the Covenant of nature is God the Creators of all natural beings: but the Author of the Covenant

venant of grace and reconciliation is God Redeemers in a supernatural way.

2. There is no likeness or agreement between the subjects of these two Covenants: for the subjects of the Covenant of nature was perfect natural mankind; but the subjects of the Covenant of reconciliation is man fallen and corrupted.

3. There is no likeness or agreement in the conditions that are to be performed on mans part: for the condition that God required to be performed on mans part in the Covenant of nature, was no more but one natural act of eating of the Tree of life in the first place, for the confirmation of his moral or natural perfections. But the condition that God hath required to be performed on mans part in the Covenant of reconciliation, is the supernatural act of faith in Christ, not to be once done only, but to be daily renewed. 4. There is no likeness or agreement in their promises and threatenings; for the promise of the Covenant of nature did reach no further, but to the confirmation of his concreated natural life for ever, in the sweet contents of an earthly Paradise, in case Adam did first eat of the Tree of the twofold life: and the threatening of that Covenant was no other but a double Spiritual death to be suffered in this world only, in case Adam did but first eat of the forbidden fruit: but the promise of the Covenant of reconciliation doth reach far beyond this natural life; namely, to a supernatural and heavenly Life for ever, in the sweet contents of the heavenly Paradise to all such as shall attain to the supernatural grace of faith in Christ: and the threatening is an eternal death in Hell to all such as live and die in the unbelief of their redemption, by the promised seed of the woman. 5. There is no likeness or agreement in the continuance of these Covenants: for the Covenant of nature was ordained to last no longer in use, but until Adams obedience was tried by one single act of eating; the which trial was also to be made in the very day of his Creation (as I have shewed it more at large elsewhere) as soon therefore as Adam had but tasted of the forbidden fruit in the first place, that Covenant in *Gen. 2. 17.* was totally extinguished, before ever the Covenant of reconciliation was declared in *Gen. 3. 15.* and thence it follows by necessary consequence, that the Covenant of reconciliation cannot have any dependance at all on the Covenant of nature, neither in relation to Christs satisfaction, nor yet in relation to a sinners justification, nor yet in any other respect whatsoever, as Mr. *Nortons* foundation proposition doth affirm: but on the contrary God hath established the Covenant of reconciliation to be perpetuated to all Adams fallen posterity to the end of the world, *Psal. 111. 9. Esa. 24. 5. Ebr. 13. 20.* to try whether they will live and die believers or infidels: and in that respect it was that Christ said unto Apostles, *Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned,* Mark 16. 15.

4. Hence it doth also follow, that when God did first appoint a bodily death in *Gen. 3. 19.* he did at the same time appoint a particular judgement to follow it to each departed soul, as the Apostle doth tell us and assure us in *Ebr. 9. 27.* namely, to all such as die in the faith of their redemption by the promised seed of the woman, an eternal life in Heaven, but to all those that live and die in the unbelief thereof an eternal death in Hell. At first God appointed a Spiritual death in *Gen. 2. 17.* 2. a bodily death, and 3. an eternal death in Hell, in

Gen. 3. 19. These three distinct sorts of death have not any natural dependance on each other; but they all proceed from the several threatnings of Gods justice, first from the threatening of the Covenant of nature, and the two other sorts from the Covenant of grace.

5. Therefore it is a great error to make these three distinct sorts of death to be all threatned in the Covenant of nature, seeing the first sort only was threatned in that Covenant, and the other two were only threatned under the Covenant of grace.

But woe and alas! all these three several sorts of death are confounded by Mr. Nortons unlimited exposition of the word *Death* in Gen. 2. 17. to the corrupting of several fundamental truths, especially of the great point of Christs satisfaction, and also of the great point of a sinners justification; as his first foundation proposition hath carry the matter: and 3. to the corrupting of the true sence of abundance of the blessed Scriptures, as I have in some measure shewed in sundry places of this Treatise.

S E C T. V.

Being a further description of the second part of our Spiritual death in sin, by corruption of nature, as it is threatned in Gen. 2. 17.

1. **I**T is granted generally (as I think) that no other Scripture can be found that doth threaten a Spiritual death in sin to Adam, and to all his natural posterity, but Gen. 2. 17. and therefore this consideration should advise all that love the truth in sincerity, to be more then ordinarily careful, that they do not confound that kind of death which is only threatned in this Text, for the transgression of the Covenant of nature, with the threatening of a bodily death, and with the threatening of an eternal death in Hell, seeing these last two sorts of death were not threatned, until after the Covenant of grace was first declared in Gen. 3. 15. but then presently after Adam was threatned with a bodily death for Original sin, in v. 19. and by Gods relative justice in ~~the~~ ^{that} Covenant, an eternal death in Hell doth follow to all that live and die in the unbelief of their redemption by the promised seed of the woman.

2. Consider that these three sorts of death were threatned from two distinct and opposite Covenants; namely, the first sort from the Covenant of meer nature: and 2. the other two sorts of death were threatned under the Covenant of Gods free grace: these two Covenants must carefully be differenced and distinguished, or else abundance of Scriptures will unavoidably be misinterpreted, and several fundamental points of Divinity will be erroneously expounded, especially that weighty point of Christs satisfaction, and that weighty point of a sinners justification: but woe and alas! such confounding of the Covenants hath already taken such deep root in the minds of many, that it will be a two-handed labour to rectifie their minds, and to free their understandings from the said errors; especially such as through long custome are naturalized to the said errors. More easie it is, saith one of the ancient Divines, to put off any other customes, how much soever he is affixed to them, then to lay aside his accustomed opinion.

3. Take special notice that it was the godly care of the ancient Hebrew Doctors

Doctors of *Egypt's* age, or of the longest livers of that age, to keep in memory the weighty point of our Spiritual death in sin, in a distinct sort from the other two kinds of death, because it seems they foresaw & feared, that their posterity would be very apt to confound the threatening of a Spiritual death in sin, in *Gen. 2.17.* with the threatening of a bodily death under the Covenant of grace, in *Gen. 3.15, 19.* therefore they out of a tender care to preserve the memory of the second sort of our Spiritual death in *Gen. 2.17.* distinct to their posterity, did labour to make this phrase common, *The dead (in sin) or the dead in soul:* and they could not ground this phrase so well upon any other Text in the old Testament, as upon *Gen. 2.17.*

1. Du Plessis in his *Trueness of Religion*, Chap. 27. saith, that *Rab. Moses Ben Maymon* understandeth by the death threatened in *Gen. 2.17.* a Spiritual death; that is to say, the death of the soul wounded with sin, and so forsaken of her life, which is God.

2. The ancient *Hebrew* Doctors that are related to by *Rab. Menachem* say; unto this world there cleaveth the secret filthiness of the Serpent which came upon *Eve*; and because of that filthiness Death is come upon *Adam* and his seed, &c. See *Ains.* in *Gen. 3.19.* and saith *Ains.* in *Gen. 3.15.* the mystery of Original sin, and thereby death over all, and deliverance by Christ. *Rab. Menachem* on *Lev. 5.* noteth from the profound *Cabalists* in these words; So long as the Spirit of uncleanness is not taken away out of this world, the souls that come down into this world *must needs die*, to root out the power of uncleanness out of the world, and to consume the same; and all this is, *Because of the decree which was decreed for the uncleanness and filthiness which the Serpent brought upon Eve.*

From these and such like testimonies from the ancient *Hebrew* Doctors, it is evident they ~~thought~~ a bodily death to be inflicted, not for *Adams* first sin in eating the forbidden fruit, but for his Original corruption only.

3. It is observed by Mr. *Bib.* in *Rev. p. 278.* That *Zeror Hamor* an ancient *Rabbin*, doth very often use this phrase, *The dead*, for the dead in sin: and saith he in pag. 301. this is a *Thalmudike* phrase, *The dead*: for the profane often in *Zeror*: and to that very phrase doth the *Rabbin* speak, in *2 Esdras 2.16.* The Synagogue doth there find fault with her own children; saying, *Those that be dead will I raise up from their places*: and the *Rabbin* that wrote *Baruch* saith, *Hear the prayer of the dead Israelites*, Chap. 3.4. and saith he in v. 11. *They are defiled with the dead, and are counted with them that go down to the graves.*

4. It is observed by Mr. *Ains.* in *Exod. 16.13.* That *Rab. Menachem* speaketh thus of the dew that covered the Manna; that the holy blessed God will raise up the dead to life therewith, in the time that is to come. His meaning can be no other, but that God will raise up the dead in sin to the life of grace, by the sweet dew of the preaching of the Gospel in the days of the *Messias* to come.

By these and such like instances, which might be produced from their ancient *Hebrew* Doctors, we may perceive their godly care to keep in memory the true sence of the term *Death* in *Gen. 2.17.* to their posterity: but in case they had confounded that kind of death in *Gen. 2.17.* with a bodily death, and with an eternal death in Hell, as Mr. *Noiton* doth, then the very memory of that Spiritual death in sin would have been raked up in oblivion, and then their posterity would have been utterly ignorant of it before the days of Christ (as many

The word Dead is often used in the Thalmudikes for dead in sin; and from their making of that word common, our Saviour and his

Apostles did often use it in the new Testament, as approving the care of their godly ancestors to make it common.

ny of that pestilent Sect of the Sadduces were) But blessed be God for the care of their ancestors to preserve the name of it, for the memory of it, to the days of Christ; for then both he and his Apostles did labor to make it more known and more authentick in the new Testament.

1. Christ said thus to one that desired to be his Disciple, on condition that he might have leave first to go and bury his father: but our Saviour answered him, *Let the dead (namely, the dead in sin) bury the dead: (in body) follow thou me,* Matth. 8. 22. Luke 9. 60.

2. Christ propounded the words that the Father of the prodigal Son said; 1. To his servants in Luke 15. 24. and then to his elder brother: in v. 32. *This thy brother was dead, and is alive again;* (that is to say, he was dead in a profane course of sinning, but now being converted by the regeneration of his mind he is made alive again) and in this respect regeneration is called, *The first resurrection from the death in sin to the life of grace,* Rev. 20. 6. Rom. 6. 13. And saith Christ, *The hour is coming, and now is, that the dead (in sin) shall hear the voice of the Son of God; and they that hear it shall live,* John 5. 25.

3. The Apostle Peter said, that he preached the Gospel of salvation to the dead (in sin) that they might live according to God in the Spirit, 1 Pet. 4. 6. and so consequently our first parents were dead in sin, when the Gospel was first preached to them in Gen. 3. 15.

4. The Apostle said thus to the Romans, *Through the offence of one the many be dead,* Rom. 5. 15. namely, the many elected ones (as well as the reprobates) are dead in sin by nature; for through the offence of one (saith he) Death, i.e. Death in sin hath reigned by one, v. 17. The word *many* in v. 15. doth mean the elect only; and Doctor Willet doth approve of Haymo for that exposition.

5. Paul saith, *If one died for all, then were all dead (in sin)* 2 Cor. 5. 14, 15.

6. Paul saith (You elected Ephesians) *bath he quickned, who were dead in corruption and sins,* Eph. 2. 1. and saith he in v. 5. *Even when we were dead in sin bath he quickned together in Christ:* hence it followes, that there is no life from this death in sin, but by the new Covenant of grace, and by the work of regeneration, and by faith in Christ, John 3. 16. John 5. 40. John 6. 33, 35, 46, 51, 53, 63. John 10. 10. 1 John 5. 12. Rev. 2. 7. Rom. 6. 13.

7. Paul saith, *By nature we are alienated from the life of God,* Eph. 4. 18. Hence it followes, that seeing all Adams natural generation are alienated from that concreated life of God, wherein Adam was created after Gods image in moral perfections; they must needs be dead spiritually by nature.

8. Paul did thus perswade the unconverted Ephesians, *To arise from the dead, and Christ shall give thee light,* Eph. 5. 14.

9. Paul said thus to the Colossians, *You being dead in your sins, and in the uncircumcision of your flesh, bath he quickned together with him, forgiving you all your trespasses,* Col. 2. 13.

10. Paul affirms, *That the young widow that lived in sinful pleasures was dead,* 1 Tim. 5. 6.

11. The Apostle John saith, *we know that we are passed from death to life, (namely, from the death of sin to the life of grace) because we love the brethren: he that loveth not his brother abideth in death;* namely, in the death of sin, 1 John 3. 14. in his natural and unregenerate estate.

12. Christ

12. Christ said thus to the Angel of the Church of *Sardin*, *Thou hast a name that thou livest, but thou art dead*, Rev. 3.1.

13. The Apostle doth call the natural condition of all men, even of the elect as they come from *Adam*, *The body of sin*, Rom. 6.6. because that Original sin which they derive from *Adam*, doth infect the whole man both soul and body : and 2. He calls it, *the Law of sin*, Rom. 7.23. because it was inflicted for *Adams* transgression of the positive Law of the Covenant of nature : and 3. He doth also call it, *The body of death*, in v. 24. because *Adam* and his posterity were deprived of the life of Gods concreated image : and thence followed that kind of sin which is now called Original sin ; and is here called by the Apostle, *The body of death (in sin.)*

14. All the best works of man that proceed from him before he is regenerated, are called, *Dead works*, Ebr. 6.1. Ebr. 9.14. because they proceed from such as are dead in sin, spiritually.

These and such like expressions are very rarely used in the old Testament : but we see that the new Testament doth abound with them in an honourable memorial of the like *Thalmudike* words and phrases, received by tradition from their more ancient *Ebrev* Doctors, that lived near unto *Ezras* age : and doubtless those godly Doctors did borrow that phrase from the true sence and meaning of the word *Death*, in Gen. 2.17. for they could not borrow it so well from any other place in all the old Testament : and doubtless they did foresee, that their posterity would be in great danger to obliterate this precious sence of the word *Death*, in Gen. 2.17. by turning it to a bodily death : and therefore out of a tender care to preserve the memory of it in a distinct sort from a bodily death, and from an eternal death in Hell, they did in their writings frequently use the term *dead*, for the dead in sin, that their posterity might be touched with the greater sence of their misery ; 1. In being deprived of the life of Gods concreated image of moral perfections, and 2. That they might thereby the better see how Original sin did abound, and that thereby they might be forced to fly to the promised seed of the woman, for the Spirit of regeneration, and for their justification to life by Gods atonement, procured by the most perfect obedience of Christ to the death, even to the shameful and painful death of the Cross.

But because regeneration is not wrought without the concurrence of true repentance, therefore it is also called, *Repentance from dead works*, Ebr. 6.1. and *repentance to life*, Acts 11.16. And in this respect Christ did not only merit the Spirit, for the regenerating of poor humbled sinners from the death of sin to the life of grace, 2 Cor. 3.6. but the Father also in the respect of his merit is said to take away the stone out of the heart of poor humbled sinners, and to make them as soft as flesh : and in both these respects it is said, *He that hath the Son hath life, but he that hath not the Son hath not life*, 1 John 5.12. and in this sence also the calling of the *Jews* (yet to come) is called, *Life from the dead*, Rom. 11.15. and in this sence also the meritorious cause of this life is called, *The justification of life*, Rom. 5.18. as the context from v. 12. doth make it evident.

CHAP. II.

Being a further demonstration, that the kind of death threatned in Gen. 2. 17. ought not to be understood of a bodily death.

Reason 1.

NO other death was threatned in the Covenant of nature, then such as was most strictly and formally executed in the very same day, or point of time, in the which *Adam* should but taste of the forbidden fruit. But tis most certain, that a bodily death was not then strictly and formally executed.

Therefore a bodily death was not then threatned.

In my former Chapter I have given several demonstrative reasons, to prove that the death threatned in *Gen. 2. 17.* was a concluding or a definitive threatening: and thence it followes, that that kinde of death (whatsoever it was) was most strictly and formally executed in the very same day or point of time, in the which *Adam* did but taste the forbidden fruit.

2. The assumption is as clear as the Sun at noon-day, by *Gen. 5. 5.* namely, that a bodily death was not then strictly executed, because it is there said that *Adam* lived in body 930 years after that day.

Thus both parts of the Argument stand firm and sound.

A bodily death was not threatned, until after the Covenant of reconciliation was first declared in Gen. 3. 15. and then it was first threatned in v. 19.

3. I have also shewed in the former Chapter, that a bodily death was not threatned, until after the Covenant of grace and reconciliation was first declared in *Gen. 3. 15.* But then presently after *Adams* fall, (who fell in the day of his creation) a bodily death was threatned in *v. 19.* as a new and general punishment to him, and to all his natural posterity, for *Adams* new kinde of sinning nature: for I have shewed in the former Chapter, that the kind of death that was threatned, in case *Adam* did but taste of the forbidden fruit, in *Gen. 2. 17.* was a double kind of Spiritual death; 1. By depriving *Adam* of his concreated life of moral perfections after Gods image: and this deprivation was the act of Gods justice; and this deprivation is properly called death: and thence it followes, that in case *Adam* could have made a stop here from any further sinning against the moral Law of his concreated nature, he should have had no further punishment: but 2. Because of his said deprivation, he could not make a stop here, but did instantly sin against every branch of that Law of his moral perfection; and this new sinning quality is now commonly called [Death in sin] and tis also commonly called Original sin; and it is also called by *Paul*, in *Rom. 7. 17, 20.* *In-dwelling sin*: and it is in relation to this second part of death in sin, that God (after he had first declared the Covenant of grace to our fallen Parents, for their effectual conversion, in *Gen. 3. 15.*) did ordain a bodily death in *v. 19.* as a general punishment to all the fallen Sons of *Adam*, and two other general punishments, 1. Sore travail to women in child-birth, and 2. Sore labour to men for the support of their bodily life: and this Covenant of reconciliation, and these three general punishments are orderly set down in *Gen. 3. 15, 16, 17, 18, 19.* as I have also briefly noted it in the former Chapter, and also in my former printed Reply, in pag. 30, 147, 334, 357. and also in my Book of the Institution.

Institution of the Sabbath; and all being compared together, will give the greater light to the diligent Reader.

4. Mr. *Calvin* saith, the Apostle himself doth expressly witness in *Rom. 5. 12.* that therefore death came upon all men, because all men are wrapped in Original sin, and defiled with the spots thereof.

5. Mr. *Trap* doth rightly call *Gen. 3. 19.* [*The first Text of mans mortality*] and from thence it follows, that he ought not to make *Gen. 2. 17.* to be the first Text of mans mortality: but seeing he doth place a bodily death to *Gen. 2. 17.* he is not so firm to his right exposition of *Gen. 3. 19.* as he ought to be. And in like sort Doctor *Bilson* saith in his *Survey*, pag. 147. Before God would inflict them, (namely, before God would inflict the aforesaid three general punishments, 1. Of sore travail upon women in child-birth, and 2. Of sore labour upon mankind, and 3. Of bodily death threatned in *Gen. 3. 16, 17, 18, 19.*) he made open promise of the womans seed, that it should bruise the Serpents head: therefore (saith he) at the very first inflicting of them, if we do but cast our eyes, either on our own deserts, or on the lot of the wicked, we shall find the wonderful favour of God, not only in opening his purpose unto us of everlasting salvation in Christ; but even in so tempering the smart of the punishment, and feeling the weight of sin in some sort, that by his mercy we should be eased and comforted under that burden in this life, and after be received to everlasting bliss; so that the sorrow, pain, and death which the godly feel, were even at the first laid on them, by the same mixture of Gods justice and mercy, with the which they do now continue: neither did Christ die for us, to free us presently from the sentence of a bodily death, which God had irrevocably pronounced, and executed on Adam and his off-spring, by returning him and them to the earth for many thousand years before Christ came.

2. Saith he in pag. 252. My resolution was and is, that Christ was first promised by Gods own mouth to bruise the Serpents head, *Gen. 3. 15* [*Before death was first threatned to Adam and his off-spring*] and therefore the punishment of mans sin following could extend no further in the elect, [*Then o the death of the body*] Indeed (saith he) the promise of Christ to the faithful brake the sequence of eternal death, which in the wicked is coherent to the death of their bodies.

3. Saith he in pag. 254. God hath not revoked the general judgement which he gave upon all men for their (Original) sin; *Dust thou art, and to dust thou shalt return*, *Gen. 3. 19.* But he performed (or declared) his promise which he made, before he inflicted this punishment (of a bodily death) that the seed of the woman should bruise the Serpents head: and thus he qualified this sentence at the first pronouncing of it to all his elect, even as it standeth to this day.

But yet (this remarkable truth, which he hath three times over affirmed) if it be but compared with what he saith on the word *Death*, in *Gen. 2. 17.* then it will appear by his words, in pag. 175. that he is not so firm to his said exposition of *Gen. 3. 19.* as he ought to have been.

6. I may thus argue: such as hold a bodily death to be first threatned in *Gen. 2. 17.* for the punishment of Adams first sin in eating the forbidden fruit, cannot as long as they hold that tenent, convince the *Pelagians*, that the bodily death of infants was inflicted on them for Original sin: for the *Pelagians* will straitway reply to such opposites after this manner; you say that a bodily death

Such as hold a bodily death to be threatned in Gen. 2. 17. cannot convince the Pelagians, that a bodily death was threatned for the punishment of Original sin in infants.

was first threatned in Gen.2.17. for the punishment of *Adams* first sin in eating the forbidden fruit; then it was not first threatned for his after new kind of sinning, which is now called Original sin, because that kind of sin is but the second part of the punishment of *Adams* first sin: for his first sin was nothing else but his transient bodily act of eating the forbidden fruit, which act of eating was no. forbidden by the moral Law of nature, but by Gods arbitrary and transient law only: but Original sin is an after sin, and an inward sin, causing the very thoughts and imaginations of the heart to rebel continually against every branch of the moral Law of nature: and therefore consequently such as hold a bodily death to be threatned in Gen.2.17. for *Adams* first sin, cannot convince the *Pelagians* that the bodily death of infants is any proof of their Original sin.

7. It is generally acknowledged, that a bodily death was not threatned, until *Adam* was under the actual dominion of a Spiritual death in sin; as I have also shewed it in my former printed Reply, pag. 30. to 34. But that kind of death that was threatned in Gen.2.17. was threatned whilst *Adam* stood in his innocency; and therefore it was not absolutely threatned, (as a bodily death was) but conditionally only; *In the day thou eatest, &c.*

Ebr. 2.15.

The death that was threatned in Gen.2.17. did not breed any fear in *Adams* innocent nature, because it was but conditionally threatned; but the bodily death that was threatned after his fall, did breed a present fear in him, because it was absolutely threatned as a punishment for his Original sin.

8. As soon as a bodily death was absolutely threatned in Gen.3.19. for the punishment of Original sin, it did strike a dread and a terrour into *Adam*, and into all his natural posterity: for it is said in *Ebr. 2.15.* that the fear of death doth make men all their life time subject unto bondage; or as Doctor *Gouge* saith, guilty of bondage; *Salvia* is a relative, and it hath reference to a superior power that keeps one in awe: it is five times used in the new Testament in a bad and base respect; first here, and in *Rom. 8.15, 21.* *Gal. 4.24.* *Gal. 5.1.* And the bondage here meant is spiritual under sin and Satan, it compriseth under it a miserable anxiety of minde, upon a continual expectation of death and damnation; and in that respect also *Job* doth call Death, *The King of terrors*, *Job. 18.14.* and in *Job 24.17.* he calls it, *The terrors of the shadow of death*, but on the contrary, the death that was threatned in the Covenant of nature, in Gen.2.17. did not strike any terrour at all into *Adams* pure nature, because it was not absolutely threatned, (as a bodily death was) but conditionally only; and he had it in his own power, not to transgress the Covenant of nature, as the deserving cause of that death; and therefore as long as he stood in his innocency, no fear of any hurt could befall him: for seeing he had a power not to fall, he could not fear neither sin nor death.

Auslin saith in his eleventh Book on *Genesis*; If *Adam* had foreknown his sin, and the revengement of God, how could he be blessed in Paradise? yea, as I conceive (saith he) he had been miserable and wretched, in apprehending and conceiving that he should fall, and so be banished from the pleasures of Paradise.

2. Doctor *Alle*, B.B. of *Exeter*, in his *Poor mans Library*, doth much approve of this assertion of *Auslin*, and therefore he doth paraphrase upon it thus: if (saith he) *Adam* had known of his fall and of his misery to come, it had extinguished his blessedness, or at least it had much obscured it: and (saith he) that *Adam* neither was, nor could be foreknowing of his fall: the Schoolmen reason after this manner:

The ill that is foreknown and foreseen, either it pleaseth the will, or not: If it pleaseth the will, then there is fault in the will.

But (say they) it cannot be, that any fault should go before the first fault of Adam (in eating the forbidden fruit.)

If it do not please the will, then there is pain in it; which (say they) is not to be granted: for pain doth never go before the fault.

3. *Austin* doth also shew in the *City of God*, l. 14. c. 10. That Adam could not be troubled with any natural fear, as long as he stood in his innocency.

4. Mr. *Weames* doth confirm the same at large in his *Portraiture*, pag. 200.

And thence it followes, that the kinde of death that was threatned in *Gen. 2. 17.* was no other but a conditional Spiritual death only (*If thou eatest of the forbidden fruit*) and 2. Seeing it was in Adams power not to eat of it, it doth from thence follow, that it did not work the least fear in his innocent nature, as a bodily death did, because a bodily death was absolutely threatned, for the punishment of his Spiritual death in sin, or for his Original sin: and thence it bred a terrible fear in his corrupted nature, and made him subject to that bondage of a natural fear all his life long, because it was not in his power to escape it.

9. I have given two other pregnant Arguments, to prove that neither a bodily death, nor yet an eternal death in Hell, were threatned in the Covenant of nature, in *Chap. 3. at Sect. 2.* to which place I refer the Reader.

10. The distinction that I have made between the Covenant of nature (in the time of Adams innocency) and the Covenant of reconciliation, (after Adams fall) and 2. The distinction which I have made between the several threatnings of the several kinds of death, in the said two several and distinct Covenants, is the more narrowly to be marked, because of the weightiness of those distinct differences, and also because several ancient writers have given some remarkable hints of the said distinctions, though they have not done it so thoroughly as the weight of the matter doth require.

1. I have cited three ancient writers, in *Ch. 1. Sect. 2.* that do expound the kind of death that is threatned in *Gen. 2. 17.* of a Spiritual death only, and not of a bodily death: and their reason why they deny a bodily death to be there threatned, is, because Adam did not die that day a bodily death, as he did a Spiritual death.

2. Though *Austin* doth sometimes expound the word *Death*, in *Gen. 2. 17.* of three sorts of death; namely, 1. Of the death of the soul in sin, 2. Of the death of the body for sin, and 3. Of an eternal death in Hell: yet he doth sometimes distinguish them to the several threatnings of the two several Covenants: 1. He doth make the time of the threatning of a Spiritual death in sin, to have relation only to *Gen. 2. 17.* 2. He doth make the time of the threatning of a bodily death to have relation to *Gen. 3. 19.* his words run thus: In that the soul felt a disobedient motion in the flesh, and thereupon covered the bodies secret parts; in this was the first death felt, that is, the departure of the soul from God.

3. Saith he, when the soul forsaketh the body, decayed with age, then is that other death felt, whereof God said [*In imposing mans future punishment*] *Earth thou art, and to earth thou shalt return*, *Gen. 3. 19.*

These words of *Austins* have these two remarkable points; 1. That he expounds

As long as Adam stood in his innocency there was no object of natural fear set before his eyes, to provoke his passion of fear; of which see more in Chap. 4. Sect. 2.

In the City of God, l. 13. c. 19.

pounds the word *Death*, in *Gen. 2. 17.* of that kinde of death, wherein the soul departed from God, when he did first eat of the forbidden fruit; which act was his transgression of the Covenant of nature.

2. In that he assignes bodily death to *Gen. 3. 19.* and not to *Gen. 2. 17.*
1. Calling it by way of distinction [*The other death*] 2. In calling this bodily death [*Mans future punishment*] as succeeding his first Spiritual death in sin.

3. He doth once more in the close of that Chapter call bodily death [*A due punishment for sin*] namely, a due punishment for his new sinning habit, which now is commonly called Original sin: God (saith he) in scourging this (Original) sin, said unto man, of whom we are all descended; *Earth thou art, and to earth thou shalt return.*

Obj. Et. 1. It is objected by some eminent Divines, that a bodily death was only threatned in *Gen. 2. 17.* because God could not be the Author of inflicting a Spiritual death in sin: but say they, *Adam* pul'd that upon himself, by his wilful sin (in eating the forbidden fruit) as if God had said thus to *Adam*; If thou killest thy self by thy wilful eating of the forbidden fruit, thou shalt be killed: but say they, the death threatned in *Gen. 2. 17.* imports such a death as was inflicted by the just hand of God, and that can be no other (say they) but a bodily death.

Ans. 1.

I cannot as yet, saith Mr. Baxter (in his *Aphorism. pag. 15*) assent to their judgement, that think it was only that death which consisteth in a meer separation of soul and body, that was threatned in *Gen. 2. 17.* and see his further answer in *pag. 34.*

2. I have shewed in *Chap. 4.* that *Adam* did not wittingly pull a Spiritual death upon himself, but that he was enticed to eat of the forbidden fruit by the deceit of the good Angel (as *Eve* thought it was) and thereupon when she saw that the Tree was good for meat, and that it was a Tree to be desired to make one wise, she did eat through the perswasion of the good Angel; and thence it followes, that her sin was not a wilful sin. Mr. Baxter saith in *Aphorism. pag. 34.* many Divines say, that God did not take away his image, but that *Adam* thrust it away; so saith *Capel* on *Temptations, pag. 8.* though most (saith he) do judge otherwise, because the same power must annihilate that did create. And I say that God did take away his image from him, for his transgression of the Covenant of nature: for at first *Adam* and all mankind were in a state of favour with God in the time of his innocency, according to the favour of the first Covenant of nature: but in the same point of time that *Adam* transgressed the Covenant, they were justly deprived of that favour; namely, of the concreated image of God; contrary to Mr. *Nortons* assertion, in *pag. 112. 113.* And Doctor *Ames* doth use the word *Privation* in a like sense, in *Medul. c. 25. Sect. 35.* yea, Mr. *Norton* himself doth make mankind to be once in a state of favour with God, as they were in *Adam* before the fall, in *pag. 261.*

3. In case it should be granted (which cannot be granted, because it is not true) that a bodily death was only threatned in *Gen. 2. 17.* then from thence this absurdity will follow, that a Spiritual death (by deprivation) was not threatned at all: for there is no other Scripture to be found, that doth threaten a Spiritual death, by the deprivation of the concreated life of Gods image in moral perfections to all *Adams* natural posterity, if it be not threatned in

Gen.2.17. This objection therefore is to be observed as a *Pelagian* tenent, though it be unadvisedly held by some good men.

Object. 2. *Symachus* Translation doth make the death threatned in *Gen.2.17.* to be no other but a lingering bodily death: for he doth thus translate that Text; *In the day thou eatest thereof, thou shalt become mortal*; namely, from that day forwards thou shalt become mortal, by a lingering kind of death, until thy soul be separated from thy body.

This Translation of *Symachus* to this sence is very erroneous; and it is the more hurtful, because it hath gotten the favour to be approved of many eminent writers, as if it were a remarkable truth.

1. *Vines* doth shew his approbation of it in his *Annot. on Austins City of God*, l.13.c.23. 2. *Ferom*, and 3. *Rivet* do approve it in *Gen.2.*

4. *Trapp* doth also approve it in *Gen.2.*

5. Mr. *Burges* (and many others) do much approve of the said erroneous Translation: others (saith Mr. *Burges*, in *Vindicie legis*, pag.109.) read *Gen.2.17.* thus; *In the day thou eatest thereof, thou shalt die*; as if God had said, there is no day excepted from thy death when thou shalt ear: but the common answer (saith he) is best, which takes *to die* to be in the state of death: and therefore (saith he) *Symachus* Translation is commended, which hath, *Thou shalt be mortal*.

2. I say further, that the common answer is not best, neither is *Symachus* Translation to be commended on this Text, but to be abhorred of all that love the truth in sincerity. The *Ebrevé* is thus in *English*, [*In dying thou shalt die*] that is to say, thou shalt of a surety die in that very day, or in that point of time, in the which thou doest but taste of the forbidden fruit.

3. *Symachus* doth commit the like abominable errour in his Translation of *Gen.3.15.* *She shall break thy head*: this corrupt Translation of his did (as I conceive) occasion the *Papish* party to corrupt *Feroms* Translation, by putting *illa* in *Gen.3.15.* instead of *ille*; (for I have seen some ancient printed Copies of *Feroms* with *ille*) and by this corruption the *Papists* do give the honour of our redemption to the Virgin *Mary* instead of *Christ*. *Gibbons* in *Gen.3.15.* doth much reprove this corrupt Translation, and so do many others. And it is well observed by Mr. *Bro.* and by our larger *Annot.* that the masculine gender is three times over expressed in *Gen.3.15.* to preserve the Text from being corrupted: and it is thus translated by Mr. *Bro.* [*HE*] *HE* [*Feshubbeca*] *HE*—*Shall break thy head, and thou shalt pierce HIM in the foot-sole.*

These two foundation Scriptures, the first whereof doth relate to the Covenant of nature, and the second to the Covenant of reconciliation, are most miserably spoiled by *Symachus* bad Translation (and also *Esa 7.14.* as I have noted it in *Chap.12.* at this word he shall break) and in them both he hath been an occasion of much errour in the Church of God, though in other respects his translation is doubtless of special use.

But by his corrupt Translation of *Gen.2.17.* sundry eminent-writers have been misled from the right mark of that kind of death that was threatned only in that Text, as I have noted it in part above, and unto them I may adde others.

1. *Beda* doth thus expound the threatening in *Gen.2.17.* *Thou shalt die the death*: this, saith he, was as if he had said, thou shalt be deprived (or adjudged)

Ans. 1.

Symachus translation of *Gen.2.17.* and of *Gen.3.15.* doth much erre from the true

sence, 1. Of the threatening of the Covenant of nature, in *Gen.2.17.* and 2. From the true person that must break the Devils head-plot in the Covenant of reconciliation, in *Gen.3.15.*

Gen.3.15.

ed) to death; not that he should that very day die, but be mortal.

2. *Ambrose* saith, after that day and hour (named in *Gen. 2. 17.*) there was no day or hour wherein our first parents were not (*mori obnoxij*) subject to death: but *Doctor Willet* doth thus answer him, in *Rom. 5. Quest. 21.* the words in the Text, *In dying thou shalt die*, seem to imply an actual death, which they should then die, and not a potential only. This answer of his is sound and good; but yet I perceive also that he was not stedfast to his said sound answer, because he doth presently after confound that present actual death with the future threatening of a bodily death.

Object. 3. Others do labour to confirm the said exposition of a lingering bodily death, by the unlimited circumstance of time, which they think is expell'd under the word *Day*: they say the word *Day* is a time certain put for an uncertain; that is to say, for a time to come; and so they make a lingering bodily death to be threatened in the day or time to come.

Ans. 1.

Though the word *Day* is sometimes used *Synecdochically* for a time to come, in *Esa. 25. 9.* *Esa. 26. 1.* *Esa. 27. 1.* and often, as it is shewed also by *Ans.* in *Dent. 27. 2.* yet it must not be so taken in *Gen. 2. 17.* because then the sence of the word *Day* (in relation to our Spiritual death in sin) should run thus, *In a time yet to come, after thy eating of the forbidden fruit, In dying thou shalt die a Spiritual death.* Any one that is but meanly acquainted with the context of this place, will soon see that this sence of the word *Day* (in this Text) is very absurd; they will soon see that the word *Day* is here connexed to the very time of *Adams* actual eating.

2. In the former Chapter I have expounded the word *Day* in this Text, 1. Generally of a true and proper artificial day, and 2. More strictly of that very point of time in that day, in the which *Adam* did but first begin to eat of the forbidden fruit: and to this sence doth *Mr. Wilson* expound it in his *Christian Dictionary*; namely, of the very point of time in the which *Adam* tasted of the forbidden fruit.

3. *P. Martyr* doth answer the like objection touching this adverb of time: for his Objector saith, it is evident that *Adam* did not presently die, as soon as he had transgressed.

P. Martyr doth thus answer, (*In Compl. par. 3. pag. 325.*) that which these men take for granted, we deny; that our first parents when they had transgressed, did not forthwith perish, (or die) for death is accounted nothing else, but a departing from life; neither have we life without God: so then (saith he) they dyed, because they departed from God; and though their soul was not severed from their body, yet it was after a sort buried therein, so as if a man will truly judge, we do not now live a life, (namely, not the concreated life of our first creation) but a death; namely, a Spiritual death in sinful and corrupt qualities.

4. All writers generally I think (except such as are of the *Pelagian* judgement) do acknowledge that *Adam* was dead spiritually, in the very day or time of his eating, and that all his natural posterity are successively dead in sin, as soon as their immortal souls are joyned to their body in the womb.

5. Any one that will but peruse *Kitchers Hebrew and Greek Lexicon*, may soon

soon see that the word *Day* is abundantly more often used in a proper sense, for the present day or time, then for a time to come.

6. Whensoever the Lord did limit his threatening of a bodily death to a certain day or time, he did always execute it in the very day or time that he expressed, unless the condition of repentance, or the like condition was granted to the sinner, for the hindering of the execution of it.

Take these four instances to evidence the truth of my assertion.

1. *Elisba* was sent to tell the noble Lord, on whose hand the King leaned, that to morrow he should die for his unbelief: this threatening did not work in him any repentance, (that he might believe, *Matth. 21.32.*) therefore the death threatened was strictly executed in the very set time thereof, for on the morrow he was troden to death, *2 Kings 17.20.*

2. The Prophet *Abijah* said to *Jeroboams* wife, when thy feet enter into the City, (namely, into the door of thy house in the City) the child shall die: and because this threatening did not work any repentance in her, it was strictly executed in the set time thereof; for when she came to the threshold of the door, the child died, *1 Kings 14.12,17.*

3. God sent *Elijah* to tell the Messengers of *Ahab*; *Thou shalt not come down from that bed on which thou art got up, but in dying thou shalt die*: and this threatening, because it did not work any repentance in him, was strictly executed in the set time thereof; for he died whilst he lay upon that bed, and before he came down from it, *2 King 1.4,6,16,17.*

4. *Korah* and his Company were threatened with an unusual kind of bodily death, and the time thereof was expressly limited to the morrow: but because this threatening did work a sound repentance in the hearts of some of that Company, therefore God was pleased to preserve their lives; but the rest that repented not were strictly punished with the death that was threatened in the very set time thereof, *Numb. 16.16,29,31,33.*

These and such like instances may assure us, that in case God had threatened *Adam* with a bodily death, in the very day or time that he tasted of the forbidden fruit, it should most assuredly have been strictly executed, seeing he repented not; for the Lord had not ordained any repentance to life, as long as the Covenant of nature stood in force. He ordained no repentance to life, until he had ordained his new Covenant of grace and reconciliation, in *Gen. 3.15.* in which Covenant he ordained a Mediator of reconciliation; namely, the seed of the woman; who by his meritorious obedience should break the Devils head: for as Mr. *Ball* saith on the Covenant, *pag. 25.* The Covenant of nature promised life, but not repentance, nor forgiveness of any the least iniquity.

7. In case a bodily death had been threatened, as much as a Spiritual death was, in *Gen. 2.17.* it must have been executed at the same time that a Spiritual death was, because the threatening was an absolute and a definitive threatening: and then the persons of *Adam* and *Eve* had been extinguished, without begetting any posterity; and then the wide world should have been filled with no other inhabitants but wild beasts only: and then 2. It was altogether needless for God to threaten a bodily death for the punishment of his succeeding Original sin; in *Gen. 3.19.*

8. In case a lingering bodily death had been threatened in *Gen. 2.17.* as *Symmachus*

machus Translation doth carry it, then by Gods relative justice in the Covenant of nature, it must have defiled all *Adams* natural posterity with Original sin: for by the Covenant of nature, the death threatned in *Gen. 2. 17.* was to defile all *Adams* natural posterity. But *Moses* Law doth tell us, that a lingering bodily death doth not defile any man, as long as his soul is in his body, as it is well observed by *Ains.* in *Numb. 19. 13.* and thence it followes, 1. That none of *Adams* posterity, which he begat while his soul was in his body, were defiled by his lingering bodily death: and 2. thence it doth also follow, that none of his posterity could be defiled after his bodily death, because after he was dead in body, he could not beget any children to be defiled thereby: and therefore 3. I do from thence conclude, that the kind of death that was threatned in the Covenant of nature, for the defiling of himself, and of all his natural posterity, cannot possibly be meant of a bodily death, but it must be meant of a Spiritual death only: 1. By deprivation, and 2. By corruption of nature, because no other death was ordained to defile *Adam* and all his natural posterity with Original sin, but that.

9. After that *Adam* and all his natural posterity were under the punishment of a Spiritual death in sin, without any hope of recovery, by the conditions of the Covenant of nature, yet then it was Gods good pleasure to declare his new Covenant of grace and reconciliation to fallen *Adam*, in *Gen. 3. 15.* for his redemption at last from the second part of his said Spiritual death in sin, but not from the first part, namely, not from the deprivation of his moral perfections of nature: for by Gods absolute definitive sentence, (*In dying thou shalt die*) that concreated perfection of his nature is totally lost to all the elect, as long as they live in this world, though in the place of it God is pleased to bestow his supernatural image upon them by regeneration: and therefore this way which God hath ordained in his new Covenant of grace, to bring all the regenerate to an eternal life in Heaven, is called the new and living way, *Ebr. 10. 20.* not in opposition to the Covenant of nature, as some do unadvisedly expound it, but in opposition to the typical Covenant of works, which God ordained at mount *Sinai* for these ends; 1. for the bodily justification of the national Church from their ceremonial sins, and 2. To be a School-master unto Christ; namely, to type out their true justification from all their moral sins by the blood of Christ.

10. No Scripture saith that ever God ordained any redemption from a bodily death, to live again the life of grace in this world: for *Aaron* the typical Priest was not ordained to make any atonement for such as were dead in body, as it is well observed by *Ains.* in *Numb. 16. 46, 47.* And for this he cites the judgement of the *Ebren* Doctors, in *v. 48.* affirming that there is no atonement for the dead in body, quite contrary to the latter Apostate Doctors, who did make an offering of reconciliation for the dead, *2 Mac. 12. 43, 45.* But *Job* saith, according to the opinion of the more ancient *Ebren* Doctors, *If a man die, shall he live again?* This interrogation is a strong negation; as if *Job* had said thus, *The dead in body shall never be restored to live the life of grace again in this world, nor yet to live the life of nature, to the begetting of a natural posterity,* *Job 14. 14.* But as touching *2 Mac. 12. 43, 45.* Mr. Bro. saith in *Revel. pag. 129.* the Pope doth much esteem *2 Mac. 12. 43, 45.* for sacrificing for the dead;

dead : but (saith he) he little considereth the vileness of that Book : the Jews would tell him that it was but *Hagata*, *A fable upon phrases* : and if any were adjudged to death for sin by the Magistrates of *Israel*, as in *Exod. 22. 20.* he might not vow any thing to God beofre his death ; or if any other did say, the price of this man be upon me, he was not bound to give any thing : for this man, saith *Maymony*, is as a dead man, and there is no valuation or price of the dead : and of this it is said in *Lev. 27. 29.* *None devoted which shall be devoted of man (that is condemned to death for sin) shall be redeemed :* as if he should say, there is no redemption for him, but he is as a dead man ; see *Ainsl.* in *Lev. 27. 29.* and from hence it doth also follow, that in case Christ had been put to death by God, as the greatest sinner in the world, his death had been of no value in Gods sight for mans redemption. Let this be marked.

Conclusion from the premises.

1. That no other death was threatened in the Covenant of nature, in *Gen. 2. 17.* but a Spiritual death only : and therefore it is not true which Mr. *Rutherford* (and others) do affirm, that the Covenant of grace made not death, but found it in the world. (See him on the Covenant, *pag 47.*) But I think I have sufficiently shewed, that the Covenant of grace found no other death in the world, but a double Spiritual death only ; 1. By deprivation, and 2. By corruption of nature ; and therefore that a bodily death was not ordained, until the Covenant of grace was first declared in *Gen. 3. 15.* and then it was presently after ordained in *ver. 19.* as the general punishment of Original sin, as much upon the elect as upon the reprobate.

Obj. 4. Though you have made it clear to my understanding, that a bodily death was not threatened in *Gen. 2. 17.* for the punishment of Adams first sin in eating the forbidden fruit ; yet I think it is held by all, that Adam was liable to a bodily death, and to an eternal death in Hell, *ipso facto*, for his second new degree of sinning against every branch of the moral Law of nature, which fell upon him before the Covenant of grace and reconciliation was declared in *Gen. 3. 15.* namely, in the intervale, or in the middle space of time between the execution of his Spiritual death, and the declaration of the Covenant of grace : for as soon as Adam was deprived of his concreated life of moral perfections, he could not stand still from further sinning, but instantly fell of his own accord into the new degree of Original sin : and the Scriptures tell us, that God inflicted a bodily death, as soon as he was guilty of Original sin ; and therefore he was liable to a bodily death, before the Covenant of grace was declared.

A. 1. What Adam was liable to, *ipso facto*, for his new degree of sinning before the Covenant of grace was declared, was at the present hid in the secret counsel and mind of God, *Deut. 29. 29.* and God was not pleased to reveal that secret counsel of his, by his threatening of a bodily death, until he had first declared the Covenant of reconciliation in *Gen. 3. 15.*

2. I answer more particularly, that Adam was not liable to a bodily death for Original sin, *ipso facto*, * in the intervale or middle space of time, between his first begun punishment of Original sin, and the declaration of the Covenant of grace, by no natural necessity of that punishment, until it was made

* In the intervale between Adams first begun Original sin, and the declaration of the Covenant of grace, a bodily death was not due by any natural necessity, until it was made due by the appointment of God, after he had first declared his new Covenant of grace, in *Gen. 3. 15.* then it was made due in *ver. 19.*

necessary by the declared constitution or appointment of God : and to this sence do many eminent Divines speak.

1. Learned Mr. *Wotton* saith thus ; It will not stand well with the nature of God, that his will should be determined by some object out of it self in the creature ; for then it should not be an act of Gods free choice, that his will should be determined by some object out of it self : this (saith he) is contrary to the judgement of all sound Divines, and to the Scripture it self ; which affirmeth that God worketh all things after the counsel of his own will, *Eph. 1. 11.* He is much more large in the place cited, and it deserves perusal, *de Re-co. lib. pcc. par. 2. l. 1. c. 6.*

2. Mr. *Ball* on the Covenant saith (in p. 275.) It is one thing for God to be displeased with, or hate sin ; another thing to punish it of absolute and natural necessity : the hatred of sin and the punishment thereof are joyned together, (saith he) as a free cause and effect ; for God hateth sin at all times, but doth not punish it ever, but in his time and season.

3. Mr. *Ball* saith, in pag. 273. The demonstration of Gods revenging Justice springeth not from the necessity of his nature, but from his voluntary disposition.

4. Saith he, in pag. 274. Tis not of absolute necessity that God should punish sin, for then God should always punish it in one manner, and as much as he can, as natural agents work : but (saith he) we see by experience that God doth differently punish the sins of men in this life ; the lesser offenders most, and the greatest offenders least many times, and ever so as their punishments might be increased.

From hence it follows : 1. That though it was Gods time and season to punish *Adams* first sin in eating the forbidden fruit, *ipso facto*, with the deprivation of his concreated life of moral perfections, because he, according to his absolute arbitrary will, had threatned the first breach of that Covenant with a present Spiritual death, in the very first point of time when he did but taste of the forbidden fruit : yet it was not his will to declare the time and season when he would inflict a bodily death, for his new kinde of Original sinning ; but on the contrary it was his good will and pleasure to reserve the punishment thereof in his secret minde, until he had first declared his new Covenant of reconciliation, in *Gen. 3. 15.* but then it was his good pleasure to threaten a bodily death in *v. 19.*

It was not written in the heart of Adam, that God would punish his new sinning quality, either with a bodily, or with my new kind of sinning nature, besides my present punishment of a Spiritual death: but what kind of further punishment it should be, he could not tell, because God had not yet declared it.

5. When *Adam* was under the punishment of a Spiritual death ; 1. By being deprived of his concreated life of moral perfection, (which was bestowed on him for the moral rectitude of his nature) he could not keep himself from further sinning against every branch of the moral Law ; and then his guilty conscience told him, that he deserved further punishment, as it is evident by his answer to the Lords first *Queere*, in *Gen. 3. 10.* I heard thy voice in the Garden, and I was afraid ; and because I was naked (of thy concreated life) I hid myself, because my guilty conscience told me that I deserved a further punishment for my new kind of sinning nature, besides my present punishment of a Spiritual death: but what kind of further punishment it should be, he could not tell, because God had not yet declared it.

6. Mr. *Rutherford* on the Covenant saith, in pag. 20. it was not written in the

the heart of man by nature, that God should promise life eternal, upon condition of obedience, either in the general, or so and so: and thence it follows by the rule of opposites, that it was not written in the heart of Adam that God would punish his new sinning quality, (against every branch of the moral Law) either with a bodily death; or with an eternal death in Hell.

7. Mr. Baxter saith in his *Aphorism*, pag. 13. There are some general obscure threatnings annexed to the prohibitions of the Law of nature, that is (saith he) nature may discern that God will punish the breakers of his Law, but how or with what degree of punishment, it cannot discern.

8. Mr. *Rutherford* on the Covenant saith, in pag. 21. It is not a good inference to say, that because there is disquietness in the conscience after sin, and because it is natural to a sinner to apprehend a revenging power pursuing sin committed, that therefore it is natural and essential to God to pursue sin with punishment in general: and from hence I infer, that it was not written in the heart of Adam by nature, that God would punish his first new begun sinning quality with a bodily death; but it was the secret will of God to defer his threatening of that death, until he had first published his new Covenant of grace in Gen. 3. 15. and then it was in his free choice also to have punished it otherwise.

9. It was the good pleasure of God, after the Covenant of nature was extinguished by Adams transgression of it, and after the new Covenant of reconciliation was declared in Gen. 3. 15. to constitute three several sorts of general punishments to all Adams natural posterity for their Original sin.

1. He said thus to the woman, in v. 16. and consequently to all her sex, *I God ordained will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.* three general punishments in

From hence it may be demanded why the woman is first threatened.

The Apostle doth answer, because she was first in the transgression, 1 Tim. 2. 14. the Covenant of grace for Original sin.

2. Her punishment (saith *Ains.*) was to be to her and to all her sex as a chastisement. Here (saith he) are annexed not curses, but chastisements, for Eve and Adam, that their faith in the promised seed might be continually stirred up, and their sinful nature subdued and mortified, *Ebr.* 12. 6. *Psal.* 119. 71. and a little after he saith, *The reason of this chastisement is, because sin is from Adam derived by propagation to all his posterity, Psal.* 51. 7. *Rom.* 5. 12. Howbeit (saith he) *this chastisement bindeth not a womans salvation with God; for nevertheless they shall be saved in child-bearing, if they continue in faith, and love, and holiness, with sobriety, 1 Tim.* 2. 15.

I do from hence intreat the Reader to take special notice, that *Ains.* doth not make the threatening of this punishment to women-kind, to belong to the Covenant of nature, but of grace; and that God delivers this threatening to Eve, (in the hearing of Adam) as they were now converted to the faith by the declaration of the Covenant of grace and reconciliation.

3. It is further evident, that the said threatening to women-kind doth belong only to the Covenant of grace, because God ordained sacrifices of atonement for child-bearing women; namely, 1. Typically for the expiation of their ceremonial sins of uncleanness by child-birth, *Lev.* 12. 2, 3, 4. and 2. Typifying thereby the expiation of all their Original sins against the moral Law, by the sacrifice.

fice of Christ to all such sinners as do believe in Gods atonement through his meritorious sacrifice.

4. There was yet another kind of punishment laid upon women-kind; namely, that their desires must be to their husbands; that is to say, in subjection, (as the Original word doth signifie, in Gen. 4. 7.) implying, that now they were put into a greater subjection to their husbands, then they should have been, if Eve had not been first in the transgression.

The second sort of general punishment for Original sin,

Was that the ground, which at first was created for Adams solace in his innocency, without any hurtful thing in it, should now be cursed with barrenness, and made subject to vanity, 2 Pet. 3. 7. waiting with earnest expectation when the sons of God should be delivered from their Original sin, that it also might then be delivered from its bondage of corruption, Rom. 8. 19, 20, 21.

2. Mark how God doth set forth the reason of this punishment to fallen Adam, in Gen. 3. 17, 18. *Because thou hast hearkned unto the voice of thy wife, and hast eaten of the Tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat of the herbs of the field.*

This reason is expressed in the conjunction of two things; 1. *In that thou hast hearkned unto the voice of thy wife,* and 2. *Hast eaten of the Tree:* Hence it follows, that if Adam had but only hearkned to the voice of his wife with a deaf ear, and had not obeyed it by his actual eating, he had not transgressed the Covenant of nature, neither had Eve transgressed it, when she perceived that the Tree was good for meat, and a desire to her eyes, in case she had gone no further, but to give a hearing only to the voice of the Serpent, and had not eaten; for nothing else was expressly forbidden, but the act of eating only. Our Saviour heard the Devils voice in perswading him to cast himself down from the pinnacle of the Temple, and at another time to fall down and worship him; but because he only heard his voice, and refused to obey the Devils perswasions, he was not defiled with his temptations. In like sort if Adam had only hearkned to her voice, and had not obeyed, but had refused to eat thereof, he had not sinned. And 2. In case he had espied the danger of her temptation, and so had refused to eat of it, then doubtless he would straightway have made choice to eat of the Tree of life in the first place, because it was both commanded to be eaten, and also commended unto him by its [name *Life*]; and then his concreated life of moral perfections had been confirmed unto him for ever, and to all his natural posterity successively, notwithstanding that Eve had first eaten of it, and then the Covenant of nature should not have been broken by her act of eating, (until Adam did eat of it) because not she, but Adam was ordained to be the head in that Covenant.

3. This repeating of Adams transgression of the Covenant of nature, with the temptation or occasion of it, now after he was re-created and converted, by the declaration of the said new Covenant of reconciliation) was to make him and all his fallen posterity take the greater notice of their corrupt and sinful estate, as the only procuring cause of several great curses upon all the face of the Earth; so that now all hope of a blessed and happy life here on Earth, promised

promised at first in the Covenant of nature, is utterly cut off: as if God had said thus unto Adam; my definitive threatening of a Spiritual death, in case thou didst first eat of the prohibited Tree, hath brought thee under a new degree of sinning by Original sin: and for that new habit of thy sinning nature I have cursed the Earth for thy sake all the days of thy life (and consequently all the days of the life of thy natural posterity) to put thee and them out of all hope of ever being restored again to thy first concreated life of moral perfection: and from thence such as dream of a sinless life here, under the fifth Monarchy, may see from this definitive sentence, that their hope is but a meer delusion, and that all the Scriptures they bring for it are but misinterpreted, seeing there is no revocation of that definitive punishment of a Spiritual death in sin in this world, until the resurrection of the body, when it shall be changed into a spiritual nature, like unto the glorious body of Christ.

Such as look for a perfect sinless life under the fifth Monarchy, may look their eyes out before they shall see it.

The third sort of general punishment for Original sin, which is also called, *Inhabiting sin*, Rom. 7. 17, 20. is a bodily death, in Gen. 3. 19. *For the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it was thou taken: for dust thou art, and to dust thou shalt return.*

Now the Apostle doth assure us in Ebr. 9. 27. that when God ordained a bodily death for all the fallen posterity of Adam, he did at the same time ordain a particular judgement to follow to each departed soul; namely, to all such as died in the faith of their redemption by the promised seed of the woman, an eternal life in Heaven, but to all the rest that died in the unbelief thereof, an eternal death in Hell.

But no such promise of an eternal life in Heaven was made in the Covenant of nature; neither was there any threatening made of an eternal death in Hell. This general punishment of Original sin by a bodily death, is by the Covenant of reconciliation turned to be a blessing to such as shall die in the faith of their redemption by the promised seed of the woman: for when they come to die, the punishment of their Spiritual death in sin shall cease to their souls, though not altogether to their bodies till the resurrection, and then they shall enjoy an everlasting heavenly Paradise, instead of the earthly which Adam lost by his sin.

And 3. By the new Covenant of grace and reconciliation all the elect have an absolute promise of regeneration, to suppress the tyranny of their Original corruptions, but yet not to subdue it wholly, until another Spiritual regeneration be added to the body at the resurrection. Mr. *Ainsworth* speaking of the several kinds of the Levitical cleansings, saith in Lev. 11. 3. *Every earthen Vessel, wherein is any of the dead Creatures falleth, whatsoever is within it shall be unclean, and ye shall break it.* He saith upon this word *break it*, (which is also used in Lev. 6. 28. and Lev. 15. 12. and Numb. 19. 15.) it is to be observed that it is not cleansed, but only by breaking it: and (saith he) this breaking of earthen vessels to cleanse them from uncleanness, signified the abolishing of Original sin by death: we are compared, saith he, to earthen vessels, 2 Cor. 4. 7. and the breaking of such is death, Jer. 19. 11. Jer. 48. 38.

2. The Covenant of nature promised no other life but a sinless life in the sweet contents of an earthly Paradise; but the Covenant of reconciliation doth promise an eternal life in Heaven, in Gen. 3. 15. and then in v. 19. it threat-

ned

ned a bodily death, which through Gods sanctifying grace should become as an introduction to this eternal life in Heaven to all the elect : and so on the contrary it threatned a bodily death, as an introduction to an eternal death in Hell to all that die in the unbelief of their redemption by the promised seed of the woman.

Flesh and blood, (saith the Apostle) cannot inherit the Kingdom of God, neither doth corruption inherit incorruption, 1 Cor. 15. 50. to 54. Mr. Woodbridge saith in his Method, pag. 36. if Adam had continued righteous, he might well have propagated life to his children, but not salvation (in Heaven.)

3. Hence it follows that a bodily death was not threatned, until after the new Covenant of reconciliation was first declared in *Gen. 3. 15.* and then it was threatned in *2. 19.* for the punishment of Original sin : and to this sence have the ancient *Hebrew Doctors* spoken ; unto this world, say they, there cleaveth the secret filthiness of the Serpent which came upon *Eve* : *And because of that filthiness death is come upon Adam and his seed, &c. But when that filthiness is consumed, and the spirit of uncleanness taken out of the Earth, Behold God will renew this world without any other filthiness, and will raise up by his power those that dwell in the dust.* This is cited by *Ains.* in *Gen. 3. 19.* to evidence these two things, 1. That the filthiness of our Spiritual death in sin was the procuring cause of Gods justice in denouncing a bodily death. 2. To distinguish those that die in the faith of the promised seed from them that die in the unbelief thereof.

4. Hence it followes, that *Mr. Nortons* first foundation proposition, in *pag. 2.* is no better then a meer fiction, in affirming that Christ was our surety to do the command of the Covenant of nature, (which was no other but to eat of the Tree of life) and 2. to suffer the essential punishment of that threatned death, (which was no other but a double, Spiritual death) that so we might be justified by the nullified righteousness of ~~the~~ nullified Covenant.

CHAP. III.

Shewing that an eternal death in Hell was not threatned in the Covenant of nature, in Gen. 2. 17.

IN my former Chapter I have given several considerable reasons, why a bodily death was not threatned in *Gen. 2. 17.* and from thence I reason thus :

Argument I.

If a bodily death was not threatned in *Gen. 2. 17.* then an eternal death in Hell was not there threatned : for none are condemned to an eternal death in Hell, until their bodily death do go before : and I hope that none will be so inconsiderate, as to affirm that God did threaten *Adam* with a death of going quick to Hell, (as *Corah* and his unbelieving Company did) without the ordinary way of a bodily death, as soon as he had tasted of the forbidden fruit, for then he could not have begotten a natural generation to fill the Earth, and then this great Universe should have served for no other use, but for the habitation of wild beasts.

But in my former Chapter I have made it evident,

1. That a bodily death was not threatned in the Covenant of nature.
2. That it was not threatned until after the Covenant of grace was first declared in *Gen. 3.15.* but then it was threatned in *v.19.*
3. That when God did first threaten a bodily death, he did at the same time appoint a particular judgement to follow to each departed soul, as the Apostle doth tell us in *Ebr. 9.27.* namely, to such as died in the faith of their redemption by the promised seed of the woman, a judgement to an eternal life in Heaven, but to all the rest that died in the unbelief thereof, a judgement to an eternal death in Hell.
4. That when God appointed a particular judgement to each departed soul, he did at the same time also appoint a day of general judgement for all dead bodies at the end of this world, that so the dead bodies of all believers might be re-united to their glorified souls, and also that the dead bodies of all unbelievers might be re-united to their condemned souls to the everlasting torments of Hell.

5. Thence it followes, 1. Negatively, that no eternal death ^{in hell} was threatned in the Covenant of nature, in *Gen. 2.17.* 2. Affirmatively, that an eternal death in Hell was threatned only in the Covenant of grace, and to none else but to such sinners as are unbelievers only (in *Gen. 3.19.*)

6. Though no distinction is made between the elect and reprobates, in that Spiritual death that is threatned in *Gen. 2.17.* (as Mr. Norton would have it) yet there is a wide difference made between them in the death threatned in the Covenant of grace, as in *Mar. 16.16.* *He that will believe shall be saved, and he that will not believe shall be damned:* and to this sence doth *John* speak, *John 3.16, 17, 18, 19, 36.* 1 *John 5.11, 12, 13.* And our Saviour doth tell us, that the sin of unbelief is the great condemning sin of the world, *John 16.9.* all other sins are no otherwise damnable, but as they are companions of this sin of unbelief, which indeed is the only sin that doth finally break the conditions of the Covenant of grace.

7. It is acknowledged by sundry eminent writers, which I have cited in *Ch. 1. Sect. 4.* that in case *Adam* had performed the condition required of him in the Covenant of nature, by his obedient act of eating first of the Tree of life, yet he should have had no other life by that Covenant, but a perfect natural life in the sweet contents of an earthly Paradise: and thence it followes by the rule of contraries, that God did not in that Covenant threaten any other death, but a Spiritual death only, 1. By deprivation, and 2. By corruption of nature that followed thereupon, to be inflicted eternally in this world only, as the only proper punishment of his disobedient act of eating the forbidden fruit: for no bodily death was as yet revealed, but it was reserved in the secret mind of God, until he had declared his new Covenant. *Peter du Moulin* saith this last part of our Spiritual death; namely, corruption of nature, doth proceed from the former of deprivation; for (saith he) holiness and righteousness being lost, and the soul being instructed by the will, which cannot be idle, must needs turn to the contrary part: and (saith he) the loss of supernatural gifts (for so he doth (though amiss) call *Adams* concreated life of moral perfections) doth occasion corruption to those which are (essentially) natural, as blindness to the mind, perverseness

perverseness to the will, and perturbation to the appetites. And saith P. Martyr in *Com. pl. par. 2. c. 1. Sect. 24.* Though the powers of the mind and the actions do remain, yet being (by deprivation) made destitute of their right government, are therefore evil and corrupted.

8. It is acknowledged generally, that an eternal death in Hell is threatned to all unbelievers only; and thence it follows, that it was not threatned in the Covenant of nature, in *Gen. 2. 17.* because Christ was not revealed to be the Mediator of that Covenant, but of the after Covenant of grace only. This is a strong and pregnant argument against Mr. Nortons three sorts of death to be threatned in the Covenant of nature, in *Gen. 2. 17.*

And now I will cite some other Authors to the former.

Sundry Authors deny that an eternal death in Hell was threatned in the Covenant of nature, in Gen. 2. 17.

1. *Ambrose*, though he doth understand these words [*And death by sin*, in *Rom. 5. 12.*] of a bodily death to be there meant, yet, saith he, there is another death, called the second death in Hell, which we suffer not by reason of Adams [first] sin; but by the occasion thereof, it is (saith he) procured by our personal sins.

2. Mr. *Woodbridge* in his *Method*, pag. 132. doth agree with this of *Ambrose*, no man (saith he) now is, or ever was, since the first transgression, subject to condemnation, by that Law in *Gen. 2. 17.* *Quatenus*, it was given to Adam as a publick person (for any personal sins of their own) but as it (i.e. as the moral Law of nature) was obliging immediately upon each man in his own person; and therefore (saith he) the Law of *Moses* speaketh more personally; *Cursed is every man that continueth not in every thing that is written in the Book of the Law, to do it*, Gal. 3. 9, 10. and saith he, by this (personal) Law every transgressor is condemned; *Not with a derivative condemnation*, such I mean as is derived, and as it were propagated from another, (according to the condition that was made with Adam (the common head of all) in the Covenant of nature) *But such, whereof every sinner in his own person is the first and immediate subject. And unto this condemnation is our justification most frequently opposed in Scripture.*

This remarkable observation from Mr. *Woodbridge* is of such weighty concernment, that for the better marking of it, it deserves to be written in Letters of Gold: for 1. He doth in these words (if I understand him) deny that an eternal death in Hell was threatned in the Covenant of nature, in *Gen. 2. 17.* as a derivative death to all Adams natural generation, (as that death in *Gen. 2. 17.* is) for his first common or general sin in eating of the forbidden fruit. 2. In these words he doth affirm, that an eternal death in Hell is threatned for personal sins against the Law of *Moses*, (as it was given for a Covenant of grace to the fallen posterity of Adam.) 3. His observation touching the point of justification, as it is opposed to condemnation for personal sins against the Law of grace, must of necessity be so understood; and not for justification from the condemnation of Adams common head sin against the Covenant of nature, by his act of eating the forbidden fruit; for the which he and all his natural posterity were condemned to a Spiritual death by deprivation, because that sin and punishment was not personal to Adam, but tis derived from Adam as the common sin and punishment of all his natural posterity, even as a proper vindicative punishment, for the satisfaction of Gods justice in the Covenant

of nature ; and therefore *Adams* purity of nature is never to be restored again to any of his posterity for their justification, neither in this world, nor in the world to come ; and so consequently there is no justification from *Adams* first sin, nor yet from that first punishment of deprivation, as Mr. *Norton* doth hold most erroneously.

3. *Austin* gives a fair hint of the said truth ; for (in the *City of God*, lib. 13. c. 23.) thus he saith ; whereas God did first signifie the death of the soul in leaving *Adam*, saying, *Where art thou* : and (2.) In saying, *Earth thou art, and to earth thou shalt return*, he signified the death of the body in leaving the soul, Gen. 3. 19. But (3. Saith he) we must not think that he spake of the second death ; reserving that secret because of his new Testament, where it is plainly discovered.

In these words *Austin* doth plainly deny, that the second death in Hell did belong to the first Covenant of nature, and 2. He doth plainly affirm, that the second death in Hell doth belong only to the threatening of the new Testament ; namely, to all such as live and die in the unbelief of their redemption by the promised seed of the woman : but yet I do also find, that *Austin* had not the happiness to be uniform in his judgement in this precious truth, as well as in some others.

4. Doctor *Preston* saith (in his *Treatise of love*, pag. 19. 20.) There is a Gospel Curse following the breach of the Gospel Law ; and it is unrepealable and more terrible then that of the Law, (namely, then that kind of death that was threatened in the positive Law of the Covenant of nature, for so must his meaning be by necessary consequence.)

5. Mr. *Baxter* saith, As the first Covenant (made with *Adam*) gave not so great a reward, so neither did it threaten so great a penalty, as the Covenant of grace doth.

2. (Saith he) The penalty which the new Testament threatneth, Christ never underwent.

3. Saith he in the margin ; It is a wonder that learned Divines should deny this : as if the new Law did threaten Hell to any, but the finally impenitent unbelievers ; or that Christ had died for such final rebellion, (namely, for such final Covenant breakers.)

4. Saith he, the damnation that followeth the breach of the new Covenant, it could not be that Christ did bear.

5. Saith he, in pag. 51. That life and glory (that is procured by Christ) is not opposed to the death and penalty of the first Covenant, but of the second.

He doth in these words plainly deny, that an eternal death in Hell was threatened in the Covenant of nature, in Gen. 2. 17.

6. Saith he, in pag. 162. It was not so grievous a death which was threatened in the first Covenant, (in Gen. 2. 17.) as was threatened in the second : these words of his do plainly shew, that in his judgement Christ did not suffer the torments of Hell for our redemption.

7. Saith he in his *Saints Rest*, Chap. 4. Sect. 10. Christ suffered only for the breaches of the Covenant of works, and not for the violation of the Covenant of grace properly so called.

*Baxter in his
Saints rest, c. 4.
Sect. 10.
In his Aphor.
p. 15. 51. 162.*

This assertion, that Christ suffered only for the breaches of the Covenant of works, I reject as a most dangerous tenet; for then Christ should suffer a double Spiritual death, 1. By deprivation, and 2. By the corruption of his nature, just as all the fallen posterity of *Adam* do; which he dares not affirm: and himself also doth in his Book of the *Confession of his faith*, deny this: for there he doth revoke what he formerly held, touching the continuance of the first Covenant made with *Adam*, as I have cited his words in *Chap. 1. Sect. 3. Reply 24.* So then, from his reformed judgement it followes, that Christ did not suffer for the breaches of the Covenant of nature, by way of counterpassion, neither could Christ suffer the torments of Hell by counterpassion, because they are the proper vindictive punishments of the Covenant of grace, and none else are guilty of that punishment, but finally impenitent unbelievers only, as he said before at N^o 3.

The sufferings of Christ were not inflicted on him from the threatening of the Covenant of nature, nor yet from the threatening of the Covenant of grace, but they were inflicted on him from his combat with Satan by Gods appointment, for his perfect consecration to his Priestly sacrifice. We are all by nature the children of wrath, because we are all born in the sin of unbelief.

4. Therefore Christs sufferings were only imposed upon him by his proclaimed Combat, Satan and his Instruments, or else they were assumed by his own inward passions, by occasion of Satans ill usage; namely, they were propassions in abhorring such an ignominious usage. God gave Satan that liberty of power only for the trial of Christs perfect obedience, by his constant patience under all his sufferings, which were ordained also to be for his Priestly consecration, before he could make his death to be accepted as a most perfect and pleasing sacrifice, for the procuring of his Fathers reconciliation to the elect, as I have shewed it more at large in my Exposition of *Gen. 3. 15.*

8. Mr. Baxter saith in his *Appendix*, pag. 16. that the wrath in *Ephes. 2. 3.* of which they were children by nature, must be understood only of the wrath of the first violated Covenant, and not of the wrath or curse of the second; for no man (saith he) is by nature a child of that.

1. It is of necessary concernment rightly to distinguish the wrath or curse of the first Covenant of nature, from the wrath or curse of the second Covenant of grace in Christ: and then it will appear, that the wrath and curse of the Covenant of grace doth not proceed from the wrath and curse of the Covenant of nature, in *Gen. 2. 17.* as Mr. Norton doth all along make it to do.

2. By Mr. Baxters late reformed judgement, touching the utter nulling of the Covenant of nature made with *Adam*, he cannot now hold that we are the children of wrath by the first nullified Covenant, but by the curse of the Covenant of grace only, which curseth all that live and die in their unregenerate condition, or in the unbelief of their redemption by the promised seed of the woman: for though *Adam* and all his posterity are deprived of the concreated life of his moral perfections for his first sin: and 2. Though that deprivation doth necessarily bring them all under corruption of nature, to the transgressing of every branch of the moral Law, yet the wrath and curse that was denounced for their Original corruption, was not determined by the threatening of the Covenant of nature, but it remained hid in the secret counsel of God, until after the Covenant of grace was first declared in *Gen. 3. 15.* (as I have opened the matter more at large in my Answer to Objection 4. in *Chap. 2.*) and then it was declared in *v. 19.* namely, that all should die a bodily death, and after that a judgement should follow to each departed soul, *Ebr. 9. 27.* namely, to all such as die in the unbelief of their redemption by Christ, and eternal death in Hell;

Hell; and nothing is more certain, then that all the natural posterity of Adam are born under that Original corruption of nature, and so consequently they are by nature born in unbelief, and thereby are made the children of wrath under the Covenant of grace, and so liable to judgement and condemnation in Hell, *Rom. 5. 16.* until it shall please God to regenerate their nature by his word and spirit, and so to work the grace of faith in the promised seed in their souls. *Rom. 5. 16.*

S E C T. II.

Proving by two arguments borrowed from Mr. Baxter, that neither a bodily death, nor yet an eternal death in Hell were threatned in Gen. 2. 17.

1. *Because Christ is the Author of the resurrection.*
2. *Because Christ is also the Author of the last judgement.*

1. **I**T is well observed by Mr. Baxter, (in his *Aphorisms* 69. and in *Appendix* 30.) that there is no intimation of a resurrection in Scripture, as any part of the penalty of the Covenant of works, (so he calls the Covenant of nature, though very unfitly) or as a preparative to it; that Adam should have risen again to be condemned or executed, if Christ had not come, no Scripture speaks: but rather on the contrary, resurrection (saith he) is ascribed unto Christ alone, *1 Cor. 15. 12, 21, 22, 52.* and saith he in his *Appendix*, many Scriptures do make Christ as Mediator, to be the procuer of the resurrection: (and for this see *John 5. 28, 29. John 11. 25. 1 Thes. 4. 14, 15, 16, 17.*)

2. Saith he in his *Saints rest*, (*par. 1. c. 5. Sect. 2.*) *Athanasius* doth fully prove, that there should have been no resurrection, had not Christ died: and 2. That he died for all so far as to raise them.

From these sound assertions it followes, 1. That neither a bodily death, nor yet an eternal death in Hell were threatned in the Covenant of nature, in *Gen. 2. 17.* seeing Christ as Mediator was not revealed in that Covenant. 2 From thence it followes, that seeing Christ as Mediator is the only Author of the resurrection of all dead bodies; none else must raise the dead bodies of believers to be reunited to their glorified souls, nor none else must raise the dead bodies of unbelievers to be reunited to their condemned souls in Hell fire but he. And 3. Seeing Christ as Mediator was not revealed in the Covenant of nature, he could not be the Author of a bodily death, nor of a bodily resurrection in any relation to the threatening of that Covenant.

2. My second Argument is, that Christ as Mediator was ordained to be the only Judge of all flesh, even as he is the son of man, *John 5. 22, 27, 28.*

But the Covenant of nature did not ordain him to be the Judge of all flesh, as he is the Son of man; for that Covenant made no revelation of Christ as Mediator; but the first time that he was declared to be the son of man, for the breaking of the Devils head-plot for mans redemption, was by the Covenant of reconciliation, which was first declared in *Gen. 3. 15.* and therefore he did then first ordain a bodily death in *v. 19.* and then also he ordained a judgement to follow to each departed.

departed soul, *Ebr. 9. 27.* and so consequently a general judgement for all dead bodies at the end of the world.

And to this very sence doth Mr. *Baxter* speak in his Sermon of the *Last Judgement*, *Seet. 11.* This sentence (saith he) which will pass up on all sinners at the last day, doth much differ from that which passed upon the first sin, or which is due according to the Law of works alone; for 1. As to the penalty called the pain of loss, the first judgement did deprive man of the favour of his Creator, but the second will deprive him of the favour both of the Creator and the Redeemer: the first judgement deprived him of the benefits of his innocency, the second deprives him of the benefits of redemption, the loss of his hopes, and possibility of pardon of the Spirit of justification and adoption, and of the benefits which conditionally were promised and offered him. These are the punishments of the last judgement, which the Law of works did never threaten to the first man, (or to any) as it stood alone, &c.

2. Saith he, as to the pain of sence, the last judgement by the Redeemer will sentence them to a far sorer punishment, then would have befallen them, if no Saviour had been offered them, *Ebr. 9. 29.*

The conscience of *Adam*, if he had not been redeemed, would never have tormented him for rejecting a Redeemer, nor for refusing or abusing his gracious offers, nor for the forfeiting of a recovered happiness, nor for refusing the easie terms of the Gospel, which would have given him Christ and salvation for the accepting, nor for the neglecting of any means that tended to recovery, no, nor for refusing repentance unto life, nor for disobeying a Redeemer that bought him by his blood: As all these are the penalties of the Redeemers Law and Judgement; so it is a sorer penalty then conscience would have inflicted, meerly for not being perfectly innocent; and they will be far sorer grippings and gnawings of the never dying worm, for the abuse of these talents, then if we had never been trusted with any, after our first forfeiture: yea, and God himself will accordingly proportion his punishments, so that to their loss and feeling the Redeemer will pass on them a heavier doom, then the Creation did or would have done, according to the first Law to perfect man.

3. Saith he, another property of the Judgement of Christ is, that it will be final, peremptory, and excluding all further hopes or possibilities of a remedy, so was not the first Judgement of the Creator upon fallen man, though the Law of pure nature knew no remedy, nor gave any hope of a Redeemer; yet it did not exclude a remedy, nor put in a bar against one. But in the Law of grace he hath resolved that there shall be no more sacrifice for sin, but a fearful looking for of judgement and fire, which shall devour the adversary, *Ebr. 10. 26. 27.* and that the fire shall be everlasting, and that the worm shall not die, and the fire shall not be quenched, *Matth. 25. ult. Mar. 13. 42, 50. John 5. 27. Matth. 5. 26. Matth. 3. 12. Mar. 9. 43, 44, 45, 46, 48, &c.*

Conclusion.

These and such like speeches of his did occasion me to believe,

1. Negatively, that Christ was not declared to be the Son of man in the Covenant of nature, in *Gen. 2. 17.* and consequently that he was not ordained by that Covenant, to be the Judge of all dead bodies at the end of the world.

2. Affirmatively, that he was first declared to be the son of man in the new Covenant

Covenant of reconciliation, in *Gen* 3.15. and that then, and not till then, he was declared to be the Judge of all flesh, even as he is the son of man; and that then, and not till then, he ordained a bodily death in *v.19*. 1. In order to a particular judgement to each departed soul, *Ebr.* 9.27. and 2. In order to a general judgement for all dead bodies at the end of the world. This necessary consequence hath in it a powerful force to confirm my proposition.

3. That my great design intended by my said exposition of the threatned death, in *Gen* 2.17. is to make it a fundamental ground, for the full confutation of Mr. Nor's false interpretation of it.

4. For the full confutation of his first foundation proposition, in *pag*.2. whereby he doth make Christ as Mediator to be the surety of the elect. 1. To do the command of that Covenant, (which was no other act but to eat first of the Tree of life) and 2. To suffer the essential punishment of that threatned death, (which was no other but a double Spiritual death: 1. By deprivation, and 2. By necessary consequence the corruption of his nature) in a way of obedient satisfaction unto divine justice, thereby exactly fulfilling the first (extinguished) Covenant, for the justification of believers, (by that matter which is nothing else but a *non ens*) and thus you see that his first foundation proposition, on the which his whole Book is builded, is extremely heterodoxal.

5. My said exposition is intended, for the full confutation of all the rest of his eight propositions, especially his last, in *pag*.4. For he doth there affirm, that the justice of God did require that Christ the surety of that (nullified) Covenant, should die that death, in *Gen* 2.17. which (as I have shewed) is no other but a double Spiritual death: and thence it followes, that Christ our surety was 1. deprived of the concreated life of his moral perfections, and 2. That in the want thereof his nature was depraved with sinful qualities. The like blasphemy he doth often affirm by necessary consequence, in *pag*.2,12,14,21,23,24,25. and in *pag*.27. he doth expressly include Christ, as the only person intended, in suffering the punishment of eternal death for sin: his words are these; *Certain it is, that death for sin, as concerning the essential penal part thereof, is solely intended concerning Christ.*

6. My said exposition is intended for the confutation of his several Answers to the most of his Queries, especially of his third and fourth Quere, in *p*.5,6.

7. It is intended for the full confutation of all his eight Arguments, because he doth build them all upon his said false exposition of *Gen* 2.17. in *p*.10,11,12.

8. I have intended this exposition for the fuller explanation of it in my former printed Reply; and I have the rather done it, because I perceive that I have there cited some Authors to my sence, which may have another sence then I intended, (though they do also agree to my sence by necessary consequence) and therefore to avoid mistakes I have left them out in this.

CHAP. IV.

Being a further discussion of the Covenant of nature made with Adam, and proving that Adams natural understanding and will was made in perfect obedience to the moral Law of nature by Creation only, and not by any super-added Covenant.

1. **M**R. Cledon saith, (in his Sermon of Justification, pag. 22, 23.) that Adam was under the obedience of the moral Law, before God made any Covenant with him, Gen. 2. 17. God created man in his own image, and this image of God did stand in perfect knowledge, righteousness, and holiness, so that at the very first instant of his Creation, he was under the obedience of the moral Law, before ever God brought him into Paradise: but (saith he) the Covenant was not made with him, until after he came into Paradise.

2. (Saith he) It may well be called the Law of nature, but not the Covenant of nature, because no promise of any reward was made unto Adam for the keeping of the moral Law; therefore perfect obedience unto the moral Law was not the condition of the first Covenant, but it was a necessary condition of mans perfection, and a necessary consequent of Gods perfection that man was so made: and Mr. Gataker speaks to this sence at N^o 9.

3. Saith Mr. Norton, It cannot be proved, that there was any Covenant of eternal life betwixt God and Adam, in regard either of his habitual justice, which was bestowed on him in his Creation, or of his actual obedience in keeping the Law: and (saith he) in his next Chapter, I deny the assumption; God did not give the Law of the Decalogue, to be the only and perpetual rule of that justice, which is the way whereby *de facto*, he brings to eternal life all that shall be saved.

But Mr. Norton doth affirm the contrary all along; namely, that Adams moral and natural obedience was ordained to be the matter of justification in the Covenant of works, (namely, in the Covenant of nature) for the attaining of an eternal life in Heaven, to be performed by our selves, or by our surety: but his Scriptures that he hath cited to prove it, are all wrested from their true sence as I have shewed in Chap. 5. and elsewhere.

4. Mr. Rutherford on the Covenant, pag. 19 saith, Man as a reasonable creature owes himself to God, to obey so far as the Law written in his heart carries him: but saith he, there is not any promise of life, as a reward of the work of obedience here. 2. Saith he in pag. 20. It is not written in the heart of man by nature, that God should promise eternal life upon condition of obedience, either in the general, or so and so. 3. Saith he, the Lord doth plead his free Covenant for his standing rule, Matth. 20. 13, 15. This he speaks of the very time of Adams innocency: but yet I grant also that he doth afterwards affirm, that God made it just to reward Adams moral obedience with life; but yet take special notice also, that he doth not affirm it to be meant of a life in Heaven, (as Mr. Norton doth) for in pag. 49. he doth propound this question: What is meant by the life promised in the Covenant of works? he answers thus:

De reconsp. pec.
par. 2. l. 1. c. 7.
Christs obedience to the moral Law of nature was no obedience to the Covenant of nature, because the Covenant of nature required no other obedience, but one transient act of eating of the Tree of life, and therefore Christs moral obedience cannot be supposed to be the matter of a believing sinners justification by Gods imputation.

thus; 1. Not a life in Christ, and the fruit of the merit of blood, as our life is in the new Covenant, *John* 3.16. but tis a Law life, happily a communion in glory; but (yet saith he) the life he lived, and the Creatures for his service seemes not to belong to that life: and 2. Take special notice, that Mr. *Rutherford* doth deny the obedience of Christ to the moral Law of nature, to be the matter of a believing sinners justification, as I have shewed in *Chap. 5.* and *Reply 8.*

5. Mr. *Grayl* saith (on the Covenant of grace, *pag. 12.*) When we have done all that we are commanded, we must say that we are unprofitable servants, *Luke* 17.10. unprofitable to our selves, (saith *Chamir*) because we have done no more but what is our duty to do: *Opposita sunt solvere debitum & mereri*, To pay or discharge a debt, and to merit or deserve, are opposite: This legal rule of justice may as truly be applied to *Adams* concreated moral principles; for when he had done all that was commanded him by his moral principles, he was but an unprofitable servant to himself, (in respect of merit) because he had not earned or merited so much as thanks thereby, he did no more then what was his duty to do: his paying of his debt of moral obedience cannot be called his meriting of any thing at the hands of God, because no Covenant of any such reward can be found for it, when the Scriptures are rightly expounded. 2. I have shewed in *Chap. 1.* and in this Chapter also, that the Covenant of nature was not made with *Adam*, in relation to his obedience to the moral Law of nature, but in relation to his positive obedience, touching one single act of eating only.

6. In case we could perform obedience to the moral Law, as exactly as *Adam* did in his innocency; yet it could not be accepted of God for the matter of our justification: for as *Luther* saith, If we were able to fulfil all the commandments of God, and were able in all things to satisfy his justice, yet notwithstanding we had not deserved grace and salvation thereby, neither should God for that cause owe it unto us; for that he may by the right of Creation require as due service all those things of us his Creatures, created to live unto him: and this (saith he) did Christ declare in a parable, in *Luke* 17. The master saith to his servant, give thy self, and serve me, till I have eaten and drunken, and afterwards thou shalt eat and drink: do'st he thank that servant, because he did that which was commanded unto him? I trow not: so likewise when ye have done all those things which are commanded you, say, we are unprofitable servants, we have done no more then that which was our duty to do.

2. *Luther* doth not make our justification to lie in our conformity to the moral Law of nature, as Mr. *Norton* doth; but he doth place it in Gods forgiveness, for the sake of Christ received by faith, in several places on the *Galatians*, and in his Argument to *Pauls* Epistle to the *Galatians*, which for the Readers sake I will abridge.

1. Saith he, there are divers sorts of righteousness.

1. Political, which Lawyers deal withal.

2. Ceremonial, which is taught by the traditions of men.

3. The righteousness of the Law, or of the ten Commandments: this we do also teach after the Doctrine of faith.

4. There is yet another sort of righteousness, which is above all these, to

M

wit,

Adams and Christs obedience to the moral Law of nature was a due debt, and therefore that natural obedience cannot be called meritorious, of which see more in Chap. 13. Sect. 4.

In his Serm. of salvation by grace without works, p. 148.

wit, the righteousness of faith, or Christian righteousness, which we must diligently discern from the fore rehearsed: for this most excellent righteousness of faith, which God through Christ (without works) imputeth unto us, is neither political nor ceremonial, *Nor the righteousness of Gods Law*: nor consisteth it in works: but tis clean contrary; that is to say, *It is a meer passive righteousness*, as the others (above rehearsed) are active. In this passive righteousness (saith he) we work nothing, we render nothing unto God, but only receive, and suffer another to work in us; that is to say, God: therefore it seemeth good to me to call this righteousness passive righteousness, &c.

And saith he, the afflicted conscience hath no remedy against desperation and eternal death, unless *It take hold on the forgiveness of sins*, by grace freely offered in Christ Jesus; that is to say, this passive righteousness of faith, or christian righteousness; which if the afflicted conscience can but apprehend, it may be quiet, and may boldly say; I seek not this active and working righteousness (of the Law) although I know I ought to have it, and to fulfil it: but be it so that I had it, and did fulfil it indeed, yet I cannot trust to it, nor dare I set it against the judgement of God: and thus I abandon my self, and all active righteousness, *Both of mine own and of Gods Law, and embrace only that passive righteousness, which is the righteousness of grace, mercy, and forgiveness of sins.*

See more of
Luthers judgement
in cha. 9.
Sect. 6, and in
Sect. 8.

From hence it is evident, that *Luther* held no righteousness to sinners in Gods sight, by the moral obedience of Christ, as *Mr. Norton* doth: but he placeth it in Gods forgiveness, for the sake of Christs obedience in his death, and received or applied to the soul by faith.

7. The obedience of Christ is distinguished by sundry eminent Divines; 1. They call his active obedience to the moral Law, *Justitia personæ*: and 2. They call his obedience in his death and sufferings, *Justitia meriti*: and by this last sort of his obedience they make a sinners justification to be merited, without the former matter of it.

8. *Mr. Baxter* saith in his *Aporis. pag. 53.* Many learned and godly Divines of singular esteem in the Church of God, are of this judgement; but in case they had been of *Mr. Nortons* judgement, they could not have approved of the said distinction.

9. *Mr. Gataker* doth strongly oppose *Mr. Nortons* said matter of moral righteousness, and placeth the merit of Christs obedience in his death and sufferings: for thus he saith in his answer to *Wigline*; It is not necessary that Christ, in fulfilling the moral and natural Law, should deserve any thing for himself or us, no more then the Angels, seeing every rational creature, in the very name of its creation, owes all things on duty to its Creator, whatsoever the Law (of nature) requires of any. *Luther* speaks just to this sence at N^o 6.

2. He doth often speak to this sence in his *Eleuchtick Animadversions* upon *Gomarus*, pag. 1. *Thef. 1. p. 4. p. 15. Thef. 8. p. 17. Thef. 9. p. 19. Thef. 11. p. 24, 25. Thef. 15. p. 49. Thef. 32. and p. 50, 51.*

3. In his *Animadversions* upon the disputes betwixt *Piscator* and *Lucius*, in the meritorious cause of our justification, 1. par. Sect. 1. in pag. 2, 12. he saith, that the active righteousness of Christ is twofold, the one is contained in these acts, which Christ as man owed, and performed to the common Law of nature; the

in his answer
to the 5. reason
of his 13 The-
sis.

the other in those things, he was bound to perform only to the Law of mediation, after he had taken on him to perform them, which before was undue for him to perform, as being bound thereto by no Law : and he speaks more to this sense in *Secl. 4. p. 18.* and in *Secl. 6. N^o 4. p. 19.* and in *Secl. 7. N^o 1.* and in *par. 2. p. 57. Secl. 2. N^o 16.* and *p. 70. Secl. 8. N^o 6.* and there he gives this reason ; because Christ performed moral obedience for himself, and not for us. Here Mr. Norton may see that Mr. Gataker is quite opposite to his Answer to his ; Quere, where he affirms in *pag. 6.* that the kind of Christs obedience was legal, the same in nature and measure, which we by the first Covenant stood bound unto, and this unsound assertion he doth also affirm in his third Argument, in *pag. 11.* and after.

10. Pareus saith, those that ascribe the merit of righteousness unto Christs active obedience, or to his native holiness, do thereby derogate from the death of Christ, and do undoubtedly make it vain and superfluous. Pareus doth often use this Argument, and Mr. Gataker doth as often approve it, not only in his forecited Disputations, but also in his Answer to Mr. Walkers Vindication, in *pag. 13, 91, 107, 136.*

11. I have cited another learned Divine in my former printed Reply, *p. 132.* that saith thus, It is true that Christ merited as well as satisfied for us ; but (saith he) that by which he merited was not his never sinning or perfect obedience, for that was due from the Law under which he was born : but his free and voluntary giving up himself to death, without any obligation to that duty lying upon him, as man so to do ; according to that in *Ebr. 10. 7.* and *Phil. 2. 6.* Being found in fashion as a man he humbled himself, and became obedient unto the death, even the death of the Croß, which obedience is there set as the foundation of merit, for the which God hath highly exalted him : But (saith he) all this is quite another matter from his active obedience, or fulfilling the Law as being so impured to us.

12. Doctor Bilson doth also speak home to this very sense : his words I have cited in *Chap. 5. Secl. 5.*

13. From hence it followes, that Mr. Nortons great design in making Adams moral obedience to the Law of nature, to be the condition that was required of him for the fulfilling of the Covenant of nature, for his eternal life in Heaven, is utterly overthrown : from whence he infers, that Christ was the surety of the elect to fulfil that obedience, that so it might be imputed to believers for their perfect righteousness to an eternal life in Heaven.

14. Suppose the Covenant of nature had been made in relation to Adams performance of perfect obedience to the moral Law of nature, (as it was not) yet it could not have been performed by Christ, as the condition of the Covenant of nature for a sinners justification to an eternal life in Heaven, because that Covenant was extinguished, and made utterly null as soon as Adam had transgressed it, and had received the threatned punishment of a Spiritual death ; and therefore that Covenant requires no obedience now, because it is no Covenant, neither did that Covenant promise an eternal life in Heaven, but an eternal natural life only in the sweet contents of an earthly Paradise, in case Adam had performed the condition of it.

S E C T. II.

Proving that Adam was put under the obedience of a meer transient positive Law, by the Covenant of nature only, and not by creation.

A brief description of the Covenant of nature made with Adam.

1. **G**ods positive Covenant with Adam was this; Eat first of this Tree which I do name *Guel's Caijm*, the Tree of the twofold life, and then thy concreated moral perfections after my image and likeness shall be confirmed unto thee, and to all thy natural posterity successively: but eat not of this other Tree, which I have now shewed thee in the midst of the Garden, *For in the day that thou eatest thereof, in dying thou shalt die*, a twofold death: 1. Thou shalt be deprived of thy concreated life of moral perfections after my image and likeness: and then 2. Corruption of mind shall rust in upon thee of its own accord, and by that means thou shalt become dead in sin, and all thy posterity successively.

2. This positive Covenant and the Law of it was not written in Adams heart and mind by creation, as the moral Law of nature was, for then he should by his creation have been made acquainted with Gods secret decrees and counsels, touching the full reason of his said positive Law and Covenant, and then he could not have willed to have eaten of the forbidden fruit, no more than he could will to sin against the moral Law of his nature, and then also he could not have been deceived by the Devils temptation; nay then he would have willed irresistibly to have eaten of the twofold Tree of life in the first place, seeing in the time of Adams innocency sin did not depend on the will and affections, as they were made by God, but as they are now corrupted: and from thence it follows that Adam was not created after the image and likeness of God in his knowledge and obedience to his arbitrary positive Laws, as he was in the knowledge and obedience of every branch of the moral Law of his nature.

3. It is most evident by the threatening that was added to the Covenant of nature, that the Law of that Covenant was not written in Adams heart and mind, as the moral Law was, but that it was imposed upon him with a conditional threatening: but the moral Law of his nature was not imposed upon him by any threatening, but it was written in his heart and mind as the meer Law of his perfect nature, to guide it in a perfect conformity to Gods will in all moral duties, without any promise or threatening annexed therunto, as it is noted before from Mr. Rutherford at N^o 4.

4. It is further evident, that the said positive Law of the Covenant of nature was not imposed on Adam, until a certain distance of time after his creation: and 2. It was not imposed on him, until a certain distance of time after the womans creation: and 3. It was not imposed on him, until after a certain distance of time, after that God had married them together, and had commanded them to be one flesh, for the procreation of their like in nature: and 4. It was not imposed on them, until a certain distance of time after that God had brought them into Paradise, and had shewed them the two Trees; then, and not till then God said unto them, I have planted this Tree of the twofold life in the midst of the Garden, *Gen. 2. 9.* and this other Tree also in the midst of the

The transient Covenant of nature was not made with Adam, until several distances of time after his creation.

the Garden, of the which thou shalt not eat, For in the day thou eatest thereof, in dying thou shalt die.

5. It is further evident, that the womans first eating of the forbidden fruit was no transgression of any part of the moral Law of nature; for then her single person should have been put under the actual punishment of that threatened Spiritual death in the time of her eating, and before Adam had eaten thereof: for the womans single person was created under the obedience of every branch of the moral Law of nature, as much as Adams was; But yet her single person was not put under the actual punishment of the said Spiritual death for her first act of eating, as much as Adam was for his first act of eating; for if she had been punished with a Spiritual death in sin, in her first act of eating, it would instantly have bewrayed it self by the evil effects of it, and then Adam (being as yet in his moral perfections) could not otherwise choose but he must have taken notice of it by its evil effects, and then in wisdom he would have refrained from the eating of it: but it seems that God did not inflict a Spiritual death in sin upon Eve, for her first act of eating, but suspended the execution thereof until Adam the head in that Covenant had eaten thereof; then, and not till then the eyes of them both were opened together at one and the same point of time; then, and not till then her first act of eating took its effect; then, and not till then Eve knew that they were both naked together, i.e. deprived of their concreated life of moral perfections; then, and not till then they sowed fig-tree leaves together to make themselves Aprons, Gen. 3. 7. because their corrupt affections and passions did then, and not till then break forth to their shame: and this was one of the evil effects of their Spiritual death in sin, as it is rightly noted by Austin; in that their soul felt a disobedient motion in their flesh, they did thereupon make themselves Aprons, to cover their bodies secret parts.

From hence I reason thus: If these evil effects had been first executed on Eves single person, for her first act of eating the forbidden fruit, before Adam had eaten, (as doubtless they would, in case her act of eating had been a transgression of any branch of the moral Law of nature) then Adam, soul which was made naturally holy and righteous, could not otherwise choose but have taken special notice of it, and then he would certainly have shunned to have eaten of the forbidden fruit from her hand, that so he might not come under the same punishment with her.

But seeing Adam did not refrain from taking and eating of the said forbidden fruit from her hand, it is an undeniable proof, that the said punishment of a Spiritual death in sin was not as yet executed on her single person; and the reason thereof is so plain, that he that runs may read it; namely, because the positive Law of that Covenant was not made with Eves single person (as the moral Law of nature was) but with Adam in the first place, as the head of the Covenant of nature, and with the woman it was made *conjunctim*, and not *divisim*, because God had conjoined her by marriage to be one flesh with Adam, for the procreation of their like in nature.

2. Though she was first in the transgression, 1 Tim. 2. 14. yet it is not said that we all sinned in Eve, but that we all sinned in Adam, because he was constituted to be the head in the Covenant of nature: and accordingly it is said, that his sin and punishment is derived from him to all his natural posterity: and the

Though Eve did first eat of the forbidden fruit, yet she was not put first under the punishment of a Spiritual death in sin, God did suspend that punishment, until Adam the head in the Covenant had eaten thereof.

Gen. 3. 7.

1 Tim. 2. 14.

Rom. 5. 12.

the order of the commination doth run so ; *In the day that thou (Adam the head of the Covenant of nature) dost eat thereof, in dying thou shalt die ;* and yet the word *Thou* doth in the second place reach in *Eve*, because she was by marriage made one flesh with *Adam*, for the procreation of their like in nature, and in that respect also they are both together called *Adam*, *Gen. 5.2.* And the word *Thou* doth also in the third place fetch in all their natural posterity, seeing they were by marriage made one flesh, for the procreation of their like in nature, *Rom. 5.12. Eph. 2.1,2.* This Law of the Covenant of nature was thus made by Gods suprem and arbitrary authority, for the discovery of his eternal counsel for mans fall, and for his redemption by Christ, the seed of the deceived captive woman. And to this sence doth *Ans.* speak : this Law (saith he) was given both to the man and to the woman, being both together called *Adam*, *Gen. 5.2.* (and saith he) the woman doth confesse as much in *Gen. 3.3.* and the *Greek* version (saith he) doth manifest it, saying in *Gen. 2.17. Ye shall not eat.*

3. It is also observed by Mr. *E. n.* (in his *Principal Positions*, pag. 10.) that those marriage Books have an oversight, that say the woman was formed in Paradise ; for the commandment, *Thou shalt not eat thereof*, *Gen. 2.17.* went not before the creation of the woman (nor yet before she was by marriage made to be one flesh with *Adam*, for the procreation of their like in nature) but after : she had the commandment as well as *Adam*, in the same term [*Thou*] as being but one flesh by marriage : this remarkable observation I have also cited in my Book of the *Institution of the Sabbath*, in pag. 9.

4. Doctor *Ames* saith, that *Adam* was properly the beginning of mankind, not *Eve*, unless as she was made for him, and with him, to make one and the same beginning : and (saith he) hence it is that we read of a second *Adam*, not of a second *Eve*, in *1. Cor. 15.45.* ch. 30.

5. P. Martyr saith, though *Eve* transgressed before the man, yet *The original of sinning is ascribed unto Adam*, because the succession by propagation is accounted in men and not in women, in *Com. pl. pag. 141.*

In these words he speaks home to what I have immediately asserted ; and saith he, although our first parents sinned, yet *Paul* saith, *There was not one manner of transgression in them both : for Adam did not say, the Serpent hath deceived me, but the woman whom thou gavest to be with me, she gave me of the Tree, and I did eat*, *Gen. 3.12.* but the woman said in *v. 13.* *The Serpent hath beguiled me, and I did eat.*

From these speeches of P. Martyrs it followes, that *Eves* sin was not a wilful sin against any branch of the moral Law of her nature, (as Mr. Norton doth affirm most erroneously) seeing she said she was beguiled, *Gen. 3.13.* and seeing the Apostle doth also affirm, that she was beguiled through Satans subtilty, *2 Cor. 11.3.* But in case her act of eating had been a sin against any part of the moral Law of nature, she could not be said to be beguiled : but then it would have been a wilful sin, even against the light of her own natural reason : but seeing she was made after the image and likeness of God in moral perfections, it is no less then blasphemy to affirm, that she sinned wilfully against the clear light of her concreated moral principles.

6. *Ans.* affirmeth, that the woman did think the Serpents words to be true,

Gen. 3.13.

2 Cor. 11.3.

Eves sin was not a wilful sin against her moral principles.

true, 1 Tim. 2. 14. and (saith he) though *Adam* was not first deceived by the Serpent, yet he was afterwards deceived by his wife : for he said thus unto God, *The woman whom thou gavest to be with me, she gave me of the Tree, and I did eat* ; namely, without the least fear or suspicion of any hurt that had befallen her by her first act of eating, or without any fear or suspicion of any hurt to my self, by eating of that fruit from her hand, that was given to be a mutual helper to me : for as long as *Adam* stood in his innocency, no object of any fear was set before his eyes; namely, no object that might stir up his natural fear of any hurt that might befall him : and in this respect *Austin* doth affirm, (in the city of God, l. 14, c. 20.) that *Adam* could not have been reputed happy in Paradise, if he had been troubled with any fear ; and Mr. *Weames* doth affirm the same truth in his *Portrature*, pag. 200. and of this see more in Chap. 2. N^o 4.

7. It is also worthy of special observation, that though *Eve* could not be deceived in her obedience to the moral Law of her nature, because she was created after the image and likeness of God in moral perfections, yet she might easily be deceived in her transient positive obedience, to the transient positive Law of the Covenant of nature ; 1. Because it was not written in her understanding and will, as the moral Law was. 2. Because she was perswaded to eat of it for her best good, by a good Angel, as she thought (doubtless) it was, that God had sent to reverse his former prohibition, and to perswade her to eat of it for her best good : for she was as yet ignorant of the fall of any part of the Angels, and therefore she did believe the Angels words to be true. And so saith *Ambrose* (in his first Book of offices, c. 31.) The only reason why *Eve* committed her self to the Serpents trust, was, because she which had received nothing but benevolence, could not think there were any such things as malevolence and evil meaning.

8. As *Eve* was deceived by the perswasion of the good Angel, so *Adam* was overcome by the friendly perswasion of his wife. *Austin* saith in *Genesis*, that *Adam* was not overcome with any concupiscence of her flesh, which as yet he felt not, nor with the Law of his members, resisting the Law of his minde, But he was overcome with a certain friendly benevolence and good will : But I judge and suppose, (saith he) that he could no manner of ways be deceived by the subtilty of the Serpent, as the woman was ; and (saith he) the Apostle doth call that properly, *A deceiving*, by which the thing that was perswaded was thought to be true, when it was false.

From this supposition of *Austins*, that *Adam* could not have been deceived by the Serpent, as the woman was ; I infer that the Devil was more cunning then to go about it : for in case the Devil had first deceived *Adam*, he could never after that have deceived the woman : for in case *Adam* the head in that Covenant had been first deceived to eat first of the forbidden fruit, he should at that instant have been punished with a Spiritual death in sin, and then the evil effects of it would at that instant also have shewed it self to the woman, and then her concreated moral perfections were such, that she could not after that have been deceived to eat of that prohibited fruit, neither by Sarans suggestions, nor by *Adams* perswasions : and this the Devil knew well enough beforehand, and therefore he did first begin with the woman, and then he made her his instrument to deceive *Adam*.

As long as Adam continued in his innocency, no object was set before his eyes that might necessarily provoke his natural fear ; See Chap. 2. Sect. 1. at N^o 8.

The Devil had not been subtil, if he had first perswaded Adam to eat of the forbidden fruit, for then he could not after that have deceived the woman to eat of it.

Con-

Conclusions from the premises.

1. From hence it followes, that the Law of the transient Covenant of nature had no relation at all to any part of the moral Law of nature: for in case it had depended on any part of the moral Law of nature, then *Eves* single person had been first put under the threatned punishment of a Spiritual death in sin, for her first act of eating before *Adam* had eaten, because her single person was by creation put under the obedience of every branch of the moral Law of nature, as much as *Adams* person was: but tis evident, that the threatned punishment of a Spiritual death in sin was not executed upon her single person at the first instant of her eating; for in case it had, then *Adam* could not otherwise choose but have taken notice of it by the evil effects of it, and then his wisdom was such, that he would ever after have refused (with utter detestation) to have taken and eaten of that forbidden fruit from her hand, that so he might not come under the same vindicative punishment.

In case Adam
had but forborn
to have eaten
of the forbid-
den fruit from
Eves hand, all
his posterity
should have
been confirmed
in his concre-
ated moral per-
fections.

2. From hence it doth also follow, that though *Eve* was first in the transgression, yet the Covenant of nature was not fully broken by *Eves* first act of eating the forbidden fruit, because her single person was not ordained to be the head in the Covenant of nature, she was indeed under the Law of the Covenant of nature in her married conjunction with *Adam* the head, but not divided. 2 From hence it doth also follow, that in case *Adam* the head in that Covenant had but forborn the act of eating, his natural posterity should not have been punished with a Spiritual death in sin for *Eves* transgression, notwithstanding his natural and matrimonial union with her; for as I noted it before from *P. Martyr*, at N^o 5. succession by propagation is accounted from men, and not from women. 3. From hence it doth also follow, that in case *Adam* had first seen the evil effects of her Spiritual death in sin, he would on the contrary have instantly eaten of the Tree of the twofold life, that so his concreated perfections might have been confirmed to him, and to all his natural posterity successively.

3. From hence also may be deduced another unconquerable reason, why the Law of the Covenant of nature had no dependance at all upon any branch of the moral Law of nature; namely, because *Adam* and *Eves* moral perfections were such, both in their understanding, will, and affections, that they could not have willed to eat of the forbidden fruit, in case it had been contrary thereunto: for by their concreated moral principles they were as exactly conformable to every branch of the moral Law of nature, as Christs soul was, so that no temptation to any sin against any branch of that moral Law, could possibly have prevailed, as may be seen by the example of Christ: for as soon as the Devil began to tempt him to a moral sin, (namely, to throw himself down from the top of the Pinnacle of the Temple: and 2. To fall down and worship him) he said unto him, Hence Satan, Matth. 4. 10. The like answer doubtles would *Eve* have given, in case the Serpent had but perswaded her to a moral sin, when he perswaded her to eat of the forbidden fruit, and then the Devil should have lost his labour; for *Eves* concreated moral perfections were such, that she would instantly have perceived that some of the Angels were fallen, and that they were now become tempters of her to sin against the light of her concreated moral perfections.

4. From

4. From hence also we may see the reason why *Eve* was first deceived by the subtil Serpent, and why *Adam* was afterwards deceived by *Eve*; namely, because this arbitrary Law, and transient Covenant was not made with *Eve*, but with *Adam*: and 2. Because it was not written in their heart and mind, as every part of the moral Law of nature was; for had it been so written, then they could not have been deceived by Satans temptations: but seeing it pleased God to hide the internal ground thereof in his secret decree, together with the internal ground and reason of that other positive Law that was given to the Angels, (as I have also noted it in my former printed *Reply*, in pag. 11, 159.) they might the more easily be deceived by Satans specious temptations.

For though *Adam* and *Eve* knew that God had commanded all his visible Creatures to attend on them into Paradise, as upon their visible Lord, and that God had commanded his heavenly Angels to wait upon them for their best good, (for the Scriptures do tell us, that God hath commanded all his Angels to attend upon such as shall be heirs of salvation, *Ebr. 1. 14. Psal. 91. 11.*) yet *Adam* and *Eve* were at the first ignorant, that some part of these heavenly Angels did refuse to attend on them, and that God for that disobedience had deprived them of their first concreated moral perfections: and 2. That they were now punished with a double Spiritual death, and were become an envious company against the good of man. 2. *Adam* and *Eve* were also ignorant, that these fallen Angels had obtained leave of God to enter into the Serpent, and to actuate the tongue of the Serpent, to speak with mans voice, and so to persuade the woman that God had now reversed his former prohibition, and that now they had a liberty of power to eat of the former prohibited Tree for their best good.

In these and such like circumstances, about the transient positive Law that was given to the Angels, *Adam* and *Eve* might well be ignorant, because their understanding and will was not created in the knowledge and obedience of every branch and circumstance of Gods arbitrary positive Laws, as they were in the knowledge and obedience of every branch and circumstance of the moral Law of nature. It was Gods good pleasure to reserve the internal reasons of all his positive Laws in his own secret decrees, until he was pleased to reveal them by his annexed promises or threatnings, or by their events. 3. Because the actions of the Angels about Gods arbitrary commands, were not obvious to be discerned, neither by the bodily senses of *Adam* and *Eve*, nor yet by their natural and rational principles. From thence it followes, that seeing *Adam* and *Eve* were ignorant, 1. Of the fall of some part of the Angels, 2. Of their cunning head-plot to ask leave of God, that they might enter into the Serpent to tempt the woman to eat of the forbidden fruit, with such specious and artificial persuasions as might prevail, as if they had acted the part of good Angels: it is the less wonder therefore, that *Eve* was so easily and so quickly deceived. 4. On the contrary the most of the said circumstances of Gods positive Law given to *Adam*, were, as it were, experimentally known to the fallen Angels; and they knew also that *Adam* and *Eve* were as yet ignorant of the said circumstances, and they knew also that their ignorance of them would be a ready helping cause to them, to speed their temptations, as I have formerly noted it in my Book of the Institution of the Sabbath.

5. P. Martyr saith, that *Adam* at first could not by his reason know that the

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Devil

The sin of the Angels was their disobedience to Gods positive command, to attend upon Adam in Paradise; as it is noted by Bro. in his Sight, a'd in Revel. p. 303. 304. The image of God after which Adam was concreated, stood in a perfect conformity to every circumstance of his moral Law, but not so to all the circumstances of his arbitrary positive Laws.

Devil was fallen ; or else (saith he) his will had been governed by his mind. P. Martyr doth in these words affirm the same thing that I do ; namely, that it came to pass from Adams ignorance of the fall of one part of the Angels, that the Serpent was too cunning for the woman : for doubtless at the present she could not think it to be any other but a good Angel that God had sent to reverse his former prohibition, and so to perswade her to eat of that fruit for her best good ; and in that respect she committed her self to the Angels trust : for she that had received nothing but benevolence, could not as yet think there were any such thing as malevolence and evil meaning : and after this sort did the old Prophet deceive the young Prophet ; for the young Prophet thought that the old Prophet was sent by God (as he said he was) to reverse the former prohibition, and to give him a liberty of power both to eat and to drink in that place, contrary to Gods former prohibition, 2 Kings 13. but he lyed unto him as the Angel did to Eve.

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6. It is worthy the noting also, which Philip of Mornay saith ; that the wisest men are often deceived by false spies, to make wrong deliberations, by mistaking likelyhoods instead of truth ; and such mistakings have often hapned to wise men, about some certain circumstances in Gods arbitrary and transient positive Laws, as I instanced before in the case of the young Prophet, and in the case of Ahab, and of divers others, which I have cited in the next Chapter ; by the which you may see that God was often pleased to hide some circumstances (in those kind of Laws) in his secret decrees : and thence it came to pass, that several persons in several cases have made wrong deliberations, and for their transgressions have fallen under the threatned penalties.

7. From hence also it is observable, that though there was no sinful ignorance in Adam, touching his obedience to Gods said positive Law, yet there was a negative ignorance in him (as there was also in the humane nature of Christ, though in another case) touching some circumstances that concerned the said positive Law and Covenant, and also touching Gods positive Law and Covenant made with the Angels : and from thence it came to pass, (as Luther truly saith, in Psal. 130. 5.) That the Serpent provoked Eve to dispute of a by-matter, touching the secret counsel of God about the forbidden fruit, and so led her away from the word ; (namely, from Gods positive command) But Luther could not have called it a by-matter, touching the secret counsel of God, in case her act of eating the forbidden fruit had been a transgression of any part of the moral Law of nature ; for no part or circumstance of that Law can be called a by-matter, neither was any part of the Law of nature hid from Eve in the secret counsel of God, as some circumstances about the transient Law of prohibition was.

S E C T. III.

But Mr. Norton doth make the eating of the forbidden fruit to be a transgression of the moral Law of nature : for thus he saith, in pag. 189.

AS God at mount *Sinai*, after the *Decalogue*, gave the Judicial and Ceremonial Lawes, which were accessory commands, part of, and reducible thereunto, as conclusions to their principles: so God at the Creation having given the Law to *Adam*, by writing it in his heart, *Gen. 1. 27.* after that gave him this accessory command concerning the Tree of knowledge of good and evil, *Gen. 2. 17.* part of, and reducible thereunto, as a conclusion to its principle.

And from this comparative argument he concludes thus, in pag. 190.

The transgression then of *Adam* in eating the forbidden fruit, was a breach of the same Law of works which was given to *Adam*, and was afterwards given by *Moses*; and so the punishment of Original sin inflicted upon man therefore, did fall upon him for the breach of *Moses* Law, which was first given to *Adam*, and afterwards given by *Moses*.

The Law in the which *Adam* was created after the image and likeness of God, (saith Mr. *Clendo*.) may well be called the Law of nature, but not *Th: Covenant of nature*: there is a wide difference between them: For 1. That Law in the which *Adam* was created, was no more but a meer Law, without any promise or threatening annexed thereunto: but 2. The other Law of the Covenant of nature was not created or written in *Adams* heart or minde, as the moral Law of nature was; but it was imposed upon him by God, as a meer arbitrary Law and transient Covenant, for the tryal of his obedience or disobedience, by one single or transient act of eating; unto the which transient act God annexed both a promise and a threatening, respecting either the confirming or the depriving him of his concreated moral perfections: and 3. As touching that Law of the *Decalogue*, that was given to fallen man at mount *Sinai*, it doth differ exceedingly in the kind of it, both from the said Law of nature, and also from the said Covenant of nature, because it was given at mount *Sinai* to be the Law of the Covenant of grace and reconciliation to fallen man, with a differing promise, and with a differing threatening from those that were annexed to the transient Covenant of nature; namely, with a promise of an eternal life in Heaven to all believers, and with a threatening of an eternal death in Hell to all unbelievers, which promise and threatening was not annexed to the Covenant of nature. 4 They were founded upon differing grounds and reasons: for God gave his transient positive Law to innocent *Adam*, for the tryal of his obedience or disobedience, by one transient act of eating, to the end he might either confirm, or deprive him of his concreated moral perfections: but his positive Laws which he annexed to the *Decalogue* at mount *Sinai*, were given to them that were sinners, that they might be as a School-master unto Christ, that so they might be justified from their sins through faith in him, *Gal. 4. 24.* and consequently that they might be as rules to them for their sanctified walking, in relation to the Covenant of grace only: and so consequently there is not the like reason, why the said transient positive Law of the Covenant of nature should be accounted as a

Reply 1.

The arbitrary Law of the Covenant of nature did no way depend on the moral Law of nature, as the Judicial and Ceremonial Laws did on the *Decalogue*.

1. The moral Law of nature.

2. The arbitrary Law of the Covenant of nature: and 3.

The Law of grace, are three differing sorts of Laws, and therefore are no where contained under one and the same word Law: see more in Ch. 5. at Reply 3.

part of, or as reducible to the moral Law of *Adams* innocent nature, as there is why the Judicial and Ceremonial Lawes should belong to the *Decalogue*; and therefore this comparative argument is no better then a meer falacy, as I have also shewed in my former printed Reply, in pag. 6. and elsewhere.

The concreated Law of *Adams* nature was so perfect after the image of God in moral perfection, so that he needed no positive Law to be added there to, to prompt him to any moral duty, and therefore in his innocency he needed no Sabbath to prompt him to serve God better in one day then in another, but it was Gods arbitrary will to try his obedience to his arbitrary Law, by one transient act of eating only.

5. The arbitrary Law of the Covenant of nature was not given as an accessory Law to the concreated Law of *Adams* nature; namely, not as any part of it, or as reducible to it, for then *Adam* should not have been created after the image and likeness of God in moral perfections; but *Adam* was created after the image & likeness of God in moral perfections, *Gen. 1. 26, 27.* therefore it must of necessity be granted, that the arbitrary Law of the Covenant of nature was not given to *Adam*, as an accessory Law to the perfect moral Law of his nature. It is most certain, saith Mr. *Walters*, (in his *Doctrine of the Sabbath*, p. 10.) that man in that estate was perfect with natural perfection at all times, equally disposed to obey God, and serve him, and to remember his creation, and to honour his creator: he needed no observation of any day, to put him in mind of any thing which he had before known, and which God had revealed to him: his memory was perfect, and (his understanding was perfect) he knew whatsoever was needful for him to know or do in that present state; and his will was ready every moment to do whatsoever he knew to be right: he needed no sign to admonish him of his duty, or to make him to do it in due season: he did not labour or weary himself: every day was to him a day of delight and pleasure, of rest and recreation; and in every creature which he did see or meddle with, he did take notice of the wisdom and goodness of God: in a word, his whole life was a constant obedience, and service of God, and there was no inequality or less worship of God in one day then in another, for he fully served God at all times: and (saith he) whosoever denies this, must therein deny mans perfection, and constant conformity to God in the state of innocency (therefore the Sabbath was not then instituted) for where one day is kept better then another, there is inequality and no constant uniformity in himself, nor conformity to Gods will.

Conclusions from the premises.

1. From hence it followes, that God did not give his transient arbitrary Law of the Covenant of nature to *Adam*, as an accessory Law to the concreated Law of his nature; for then it would have argued that he had wanted some moral perfection of nature in his creation: and thence it followes, that it is not reducible thereto as a conclusion to its principle, as I have also shewed in Chap. 1.

2. From hence it followes, that though the moral Law of nature is comprehended in the *Decalogue*, as it is now ordained to be a part of the Covenant of grace, yet it is no way fit to call the *Decalogue* the moral Law of nature, in such an abstracted sence as it was written in *Adams* heart; for it was written therein only as the meer Law of his nature, without any promise or threatening: but the moral Law of nature, as it is now comprehended in the *Decalogue*, is thereby made a part of the Covenant of grace: unto which there is annexed a promise of an eternal life in Heaven to all believers, and a threatening of an eternal death in Hell to all unbelievers; so that now the Law of nature is constituted to be an essential part of the Covenant of grace, for sanctified walking, and

and to shew sin in not walking after that rule, that so sinners might fly to Christ for pardon and forgiveness: therefore seeing God hath after this sort, and to this end joyned the Law of nature to the Covenant of grace in the *Decalogue*, let no man be so bold as to put them asunder, by separating the Law of nature from the Covenant of grace in the *Decalogue*, in that abstracted sense as it was given to Adam: nor yet let none be so bold as to conjoyn the Law of the Covenant of grace in the *Decalogue* with the arbitrary Law of the Covenant of nature, as Mr. Norton doth all along, to the utter confounding of his own, and of his Readers understanding, in the true sense of the said differing Laws and Covenants. Our Saviour doth tell us, that *Whosoever God hath joyed together, let no man put asunder*, Matth. 19. 6. But Mr. Norton doth break this rule of caution; for first he doth separate the Law of nature from the Covenant of grace in the *Decalogue*, and then he doth conjoyn it to the arbitrary Law of the Covenant of nature, where God hath not conjoyned it.

3. Though Mr. Baxter doth hold the Covenant of nature to be dependant upon the moral Law of nature, as Mr. Norton doth, yet he doth exceedingly disagree from Mr. Norton about the continuance of that Covenant, as I have shewed in Chap. 1. And 2. (Saith he) it is evident, that the obligation of the Law to believers (now) is exceeding different from the obligation of it to Adam before the promise, or the obligation on unbelievers, or the obligation of the Law of grace on the finally impenitent unbelievers: the Law (saith he) obliged Adam before the promise, without any remedy, existent, or revealed, &c. *Ibidem* saith he, the obligation of the moral Law on the believer for every new sin, is such as hath a perfect remedy at hand, even Christ and the promise, and he hath the Spirit within him to cause a renewed application: and (as for ordinary sins of infirmity) it seems that the habit of faith and repentance is ever in him, as a condition which qualifyeth him for present remission, and so the guilt is but transient, and the justified estate is permanent: nor is it such a guilt as makes an intercession in our adoption or union with Christ, or casteth us out of Gods favour, but only maketh remission necessary.

These differences doth Mr. Baxter make between the moral Law of nature, and the *Decalogue*, of which differences I have also spoken more in Chap. 6.

4. I have given divers instances in Chap. 5. at Reply 5. of divers arbitrary and transient positive Laws and Covenants, which God made with particular persons, and sometimes with the national Church of the *Jews*; which said Laws and Covenants have no dependance at all on the moral Law of nature: and by those examples the Reader may see, that there is the like reason or the like difference between the transient Law of the Covenant of nature, and the fixed moral Law of Adams nature. And I believe that Mr. Norton may much sooner find a knot in a bulrush, then find by any Scripture (that is rightly interpreted) that the transient Law of the Covenant of nature was any way educible to the fixed moral Law of Adams nature, in such sort as the Judicial and Ceremonial Laws are to the *Decalogue*.

5. From hence it doth also follow, that Mr. Nortons said inference, in p. 190. cannot be true; namely, that the transgression of Adam in eating the forbidden fruit, was a breach of the same Law of works, which was first given to Adam.

Mr. Baxter
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Adam and afterwards given by *Moses*, and that therefore the punishment of Original sin did fall upon us for the breach of *Moses* Law, first given to Adam and afterwards given by *Moses*.

Reply 2.

I have already shewed in *Chap. 1.* That the punishment of Original sin doth fall upon us for the breach of a meer arbitrary and transient positive Law, and not for the breach of any part of the moral Law of *Adams* concreated nature; and sundry eminent Divines do give their suffrage to this sence.

1. Mr. *Wotton* saith (*de Reconsi. pec. par. 2. l. 1. c. 7.*) It cannot be proved that there was any Covenant of eternal life (in heaven) betwixt God and Adam in regard either of his habitual justice which was bestowed on him in his creation, or of his actual obedience in keeping the Law; he doth clearly affirm in these words, that the Covenant of nature made with Adam, had no dependance at all upon the moral Law of his nature.

Adam's eating of the forbidden fruit was no sin against any part of the moral Law of his nature, neither could he sin against it, until he had first sinned against the transient Law of the covenant of nature, and had thereby lost his moral perfections.

2. He sheweth in *John* pag. 146. how we came to be infected with Original sin; and there he saith thus, I am perswaded that the ten Commandments is the onely rule of our actions, teaching what we should or should not do, and not the pattern of our nature, shewing what we ought to be; by these words it is clear, that in his judgement, the moral Law of nature did not forbid Adam to eat of the tree of knowledge; no more then the ten Commandments forbid the young prophet to eat bread or to drink water at Bethel, in case he stood in need thereof to satisfy his hunger; But yet both the young Prophet and Adam also were forbidden to eat by a meer arbitrary and transient positive Law.

3. P. *du Moulin* saith (in his book against *Arminianism*) that Original sin is condemned by the Law, but not forbidden: he doth clearly affirm in these words, that Adam was not forbidden to eat of the tree of knowledge, by the moral Law of his nature, and therefore that he did not sin against that Law, when he did eat of the forbidden fruit; But yet he doth grant (as all good men do) that as soon as Adam had sinned against the transient Law of the Covenant of nature, he was deprived of Gods Image of moral perfections, and 2. That the corruption of nature did follow thereupon, and this corruption which is now commonly called Original sin is condemned by the Law, because it doth continually draw mankind to the transgression of every branch of the moral Law.

4. Mr. *Cleddon* saith (in his *Ser. of Justif. v. g. 23.*) obedience to the moral Law could not be the condition of the first Covenant, because Adam could not break the moral Law in the which he was created perfect, both in his understanding, will, and affections, as all confess; his understanding did perfectly apprehend the nature of God, And did perfectly know the will of God in all things contained in the moral Law, and his will and affections did perfectly follow the dictates of his understanding; Therefore he could not sin directly against the moral Law; Adams holiness and righteousness was so connatural to him, that it was more delightful and pleasing to his nature, to observe every branch of the moral Law of his nature, then it is pleasing and delightful to our corrupt nature, to sin against every branch of the said moral Law; for sin is not a natural thing, as holy and righteous performances were to Adam, and therefore Adam in his pure nature could not so much as will a moral sin, until he was deprived of gods Image by his positive sin.

5. Mr. *Warren* saith (on *Justif. pag. 153.*) Sin entred into the world by the

that positive Law forbidding *Adam*; and not by the moral Law existing in the mind of God before it was declared; In these words he doth clearly deny that *Adams* sin in eating the forbidden fruit was a breach of the same Law that was given by *Moses*.

But in case it be here objected that *Mr. Warren* hath some other meaning then I cite him for; I answer, though it should prove so, yet I say also, that which I cite him for, doth necessarily follow from his said assertion; and the like consequences I have drawn from some other writers in my former printed Reply, and I think it may be done conveniently, though the said writers may have not only a differing but a contrary meaning also to what I infer from them, as it is well asserted by *Mr. Gataker* in his Answer to *Mr. Walkers* vindication, pag. 18, 19.

But saith Master Norton in p. 109.

The Law entred that sin might abound, *Rom. 5. 20. i. e.* That *Adams* sin might abound. Therefore (saith he) *Adams* sin was committed against the Law of *Moses*: and to this purpose (saith he) Divines do shew how *Adams* sin was a violation of the most, yea of all the Commandments: and saith he in p. 256. It was an Universal sin, because in it was the violation of the whole Decalogue.

He takes but little heed to the true sence of the most Scriptures that he cites; I wonder why he cites *Rom. 5. 20.* to prove, That the Law (namely the Law of the Covenant of nature) entred, that *Adams* sin in eating the forbidden fruit might abound; he misunderstands the true sence of the word *sin*, and also the true sence of the word *Law*: for 1. The Apostle doth not speak of *Adams* first sin in eating the forbidden fruit, but of the after habit of his sinning nature, which kind of sin is now commonly called original sin; and this original sin was not the immediate punishment of *Adams* first sin: but deprivation was the first immediate punishment; and 2. From thence consequently followed corruption of nature, which is now called original sin.

2. He takes as little heed to the true sence of the word *Law*; for the Law that entred to make sin abound, is not meant of the positive Law of the transient covenant of nature, for that Law had its entrance, before his first sin, and it did forbid him to sin by his eating of the forbidden fruit: neither is it meant of the fixed moral Law of his concreated nature; for that Law was also entred into his heart and minde before his first sin: Therefore that Law that entred to make sin abound, was the new Law of the Covenant of grace as it is contained in the ten Commandments: This is the onely Law that doth make sin abound to the conversion of souls: namely, it makes Original sin to abound, for *Adam* was no sooner deprived of Gods concreated image of moral perfections; But instantly his active will and affections could not otherwise choose but act irregularly, against every branch of the said moral Law; and from thence it came to pass (by Gods grace) that the new Law of the Covenant of grace and Reconciliation, was first declared in *Gen. 3. 15.* to make Original sin to abound, and this Covenant of grace and Reconciliation was also renewed at mount *Sinai*, whereof the Decalogue was the compendium; and in this sence it is, that the Law entred that Original sin might abound; But in the interval between *Adams* first sin and punishment, the Covenant of nature

was

Reply 3.

Rom. 5. 20.

was extinguished, and no new punishment for Original sin was threatened until after the new Covenant of grace, was first declared in *Gen. 3. 15*. And therefore in that interval of time, no sin, nor no new punishment was imputed to *Adam*, because there was no new Law declared, *Rom. 5. 13*. But as soon as the new Law of Grace in *Gen. 3. 15*. did enter (which was so largely opened to *Adam* though we have but the brief heads of it) that it made Original sin, to abound against every one of the ten Commandments; for the better humbling of *Adam*, and of all his fallen posterity, that so it might be as a School-master to Christ: this Exposition of the word Law, and of the word sin in *Rom. 5. 20*. is sound and good, and Mr. Norton's Exposition exceeding erroneous.

It is no small error to affirm that Adams act in eating the forbidden fruit was a sin against all the ten Commandments.

3. Though it be true that Divines do show how *Adams* sin was a violation of the most, yea of all the ten Commandments, when he did first eat of the forbidden fruit; yet it is no commendation of Mr. Norton's judgement to follow them in their error; seeing he might have found that many other learned Divines do affirm the contrary, some of which I have cited before at No 2. and elsewhere; But in case Mr. Norton could produce a thousand Divines more on his side, yet in contradicting the truth they ought to be counted no better than misleading guides, that lead poor blinde souls into the ditch of error with themselves. I have seen an eminent minister cut an apple all in der cross the core, and then he hath shewed to such as were present ten spots about the core, and upon those ten spots, he hath taken an occasion to tell how *Adams* sin in eating the forbidden apple, did break all the ten Commandments: But though I have often seen this, and heard his exposition of *Adams* sinning against all the ten Commandments, yet I never thought his judgement to be sound in this; nor yet his carriage & discourse to be grave enough for such serious matters.

4. To affirm that *Adams* sin in eating the forbidden fruit was a breach of all the ten Commandments, is by consequence to affirm that *Adams* understanding will, and affections, were not created after the likeness of God in moral perfections.

5. It is no small grief to me to read Mr. Norton's assertions (and others also) because they affirm that *Adam* had free-will to evil as well as to good; doubtless this is a very gross error: for from thence it doth also follow, that God did not create *Adam* after his own Image and Likeness, in moral perfections; and see the next Reply at No 3, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6. The Apostle doth tell us that *Adams* sin was not a willing sin, much less was it a wilful sin; *Paul* doth tell us that it was no more but an unadvised Fall, or stumble in *Rom. 5. 15, 17, 18*. and those unadvised errors which *David* prayed against in *Psal. 19, 12*. are in the 70 rendered by *Paul's* Greek word, and *Kier* he is doth blot out the greek word by (*delitium*). A small offence in *Exod. 32. 6*. *Lev. 14. 11*. *Lev. 18. 26*. *Deut. 4. 24*. *Deut. 6. 22*. and I have already made it manifest in *Isa. 2*. That *Adam's* sin in eating the forbidden Fruit was brought to pass by the guile of the Devil, and thence it follows, it was no more but an unadvised stumble, and not wilful sin; and therefore to hold so as Mr. Norton doth will occasion sundry great errors in Divinity.

But faith Mr. Norton in p. 63. We in *Adam* sinned in soul properly.

I have already made a sufficient Reply to this assertion just before, and

Rom. 5. 15, 17, 18.
Adams sin was not a wilful sin, it was but an unadvised stumble through the deceit of Satan.

Reply 4.

also in my former Printed Reply in p. 8. But I will repeat some things, and adde some other new considerations for the fuller confutation of it.

1. If we sinned in soul properly, in *Eves* first desire to eat the forbidden fruit; then she sinned in soul before her act of eating, and then her act of eating was not her first sin, as usually it is esteemed and called; and indeed as the plain letter of the prohibition doth affirm; for the letter of the prohibition saith thus, in the day thou *Eatest thereof* (and not in the day thou *Desirest to Eat*, &c.) and thence it follows that we did not sin in soul properly in *Eves* desire to eat.

2. It is also evident that *Eve* had a liberty of power given her by the moral Law of her nature to eat of that fruit, because she saw by her clear reason, that it was by creation good for food, and yet it became unlawful to be eaten by Gods arbitrary prohibition only; But as soon as she was persuaded by the good Angel (as she thought it was) to eat of it for her best good, she did without any scruple take and eat, and then she did also stretch out her hand and gave thereof unto *Adam*, and he did eat; and then and not till then, the threatened Spiritual death was executed. 1. By deprivation of their concreated life of Gods Image in moral perfections, and 2. Then came in corruption of nature against every branch of their concreated moral perfections; and after this sort was the young prophet deceived by the old prophet; for the old prophet persuaded the young prophet, that the former prohibition, (not to eat any bread or drink any water at *Bethel*) was taken off, and thereupon he was persuaded to eat. But it was to the loss of his natural life, 1. *King*. 13. 15, &c. so in like sort was *Eve* deceived by the good Angel (as she thought it was) that God had sent to reverse his former prohibition, and to persuade her to eat of it for her best good, namely to make her more wise in the knowledge of Gods secret will; and thus the Devil did sure his temptation to her natural desire: for it is the property of nature to desire that which is best for it, especially such things as have an operation by Gods appointment, to instruct the understanding in Gods secret will; and 2. As God had created senses in her, to perceive, and sensitive motions to desire such food as might be most beneficial to nature; so her desire after such things was suitable to her nature, and no sin; and to this effect doth *P. Martyr* speak (in *Com. pl.* p. 217.) Man (saith he) in himself had *Originals*, whereby he might desire things pleasant and commodious, but not against Reason and the word of God; & saith he in his *Ser. on Phil.* 2. Christ might be delighted with sweet and delicate meats, because they were agreeable to nature, without any self-love, for the love of pleasure, seeking his own; and there was not any ill-affection therein, as *Adam* might have done in his first estate, but so cannot we do (saith he) because we are corrupted with ill-affections; and to this effect speaks *Dr. Jackson* in his 8. book on the *Creed*. 73, 74. And to this effect doth *Dr. Willet* speak (in *Rom.* p. 339.) man in paradise (saith he) had natural concupiscence, but without disorder or Rebellion against the mind.

I confess it doth sometimes amaze me to read the said assertion of Mr. *Norons* in sundry eminent Divines: *Dr. Ames* saith in *Medul.* l. i. c. 11. The first motion or degree of *Adams* disobedience did necessarily go before the outward

ward act of Eating, so that (saith he) it may truly be said that *Adam* was a sinner before he had finished the outward act of eating; whence it is (saith he) that the very desire which *Eve* was carried with towards the forbidden fruit, doth seem to be noted as some degree of her sin; and other Authors say, That *Adams* soul was the Agent, and that his body was but the instrument, which the soul useth, as in all sins; In case they had said in all moral sins, they had hit the nail, but because they mean it of sins against an arbitrary Law, which prohibits but the act, they have mist the nail; as I have opened the matter in many positive Laws in *Ch. 3. Reply 5.*

3. The Fundamental ground of Mr. *Nortons* error, lies chiefly in not making a right distinction, between the two sorts of Laws that were given to *Adam*: for the Transient Law of the Covenant of nature, had no relation at all to the fixed moral Law of his concreated nature; The transient Law of the Covenant of nature was constituted onely for the tryal of his obedience, by one meer outward bodily act onely, of which kind of transient Laws and Covenants, See *Chap. 5. at Reply 5.* But the fixed and concreated moral Law of his nature had its seat in his heart and mind in the time of his creation, and therefore it doth reach to the affections of the soul in the first place, as the agent, and then to the body as it is the souls instrument; so that the very first desire of the soul of any thing that is contrary to the Law of nature is a sin, though the body act it not. This distinction between these two sorts of Laws is of necessary use to preserve expositors from many great errors.

4. As the said distinction between the two sorts of Laws, that were given to *Adam* is necessarily to be observed, so also it is, as necessary to observe a right distinction between the several sorts of transient positive Laws among themselves, 1. Because many of them were typical, and were ordained to have a necessary dependance upon the *Decalogue*, as it was given for a Covenant of grace and reconciliation at mount *Sinai*; and in that respect God d'd command his national Church to observe them, by the obedience of faith in *Christ*; and therefore all those that did observe those typical Laws, but with meer bodily exercise without faith in *Christ*, were guilty of soul sin by omission, because they wanted faith in their souls to observe them, according to the true intenc of Gods command; but on the other hand, God ordained some other transient positive Laws but in relation to some one bodily act onely; as I have instanced in *Chap. 5. Reply 5.*

5. It is well observed by Mr. *Clendon* (in his *Ser. on Justi. p. 23.*) That the liberty of *Adams* will did consist in this, That he should not will any moral evil; and herein he was created after the Image of God (who is the most perfect agent) and therefore doth always necessarily will that, and onely that which is good; but about things indifferent in their own nature *Adam* had a liberty to will or nill, to choose or refuse.

6. *P. Martyr* doth also affirm (in *Com. pl. p. 187.*) that the will from the time of its first creation in *Adam* was not evil; and saith he, in *pag. 191.* our motion of turning away from God is proper to our will as it is now corrupted, and not as it was at the first instituted by God, and saith he, in *pag. 195.* Sin dependeth not on the will and affections as they were made by God, but as they are now corrupted; and from hence it follows that the Law of the tran-

A right distinction must be made between the moral Law of nature, and the transient Law of the Covenant of nature, to preserve expositors from many errors.

first covenant of nature was no part of the moral Law of nature, because *Adam* might will to eat of the forbidden fruit, as it was good food without sin, but he could not so much as will any thing against the moral Law of his nature without sin; 2. From hence it doth also follow that *Eve* did not sin in soul properly, when she saw the tree was good for food and a desire to her eyes.

Object. 1. *P. Martyr* maketh this objection in pag. 187. If mans will was not evil by creation, but by deprivation; what shall we say as touching the sin of the First man? for in him nature was good; grace and the help of God was not wanting, and yet nevertheless he sinned.

P. Martyr doth thus answer, here we must judge one thing as concerning the first man, and another as touching our nature which is now corrupted.

2. He doth propound this Question again in pag. 570. But in neither of those two places do I find a satisfying answer, therefore I will endeavour to give a satisfying answer,

1. Then consider, That the moral Law of nature was so concreated in *Adams* heart and mind, that he could not sin against any branch of it; But yet he might sin against a meer Arbitrary and transient positive Law, that forbade nothing else but his bodily act of eating of that fruit, that was good food by creation; and of the which he had a liberty of power to eat by the Law of his creation.

2. Consider that though *Adam* was created after the likeness of God in moral perfections, yet he was not created after the likeness of God in the knowledge and obedience of his transient positive Laws, they were not written in his heart and mind in the time of his creation, as the moral Law was; but they and the internal reason of them was kept secret in Gods eternal counsel and decree, and in that respect *Adam* might easily be deceived, touching the ground and reason of them, and so consequently touching the reason of his obedience to them through the unseen subtilty of the good Angels perswasion, as *Eve* thought it was.

3. Consider also that *Adams* ignorance of the secret reason of the said transient Law, was no sinful ignorance, because it was not from any moral deficiency in his rational soul; and to this effect doth *P. Martyr* speak (in *Com. pl. p. 571.*) every ignorance of Gods will, saith he, is not a sin, sith even the Angels are ignorant of very many things, especially of the time when the latter day shall be, &c. *Adams* first sin, therefore was not from any deficiency in his moral principles, as all moral sins now are, ever since *Adam* was deprived of Gods concreated image of moral perfections, neither was *Adam* ignorant of Gods prohibition when he did eat, and yet this sin was not a wilful sin: the woman thought it was a good Angel that was sent to take off the said prohibition, and to perswade her to eat of it, for her best good, but this Angel did beguile her, being a liar and a murderess from the beginning.

7. Mr. *Perkins* on the Creed saith, freedom of will to that which is absolutely evil, was not in *Adam* in his innocency: But (saith he, at N^o. 4.) freedom of will to things that are good in their own nature, and which may become evil through prohibition; This freedom of will was in *Adam* before

Reply 5.

Adams first sin did not depend upon his will and affections as they were made by God, but on his transient bodily act of once eating only.

his fall, the tree of knowledge, of good & evil, was good meat by creation, seeing all creatures by creation were good, *Gen. 1. 31.* and there is nothing unclean of it self, *Rom. 14. 14.* therefore the moral Law of nature did not prohibit *Adam* to eat of it, but it was onely forbidden by Gods positive institution, neither did the moral Law of *Adams* nature promise his confirmation for his actual eating of the tree of life, but Gods positive Covenant onely.

8. This Freedom of will (saith another reverend Divine) was ordained by Gods wise disposing providence, to be the true subject and root of contingency, being left to such and such temptations; for in Gods predeterminating will, even things contingent to us, come to pass necessarily: and from this freedom of will it came to pass, that by the womans arguing with the good angel (as she thought it was) she was deceived.

9. Dr. *Alle* (in his *Poor Mans library* pag. 145. In answer to this Question, whether *Adam* could be foreknowing of his sin and fall) saith, The Schoolmen do reason for the negative, after this manner.

The ill that is foreknown and foreseen, either it pleaseth the will or not; If it pleaseth the will, then there is fault in the will: But (say they) it cannot be that any fault should go before the first fault of *Adam*:

In this assertion, the Schoolmen do affirm, that there could be no fault in *Adams* will, before his first bodily act of eating the forbidden fruit; Therefore in their judgement, we in *Eves* desire to eat did not sin in soul properly.

10. It is worthy observation which old *Chaucer* hath in pag. 64.

Whilest that *Adam* fasted, as I read, he was in paradise, and when he eat of the fruit (forbidden) he was cast out: In these words *Chaucer* doth affirm two things, 1. That *Adam* did not sin whilest he fasted from the forbidden fruit, and therefore he did not sin by his desire to eat. 2. That he had not been cast out of paradise, in case he had but still fasted from the forbidden fruit, notwithstanding he had desired to eat of it: therefore nor the desire to eat, but the act of eating was the onely sin that was forbidden.

Object. 2. Some that I do much honour for their godliness have objected, That *Adam* sinned in soul through unbelief of the threatening; and that *Sathan* being a lying Spirit, did imbreath the unbelief into his soul.

During the time of *Adam* and *Eves* innocency, *Satan* could not have a liberty of power to enter into *Eves*, or into *Adams* soul to tempt them to the sin of unbelief, because in the time of innocency he could not will to sin, because he was made after the Image of God, as I have shewed from the authors immediately cited.

2. It is generally affirmed that neither the soul of Christ, nor yet the soul of *Adam* could be corrupted, by any inward suggestions from *Satan*. 3. The Apostle *James* doth tell us in Chap. 1. 13. That God cannot tempt any man to evil, (because he is absolutely good) implying thereby that whosoever doth tempt any one to evil he must first be of an evil disposition himself as the fallen Angels were before they could tempt *Adam* to eat the forbidden fruit.

4. The Apostle *James* doth also affirm in vers. 14. That every man is tempted to evil when he is drawn away of his own lust and inticed, and from thence it doth

Reply 6.
The Devil could
not tempt Eve
inwardly but
outwardly only.

doth also follow, that *Adams* soul could not be drawn away to sin, until his will was first corrupted by deprivation, & from thence followed corruption of nature, which is now called Original sin, and then he was drawn away by his own lust & enticed; & then the Devil had power to enter by his inward suggestions.

5. From this acquired sinful habit of nature, it is that *Ambrose* saith the Devil doth mingle himself with our thoughts, which he could not do (saith he) but through sin (first in the soul) 2. Thence it doth also follow that until *Adam* had sinned against the transient Law of the Covenant of nature, by his bodily act of eating the forbidden fruit, the Devil could not enter into his soul to imbreath any unbelief into it. 3. From thence it doth also follow, that seeing neither *Adam* before his fall, nor the humane nature of Christ had any evil concupiscence in their souls (as we have now since the fall) the Devil could not enter into their souls to frame any unbelief therein.

6. Our Saviour told his disciples in *John* 14. 30. That his soul was free from Satans power (even at that very instant time, when the Devil was in the acting of his greatest combat with him) the Prince of this world cometh (saith Christ) and he hath nothing in me; a commission from God, he had in *Gen.* 3. 15. and therefore he came, but saith Christ, he hath nothing in me, or within my soul to work upon, no corrupt inclination, whereby he can work any discontented affection in my soul, either at the shamefulnes, or at the painfulnes of my approaching sufferings.

7. Our Saviour said to his disciples in *John* 16. 33. Be of good cheer (or be confident) I have overcome the world, namely, the foresaid Prince of the world. (and so the Devil is called in *vers.* 11.) that is to say, I have overcome the Devils ignominious temptations, by his ignominious usage; and though his potent seed, is now about to send a band of Souldiers to apprehend me, and to use me with all reproaches and tortures, as if I were the worst of malefactors; yet be of good cheer my disciples I have overcome this Prince of the world not onely by my pure moral principles, but also by my official graces of the holy Spirit, wherewith God hath anointed me for the execution of my Priestly and Kingly office, to the utter soyling of Satan and all his potent seed in all their temptations which are but outward; for they have no power over my sinless soul, to work any temptation therein.

Job 14. 30.

Job 16. 33.

8. Sundry Christian writers do concur with me.

1. Mr. *Tho. Goodwin* cited in my former printed Reply in pag. 173. affirmeth, That the soul of *Adam* in his innocency, and the soul of Christ were privileged from Satans inward temptations to sin; because their understanding will, and affections, were created after the likeness of God in moral perfections, and so consequently they were free from the least tincture of corruption; without which matter Satan cannot work any temptation to any moral sin. 2. Saith he in p. 52. Satans power, is from those principles of guilt and darkness that are in us, or else he could not disquiet us; Satan cometh, saith Christ, but he hath nothing in me; A commission he had, and therefore he came, but he had nothing of his Image; namely, of the guilt of sin in Christs soul, to work upon, and therefore he could effect nothing at all upon his Spirit; and saith he a little after, The Devil in his templing of *Adam* in his innocency, was not permitted in his first assault to come within

In his Child of
Light, p. 52. 53.

within him to work indiffernably upon his phantacy and affections; but only mediately and externally by an audible voice: in the body of a Serpent. And as touching the second *Adam*, we read not (saith he) that the Devil had any access to his inward senses and Spirit, but by an external suggestion, by voice, and by visible representations, as when he shewed him the glory of the world in visible land-ships of his own making, which he represented to the eye: and what else (saith he) was the reason why he took the advantage of a mountain?

9. All that temptation of Christ (by the Devil) was without, and not within Christ, saith *Gregory* in *Evangel. Hom.* 16.

10. All that temptation of the Devil was not inward, but outward, saith *Beza* in *Matth.* 4.

11. *Damasen* speaking of the Devils tempting Christ in the wilderness, saith, The wicked Spirit then suggested from without, as he did unto *Adam*; not by thoughts; for *Adams* temptation was not by thoughts, but by the Serpent, saith *Damasen*, *Orthodoxe fidei*, l. 3. c. 20.

12. *Theophilact* saith, in *Matth.* 4. The Devil appeared to Christ by some sensible shape; for thoughts (saith he) the Lord would not admit.

13. *Mr. calvin* saith in his *Harmony*, in *Matth.* 4. There is no absurdity in the permission of God, and in the voluntary subjection of Christ, to be tempted of Satan; so that we think not That he suffered any thing from within, that is, In mind and soul.

14. *Gualter* saith, in *Luke* 9. *Homil.* 38. No man ought to think that Christ suffered these cogitations, no not a moment, because though nothing else be added besides thoughts, yet of themselves they are within the compass of sin: howbeit (saith he) Satan did propose these things to Christs senses.

15. The Devils may torment the body of man by touching, as they did *Jobs*; the soul they cannot, but by possessing it: for they cannot work, but where they are, and therefore they must possess the soul which they torment.

16. *P. Martyr* saith (in *Com. pl. p.* 571.) truth it is we are compelled more often, and more vehemently to sin then *Adam* was, we having many naughty persuasions and provocations to sin, which *Adam* had not, until such time as he had transgressed: and from thence it followes, that as soon as *Adam* had transgressed the transient Covenant of nature, he was deprived of Gods concreated image of moral perfections, and then the Devil had power to inbreath unbelief into his soul, and not before: and now ever since *Adams* fall the Devil hath an exceeding great power to tempt the soul inwardly to moral sins, as well as outwardly, as it is handled at large by *Mr. Tho. Goodwin*, in his *Child of Light*.

17. The Devils themselves confessed, that they had nothing to do with Christ, because they had no possession in his mind, *Matth.* 8. 29. *Luke* 8. 28. *Mark* 1. 24. with *Luke* 4. 34. but on the contrary the Devils truly acknowledged, that Christs word and power tormented them, *Matth.* 8. 29. *Luke* 8. 28. *Mark* 3. 7.

In my *Dialogue* I said thus, in pag. 20.

1. That Satan by his instruments wounded and bruised Christ, according to Gods foreappointment, in *Gen.* 3. 15.

2. That those wounds and bruises were inflicted by Satan upon Christs body

body only, and not upon his soul, because his soul was not capable of bearing those wounds : and from thence I concluded, that Satan could not wound Christs soul.

Mr. Norton doth answer thus, in pag.38.

Should the soul be supposed to be incapable of wounds and bruises properly, yet experience shews it is capable of them metaphorically ; Satan being a Spirit may have access unto, and consequently both may and doth afflict the Spirit, 1 Cor.5.5. Eph.6.12,16. If Satan could not, God can : Christ suffered not only in body, but in soul, Es.53.10. Matth.26.38. Mark 14.13,33,34. Luke 22.44. Psal.16.10.

In this Answer Mr. Norton useth a cunning falacy to slide from the point, as it is laid down in the Dialogue : for I do there affirm this truth ; namely, that Satan had a liberty of power given him, in Gen.3.15. to wound and bruise the body of Christ, but not his soul : this is my assertion ; and his answer is nothing else but a meer evasion.

Reply 7.

He doth not, nor cannot prove that God gave Satan a liberty of power to wound the immortal soul of Christ.

2. Saith he, Satan being a Spirit, may have access unto, and consequently both may, and doth afflict the Spirit (of sinners) as his proofs do carry the sense ; but these Scriptures do no way prove that Satan might, and did wound the soul of Christ : nay, I have shewed, that Satan could not wound the Spirit of Christ in my former Reply.

3. Saith he, if Satan could not, God can. To this I answer, that God cannot do it by any rule of justice that he hath revealed to us in his word : for as I have shewed, he doth not punish any one with proper vindicative punishments, but for sin in the same subject : and I have also shewed, that his five several Scriptures do not prove any such thing, when they have their true exposition, which I have given in my former printed Reply ; 1. For Esa.53.10. see it in pag.211,222,223,314,348. 2. For Matth. 26.38. see it in pag.173,298,314,321,327. 3. For Mar.14.33,34. see pag.223,290,338. 4. For Luke 22.44. see pag.177,331,334,336,338. 5. For Psal.16.10. see pag.109. and much more : I could adde to the exposition of these Scriptures from eminent authors, if I thought it were needful.

I conclude therefore that these five Scriptures are cited to no better purpose, but to take Gods name so many times in vain.

Object.3. You affirm that Eve sinned not in soul, when she desired to eat of the forbidden fruit ; you say that nothing else was her sin, but her bodily act of eating only : but it seems to me that it was a sin to touch it with the hand ; for Eve told the Serpent, in Gen.3.3. that God commanded, Ye shall not eat, nor touch it, lest ye die : and to this sense doth Austin understand the prohibition in the City of God, l.13.c.20. And hence it follows, that seeing it was against Gods command to touch it with the hand, why should it not be a sin likewise to touch it with the desire of her soul ?

Gen.3.3.

1. Some do answer it thus ; namely, that these words [Nor touch it] was Eves addition to Gods commandment, even as, say they, it was her diminution from Gods commandment to say, Lest ye die. This answer is approved by our larger Answer, and by others. But

Reply 8.

2. I do not like the said answer : for 1. I conceive that these words, *Left ye die*, was not any diminution of Gods command ; for this manner of speech, saith *Ains*, doth not always shew doubt, but it speaks of danger, to the end to prevent evil, as in *Psal. 2. 12. Left he be angry*, and in *Mat. 14. 2. Left there be an uproar*, but tis in *Matth. 26. 5. That there be not an uproar*, and so in *Acts 23. 10. Yea 2. Saith Ains*, it doth sometimes rather affirm a thing ; as *left Ezechiah deceive you*, *Esa. 36. 18. is in 2 Kings 18. 32. For he deceiveth you* : So *left they faint in the way*, *Matth. 15. 32. is in Mark 8. 3. They will faint* : and so the 70 translate it affirmatively, *That ye die not*, and so in *Exod. 20. 19. Left we die*, is in *Deut. 5. 25. We shall die. If we hear the voice of the Lord our God any more we shall die*, see *Lev. 10. 6, 7, 9.*

3. I have at large proved in this Chapter, that *Adam* and *Eve* in their innocency could not sin against any branch of the moral Law, much less so palpably as to falsifie Gods command by any lying diminution.

4. *Nor touch it*, is no addition to Gods commandment ; for it doth not mean the touching of it with the hand, but with the teeth and taste only, which is nothing else but the very first act of eating.

5. I grant that the Hebrew word translated *Touch*, doth signifie any kind of touch with any part of the body : but in this place the context doth assure us, that this general word *Touch* must be restrained to that particular kind of touch that was to be made with their teeth, and taste only, which is nothing else but the first act of eating.

6. It is worthy the noting, that the first declaration of a Law or Covenant must be looked at as the standing rule, by the which all after repetitions, (either by way of enlargement, or abridgement) must be expounded or regulated : and from thence it followes, that seeing God was pleased in his first declaration of this Law of the Covenant of nature, to forbid nothing else for the breach of it, but the act of eating, in *Gen. 2. 17.* this additional word to that prohibition [*Nor touch it*] must be of no other kind of touching, but with the teeth or taste only ; namely, as it is the first act of eating. 2. From thence it doth also follow, that in case *Adam* and *Eve* had done no more but touched it with their hand ; they had not transgressed the prohibition of the Covenant of nature.

7. In case *Eve* only [and not *Adam*] had touched it with her teeth and taste, as it is the first act of eating, yet the Covenant of nature had not been fully broken thereby, because [not *Eve*, but] *Adam* was constituted to be the head of all their natural posterity in that Covenant : but as soon as *Adam* (the head in that Covenant) had touched it but with his teeth and taste only, as it is the first act of eating, the Covenant of nature was fully broken, even before the substance of the apple was swallowed down into his stomach ; therefore this additional word [*Nor touch it*] doth explain the word [*Eat*] to signifie that the threatened punishment of a Spiritual death in sin, should be executed upon them both together, even at that very point of time when *Adam* did but touch it with his teeth and taste only.

8. The like speedy execution of Gods justice was inflicted on the murmuring *Israelites*, who lust to eat flesh ; For even whiles the flesh of the Quails was yet between their teeth, before the substance of the flesh was swallowed down into their stomach, the wrath of the Lord was kindled against them, and they were destroyed.

destroyed with a very great plague, Numb. 11.33. Psal. 78.30,31.

9. My exposition of the additional word [*Nor touch it*] is illustrated by the like restrained sense of the word in another case: the Apostle saith, *It is not good for a man to touch a woman*, 1 Cor. 7.1. This word *Touch* must not be taken at large for any kind of touch, for both the Scripture and reason doth teach us to restrain it to a particular kind of touch: *Paul* did not intend to forbid them to touch a woman in any part of her body; for he doth in other places of Scripture command them to salute one another with a holy kiss: and thence it followes, that it was lawful to touch a woman by way of salutation, either by kissing her lips, or by shaking her by the hand in token of christian love, *Rom. 16.16.* 1 Cor. 16.20. therefore this prohibition, *It is not good for a man to touch a woman*, must be restrained to that special kind of touching that is proper to the marriage bed.

1 Cor. 7.1.
Gen. 20.6.
Prov. 6.29.

In those persecuting times the godly were often forced to fly for their safety from place to place, being as it were killed all the day long, (that is to say, continually) for the Gospels sake, *Rom. 8.36.* and in that respect *Paul* did dehorte such as were single from marriage, saying, *It is good for a man not to touch a woman in the marriage bed in these persecuting times, lest it prove a more troublesome kind of life then to live single, by flying from place to place to provide for the safety of wife and children, as well as of his own life, which he might the more easily provide for being unmarried, then by being married.*

10. This restrained sense of the word *touch*, is so to be understood, both in the *Hebrew* word, and also in the *Greek* word, in *Gen. 20.6.* and in *Prov. 6.29.* namely, of that particular kind of touching that is used in the marriage bed, and not generally of any other kind of touching, as of the lips or hand, by way of salutation: so *Nor touch it*, is meant only of that particular kind of touching the forbidden fruit with the teeth and taste only, as it is the first act of eating.

11. I have also in the beginning of the first Chapter shewed, that the death in *Gen. 2.17.* must not be taken in a general unlimited sense, for three several sorts of death, but that it must be restrained to that kind of death that belongs only to the Covenant of nature.

Conclusion.

From the premises it followes, that Satan could not imbreath any unbelief into *Eves* soul in innocency: and 2. That we did not sin in soul properly in *Eves* desire to eat of the forbidden fruit, because nothing else was forbidden but the bodily act of eating only.

C H A P. V.

Proving 1. That the Law at mount Sinai was given for no other Covenant, but of grace and reconciliation only; namely, in the Spiritual sense of it.

2. Though it was given for a Law of works to the national Church, yet it was so done in a typical relation to the Covenant of grace only.

3. That the ten Commandments is called the Law of works, as it comprehends the typical Laws, but not in any relation at all to the Covenant of nature that was made with Adam.

MR. Norton doth oppose my *Dialogue* in all these particulars.

1. I did in my *Dialogue* endeavour to prove, in pag. 103, 104, &c. That the ten Commandments at mount Sinai, were given only for a Covenant of grace and reconciliation; and there I gave these reasons to prove it.

1. Because our Saviour affirmed to the Scribe, that there were but two great Commandments in the Law, (namely, the first and second Tables) and that the whole Law and the Prophets do hang upon these two Commandments, *Mat. 22. 40.*

From thence I did infer, that seeing the whole Law and the Prophets do hang upon the ten Commandments, as the general heads of all that is contained in the Law and the Prophets, they must needs contain rules of faith in Christ.

2. Thence I did also infer, that therefore it is no way fit to call the *Decalogue* the moral Law of nature, in an abstracted sense from the Covenant of grace; which is the great point that Mr. Norton strives for, as the only matter of a sinners justification.

3. Yet I granted in my *Dialogue*, that the ten Commandments may very fitly be called the moral Law, though not in relation to Adams perfect nature, yet in another respect; namely, in relation to the perpetual Covenant of grace, because the said ten Commandments do command faith in Christ, as well as rules of sanctified walking to all the subjects of that Covenant: and in this sense only Mr. *Holyoke* in his *Doctrine of life*, pag. 83. doth call it the moral Law, because it is the holy Law of Christ that shall last for ever.

4. It is no less then a fundamental error in Mr. Norton, 1. To confound the Law of nature with the Covenant of nature; and 2. To confound the Covenant of nature with the Covenant of grace in the *Decalogue*, seeing the *Decalogue* and the Covenant of nature were given for two opposite Covenants.

5. Mr. Norton affirms most dangerously, in p. 11. that we are to know that the Covenant of grace it self doth oblige us to fulfil the Covenant of works in our surety.

I think I have sufficiently replied to this heterodox assertion, in *Chap. 1.* and *Chap. 4.* where I have shewed, that the Covenant of nature was not made with Adam in any relation at all to any branch of the moral Law of nature, but in relation

The term moral Law is often ill applied by Mr. Norton to the ten Commandments; 1. In relation to the moral Law of nature, and 2. To the Covenant of nature, seeing the ten Commandments relate only to the Covenant of grace.

Reply.

relation only to a meer arbitrary and transient positive Law, touching one single bodily act of eating, either of the Tree of life for his confirmation, or of the forbidden fruit for his deprivation of Gods concreated image of moral perfections.

2. It is as futable a Title to call all the Bible both the moral Law of nature, and the Covenant of nature also, as it is to call the ten Commandments so, seeing the ten Commandments is nothing else but the true substance of all the Law and Prophets: and 2. Because all the heads of the moral Law of nature may be extracted out of sundry places of the Bible, as well as out of the ten Commandments: and 2. The Covenant of nature being extinguished, it is not contained neither in the *Decalogue*, nor yet in any other part of the Bible, but in *Gen. 2. 17.* only.

6. I did in my said *Dialogue* likewise prove from the preface of the ten Commandments, that they were given only in the form of a Covenant of grace and reconciliation: *I am the Lord thy God, &c.*

7. I did also shew from the four first Commandments, that the Law at mount *Sinai* was given by Christ, as the only Mediator of the Covenant of grace and reconciliation, for the conversion and salvation of believing sinners: and from thence I did infer, 1. That it is not fit to call the ten Commandments the moral Law of nature; and 2. That it is not fit to call the ten Commandments the Covenant of nature; and so consequently it cannot be the only matter of a sinners righteousness, as Mr. Norton doth all along make it to be.

8. I said also in pag. 103. That faith in Christ was not engraven in *Adams* heart, as the moral Law of nature was, and that *Adam* in his innocency did not know any thing of Christ, or of faith in Christ as his surety; and therefore that the ten Commandments were not written in his heart, in the same sense as they were given to fallen *Adam* at mount *Sinai*, after that Christ was published to be the seed of the woman, that should break the Devils head-plot for the redemption of believing sinners.

From these and the like considerations in my *Dialogue* I did conclude, that the term *moral Law* was no way fit to be given to the ten Commandments, either in relation to the moral Law of *Adams* nature, or to the Covenant of nature, because the term *moral Law* in neither of these two senses, doth express the true scope of the ten Commandments, as every general title ought to do, but they do rather pervert the true scope of the ten commandments to a wrong sense.

This is the true scope of my arguing in my *Dialogue*.

Mr. Norton doth thus answer, in p. 178.

If the ten Commandments do require faith in Christ, as well as moral duties, then the ten Commandments require moral duties, as well as faith in Christ: if so, then they may aptly in that respect be called the moral Law.

Mr. Norton doth often leave out the term, *Moral Law of nature*, and instead thereof use only the term, *Moral Law*, but I put in the word *Nature*; and in that respect I say they cannot be fitly called the moral Law of nature, in the which *Adam* was created, because they were not given at mount *Sinai* in that abstracted sense from the Covenant of grace, as they were to *Adam*; for they

Reply 1.

were given to him as the meer Law of his nature only, without any promise or threatening annexed to them: but at mount *Sinai* they were given to fallen *Adam*, not as a meer Law of perfect nature, but as a Covenant of grace and reconciliation to man that was now of a corrupted nature: and 2. They were given to man corrupted, with a promise of salvation in Heaven to all believers, and with a threatening of damnation in Hell to all unbelievers; *Exod.20:5,6,7.*

And from thence it followes, that the ten commandments cannot truly be called the moral Law (of nature) as it was given to *Adam*, which is the great point that Mr. *Norton* contends for, as the only matter of a sinners justification.

3. Thence it doth also follow, that the ten Commandments were given to fallen *Adam*, for more excellent ends then they were given to *Adam*; namely, to thew sin, and to make sinners fly to God through Christ the only Mediator of their reconciliation, and to be as a teaching School-master unto Christ, that we might be justified by faith, *Gal.3:24.*

4. Hence it followes, that Mr. *Norton* is confounded in his right understanding of the ten Commandments; for though he doth sometimes call faith in Christ a moral duty of the ten Commandments, in pag.179. yet he cannot by the same reason call it a moral duty of the moral Law of nature, though yet he doth endeavour to do it in the next place: For

Mr. *Nor* or faith thus in pag.179.

The Angells in their Creation received a principle, whereby they were able to believe in Christ their head and confinner (being commanded so to do) without the inspiring of any new principle. Had Christ in like manner been propounded unto *Adam* in his innocency, to have been believed in as his head and confinner, which was no more repugnant unto that estate, then to the state of Angels, he had (through proportionable concurrence of the first cause) been able to have yielded like obedience thereunto: why then (saith he) was not that principle in *Adam* able to have carried him out to believe in Christ as a head and Redeemer? could not that command have consisted with *Adams* estate in innocency?

Reply 2.

Instead of proving what he affirms, he comes off with an interrogation? why then (saith he) was not that principle in *Adam* able to have carried him out to have believed in Christ as a head and redeemer? could not that command have consisted with *Adams* state in innocency? these two interrogations are brought in for strong affirmations, to prove that *Adam* by vertue of his concreated moral principles of nature, was able to have believed in Christ; and therefore that the term *Moral Law*, as it related to the moral Law of nature, is a suitable title for the *Decalogue*.

Adam in his innocency could not believe in Christ, because justifying faith was inconsistent with that estate

2. I will by and by shew that it could not consist with *Adams* state in innocency, to believe in Christ as a head and redeemer, because believing in Christ doth not appertain to the Covenant of nature, under which *Adam* lived during the time of his innocency.

3. Mr. *Weames* doth most truly affirm (in his *Portraiture* pag. 91. 145, 220.) That though *Adam* before his fall might believe in the Trinity; yet (saith he) he could not believe the incarnation of the second person: For then he should have understood of his own fall (and so he should have lived in the continual

tinual fear of it.) But (saith he) the first *Adam* had not any natural fear, as the second *Adam* had, because there was no hurtful object before his eyes, as there was before the eyes of the second *Adam*; this speech of his I do but hint in this place, because I have noted it more at large elsewhere.

4. Mr. *Burges* saith (in *Vindicta legis* p. 129.) that *Adam* needed no mediator nor comfort (in his innocency) because he could not be terrified with any sin.

But saith Mr. *Norton*.

Had Christ been propounded unto *Adam* in his innocency he had been able to have believed in Christ as his head and confirmer.

5. In these words he seems to intend no other faith, which being called for doth reach no further then to believe in Christ as his head and confirmer; which kind of believing had it been in *Adam*, had fallen a great deal short of that kind of faith which is commanded in the *Decalogue*; therefore his answer is no better then a meer evasion; for in my *Dialogue* I argued against Mr. *Norton*'s pretended matter of justification by the moral Law of nature, which I there say is not contained in the ten Commandments, namely, not in that abstracted sense from the Covenant of grace as it was given to *Adam*.

6. Mr. *Norton* doth limit *Adam*'s ability to believe, through proportionable concurrence of the first cause; But I believe it may well puzzle his reader, (if not himself) to explain what he means by proportionable concurrence of the first cause; whether he means that *Adam* had in himself a power already wrought by God in his creation as the first cause (as his words seem to carry it) or whether he should have been enabled to believe by fresh supplies, beyond that natural reach which he had in his creation? If *Adam* had already a principle to believe in Christ, then he needed not proportionable concurrence of the first cause; on the other hand, if he must yet have proportionable concurrence of the first cause to enable him to believe, by new influences of the spirit; then he had not already a principle to believe in Christ, nor could he have it as long as he lived under the Covenant of nature:

And from hence it follows that Mr. *Norton* had no just ground to infer from the Covenant of grace in the *Decalogue*, that *Adam* had a principle while he lived under the Covenant of nature to believe in Christ.

2. From hence it doth also follow that though the ten Commandments do comprehend the moral Law of nature, yet they do not comprehend it in the same sense as it was given to *Adam* for a meer Law of nature, neither do they comprehend the Covenant of works that was given to *Adam*; but the Law of nature is now conjoined to the *Decalogue* in the new form of a Covenant of grace; conjunction and not *devision*.

7. As for that Instance which he brings of the Angels believing in Christ as their head and confirmer, it is but a doubtful instance at the best, and it is no sound way of arguing to bring in one doubtful assertion to confirm another, especially to bring in a meer phantasy to confirm a doubtful point: for I believe it is no better then a meer phantasy to affirm that the elect Angels were confirmed by believing in Christ; seeing one part of them fell before *Adam*; and so consequently when they fell, the rest that stood were confirmed before Christ was revealed to be a Mediator, Head, or Confirmer.

8. Mr.

The cause of the fall of the one part of the Angels was for their refusing to attend on such earthly creatures as Adam and Eve were; and the cause of confirming the other part was for their obedience in attending on Adam and Eve.

The elect Angels did according to Gods positive Law and Covenant attend upon Adam and Eve in paradise; but they did not attend on them from any natural instinct; for there was no natural likeness between them, but in obedience to Gods positive Command only.

8. Mr. Burges in pag. 134, 135. doth fully confute the two reasons which Mr. Calvin gives in Col. 1. 20. for the affirmative; namely, that the Angels needed Christs mediation for their confirmation. Mr. *Jeunes* in the *Fulness of Christ*, p. 187. saith, Christ is the head of Angels, Col. 2. 10. 1. In regard of excellency or eminency; For all Angelical perfections fall short of the hypostatical union vouchsafed to the humane nature of Christ, *Ebr.* 2. 16. *Ebr.* 1. 4. 2. In regard of authority over them, they are his servants made subject to him, 1 *Pet.* 3. 22. But 3. saith he, others go further, and affirm that he is a mediator of good Angels, though not of redemption, yet of confirmation; But against them, we may from the School-men take these two arguments. 1. Christ had not been a mediator, and had not been incarnated if *Adam* had not fallen, therefore to affirm that Christs mediation, was for the confirmation of Angels is without Scripture. 2. Christ merited for those onely for whom he was a mediator: but he did not merit any thing for Angels, therefore he was not a mediator for them: The minor is proved thus, Christ died for those for whom he merited any thing, and his merits had not their consummation but at his death, and 2. Mr. *Shepherd* doth affirm, that in case *Adam* had kept the first Covenant, yet he should not have been confirmed by Christ, but by his obedience to the positive covenant; and the like must be said of the elect Angels that kept the Covenant of nature that was made with them; but 3. See Mr. *Shepherds* words cited at large in Reply 3. N^o. 10.

9. I do the rather believe that the elect Angels were confirmed (not by believing in Christ, but that they were confirmed before Christ was declared to be a mediator to be believed in) by their obedience to Gods arbitrary and transient positive command, in their attending on such earthly creatures as *Adam* and *Eve* were, when they were brought into paradise, as I have declared it in *Chap.* 4. *Seck.* 2. and also in my book of the institution of the Sabbath: for *Eve* knew that the Serpent was not able to speak with an intelligible voice without the help of some good Angel, that did perswade her to eat of that tree for the bettering of her knowledge; for as yet she did not know that any of the Angels were fallen. 2. The only reason why these heavenly angels did attend on such earthly creatures as *Adam* and *Eve* were; (was not from their own natural instinct, for there was no natural likeness between them in the condition of their nature to make them associate themselves with *Adam* and *Eve*; for they were of a quite differing nature; seeing they were Spirits of a heavenly nature and *Adam* and *Eve* were but flesh and blood, and of an earthly nature) was from Gods Arbitrary command; and from his positive Covenant, which had a promise of confirmation, and a threatening of deprivation annexed to it, (according to the form of the Covenant of nature that was made with *Adam*,) namely, that in case they did attend upon such earthly creatures, as *Adam* and *Eve* were, then they should be confirmed in their concreated moral perfections after the Image of God; But in case they refused to do it, then in dying they should die, namely, a double spiritual death; 1. by being deprived of their concreated moral perfections; and 2. that in the want thereof they (being of an active nature) should rush into a violent course of sinning against every branch of the moral Law of their created nature, and especially in hating the good estate of man; and this new sinning quality of their nature, doth also occasion a new punishment

ment to be inflicted on them at the end of the world, namely, an eternal damnation in Hell.

This was the true ground (as I conceive) of the fall of the one part of the Angels (and of the confirmation of the other part) and not their believing in Christ as their head and saviour; seeing Christ was not as yet declared as long as Adam and Angels did continue under the Covenant of meer nature.

The internal cause of the confirmation of the one part of the Angels was Gods Election; But the external cause was, as I said before, their obedience to Gods positive Law and Covenant in attending on earthly Adam: by the moral Law of their spiritual nature, they were exempted from so low a service as to attend on earthly creatures: but it was Gods positive Law that did bind them to that obedience, and that threatened them with a spiritual death in case they refused.

But Mr. Norton doth give a further Answer in pag. 181.

If (saith he) you intend no more then what you said before: (namely that the ten Commandments require faith in Christ) we do not onely acknowledge it, But thence infer what you deny; namely, that Adam was obliged to believe in Christ: in case God should call for it, because the Law, (now called the Decalogue) was given to Adam as a rule of universal and absolute obedience, he stood obliged thereby, not onely unto what God did at present, but unto whatsoever God should afterwards require.

Reply 3.

His inference, and the reason of it, hath many dangerous consequences attending upon it; 1. because it implies that Adam in his innocency, whiles he lived under the moral Law of nature, and under the transient Covenant of nature, was able by his natural principles to believe in Christ, which is not a work of pure nature, but of supernatural grace onely.

2. Because it lays an imputation of preposterousness upon Gods government, as if he might call for believing in Christ whiles Adam stood under the Covenant of nature only, and before there was any necessary use of a Covenant of grace and reconciliation, as I observed it before from Master Burges.

3. The Covenant made with Adam, saith Mr. Burges; though it be truly called a Covenant, yet no ways a Testament; because there did not intervene the death of any to procure this good for Adam; yea, Mr. Norton himself doth acknowledge in pag. 183. That the Covenant at mount Sinai was confirmed with the blood of Beasts, Exod. 24. 5, 8. compared with Ebr. 9. 19. And saith he, Paul calleth it a Testament; *A phrase proper to the Covenant of Grace*, pre-supposing the death of the Testator, and saith he, this term Testament, is never attributed to the Covenant of works, Ebr. 9. 18, 19, 20. Namely, it is never attributed to the Covenant of nature made with Adam; but yet it is attributed to the Covenant of works that was made with the national Church of the Jews at mount Sinai; as I have shewed more at large else where.

4. Mr. Burges saith (in *Vindicie legis*, pag. 128.) there was in Adam a faith of adherence, or of dependance on God in his promise and word; But this faith, saith he, did not imply any imperfection of the state of that subject, as sinful, as justifying.

justifying faith doth; this is a true position, and from thence it follows that justifying faith was inconsistent with *Adams* state, as long as he stood in his innocency under the Covenant of nature, because it would have argued that he had then been in a sinful condition, and that he needed Gods reconciliation for his justification from sin.

5. Mr. *Burges* saith, in pag. 130. The second person, though not as incarnate, or to be incarnated, yet he with the Father did cause all righteousness in *Adam*; and the holy Ghost (saith he) was the worker of holiness in *Adam*, though not as the holy Spirit of Christ purchased by his death for his Church; he doth in these words distinguish aright between *Adams* created natural holiness, and his supernatural holiness, which he had after his fall and conversion, which we also have from the holy Spirit of Christ in the Covenant of grace only; and this necessary distinction is observed also by Mr. *Walker* on *Eph.* 4. 24. which I have cited elsewhere.

6. Mr. *Blake* on the Covenant saith thus in p. 14. The first Covenant was immediate, no mediator intervening; All the blessings of the first Covenant (saith he) flowed from the Trinity, as the creation it self did, without respect of Christ incarnate; there was no revelation of that high mystery to man in innocency.

in his Method.
p. 197. & 132.
& 341.

7. Mr. *Woodbridge* denies that *Adam* in his innocency could have faith in a Mediator; for saith he, faith in a Mediator doth essentially suppose imperfection; and saith he, faith in a Mediator is at an end, when we shall be perfected in glory. 1 *Pet.* 1. 9. 2 *Cor.* 5. 7. This I believe is a sound truth, and therefore *Ireneus* was in a great error in affirming that faith shall abide in heaven, because there we shall more thoroughly pierce into Divine things then we can in this life; But how then doth *Peter* say, that faith hath an end here, 1 *Pet.* 1. 9. and Dr. *Alle* in his *Poor Mans library*, part. 2. fol. 92. for the confutation of *Ireneus*.

8. Mr. *Woodbridge* saith, in pag. 132. that neither faith nor repentance were any part of that soul perfection in the which man at first was created; and therefore it is a great absurdity to affirm that God did principle *Adam* with any more in his innocency then he did require of him by the moral Law of his nature, and by the transient Law of the Covenant of nature; more then this had been needless and useless, and the most wise disposer of all things, would ordain nothing for *Adam*, that was needless and useless for his present condition; yea, Mr. *Norton* himself doth acknowledge in pag. 180. that faith in Christ was inconsistent with *Adams* state in innocency; he doth in these words in effect grant what the *Dialogue* hath asserted, to the confusion of his said inference, and from thence it follows that *Adam* in his innocency had no principle by the moral Law of nature to believe in Christ: But he adds in case God should call for it: But when is that? not as long as he lived under the moral Law of his nature, and under the transient Covenant of nature; for in case God should have called for it in that juncture of time, he should have governed things in a preposterous manner, by calling for the exercise of the supernatural grace of faith whiles *Adam* lived under the Covenant of nature; But tis blasphemy to affirm that God did govern things so preposterously; and therefore it doth from thence follow; That *Adam* could not be obliged to believe

believe in Christ as his Head and Redeemer (which is an act of supernatural grace) as long as he lived under the Covenant of meer nature.

9. Mr. Walker on the Sabbath, pag. 58. saith, man in the state of innocency could not have any thoughts or meditations of glory in heaven, or any studies to fit and sanctifie himself for the fruition thereof until Christ the onely way to eternal Rest, and glory was promised; and see more of his speeches to this effect cited in Chap. 1. Sect. 4.

10. Mr. Shepherd saith in *Thesis on the Sab.* p. 133. The first Covenant cannot speak of Christ, of whom Adam stood in no need; no not so much as to confirm him in that estate; for (saith he) with leave I think, That look as Adam breaking the first Covenant by sin, is become immutably evil, and miserable in himself, according to the rule of justice in that Covenant: so suppose him to have kept that Covenant, then in like sort all his posterity had been immutably happy and holy, (not meerly of grace, but) by the equity and justice of the said first Covenant; and from hence, saith he, it follows that he stood in no need of Christ, or of any revelation of him, no not to confirm him in that Covenant; and, saith he, a few lines before, Christ is revealed onely in the Covenant of grace; and therefore could not be so revealed in the Covenant of works, which is directly contrary thereunto; Adam (saith he) was not capable of any type then, to reveal Christ unto him, and so consequently he denieth the tree of life to be any type of Christ.

11. Benjamin Needler in his *Expository* notes on *Genesis* saith, in p. 36. The tree of life was a similitude, to the which the holy Ghost doth allude in making mention of Christ: But it was no type of Christ, and the reason is, because the Covenant of works by which Adam was to live is directly contrary to the Covenant of grace by faith in Christ; Adam therefore was not capable of any types then, to reveal Christ to him; of whom the first Covenant cannot speak, and of whom Adam stood in no need; But (saith he) it is objected that though Adam stood in no need of Christ as a redeemer, yet he stood in need of Christ as a confirmer; he answers by denying it just as Mr. Shepherd doth above.

12. Mr. Burges saith, in pag. 136. The tree of life was not a Sacrament of Christ to Adam, I deny it, saith he, upon the former grounds.

But Mr. Nortons last unsound assertion is this,

Because the Law now called the Decalogue was given to Adam as a rule of universal, and absolute obedience; he stood obliged thereby (saith he) not only unto what God did at present, but unto whatsoever God should afterward require.

The very foundation of most of Mr. Nortons errors lies in this unsound assertion: for,

1. By this assertion he doth confound the transient and arbitrary Covenant of nature; (and sundry other arbitrary and transient Covenants) with the concreated moral Law of Adams nature; whereas these two sorts of Laws ought carefully to be distinguished and not confounded.

of grace must be distinguished, as 3. distinct sorts of Law; and not so founded together under the same word Law, at mount Sinai, as Mr. Norton doth, and see more, in Chap. 4. Sect. 3. and here at Reply 8.

Q

Reply 3.

1. The moral Law of nature.
2. The transient Law of the Covenant of nature.
3. The Law of the Covenant

2. From

2. From this unsoand assertion he infers that the moral Law of nature did oblige *Adam* to yield obedience to the transient Law of the arbitrary Covenant of nature (namely to eat of the tree of life in the first place; and 2. That it did oblige him not to eat of the forbidden fruit) and by this means he doth confound Gods secret will (which he hath reserved to himself in the ordering of his transient positive Laws) to depend upon his revealed will in the moral Law of nature: But I think I have sufficiently shewed, that the moral Law of *Adams* nature did not prohibit him to eat of the forbidden fruit, seeing it was good meat by creation, and therefore that prohibition was not dictated to him from the revealed will of God in the moral Law of nature, but from Gods arbitrary and secret will.

2. By his said assertion he doth conclude, that all and every one of Gods transient positive Laws as well after as before the fall are grounded in, and derived from the moral Law of *Adams* nature, or from the moral Law of the ten Commandments, as it is the second edition of the moral Law of nature: But this is a most palpable untruth, because it deprives God of his arbitrary power to make any transient positive Laws from the good pleasure of his secret will, unless they be grounded in, and derived from his revealed moral Law of nature: But I think I have sufficiently shewed in *Chap. 1.* and in *Sett. 1.* and in *Chap. 4.* at *Reply 1.* and in this *Chapter*, at *Reply 8.* that both Scripture and reason do teach us, sometimes to restrain universal words (as the word Law is) to the present matter in hand; and according to this rule 1. The moral Law of nature, and 2. The transient Law of the Covenant of nature, and 3. the Law of the Covenant of grace in the *Decalogue*, must carefully be distinguished from each other, and not confounded under the same word Law, at mount *Sinai*: or else abundance of errors and heresies will be hatched at one time, or other: the Apostle saith, even in things without life giving a sound, whether pipe or harp, except they give a distinction in the sounds or tunes, how shall it be known what is piped or harped, *1 Cor. 14. 7.*

Conclusion.

From the premises it follows, That as long as *Adam* lived under the obedience of the moral Law of his concreated nature, and as long, as he lived under the transient Law of the Covenant of nature, he was not obliged to believe in Christ; neither could it stand with the order of Gods government in that juncture of time, to call for believing in Christ, as his head and Redeemer, because of the inconsistency, and incompatibleness of justifying faith with the state of pure nature: and 2. from thence it doth also follow, that Mr. *Norton*s said inference is of dangerous consequence to the utter confounding of Gods distinct order of government, under the two said distinct Covenants; and to the introducing of many heterodox tenets into the Body of Divinity.

S E C T: I I I.

Mr. *Norton* doth object further, in pag. 180.

Your argument taken from the engraving of faith in *Adams* heart; to prove, that the term moral Law (of nature) is unjustly applied to the

ten commandments, is of no force, the Law of works (saith he) was the same to *Adam*, before and after the fall; Because the Covenant of works is always the same; the Law being the same, the obligation is the same.

This assertion hath many notable errors in it.

Reply 4.

1. Take notice that my argument taken from the ten Commandments, which require faith in Christ cannot be applied to *Adam*, because faith in Christ was not engraven in *Adams* heart in the time of his innocency; doth prove that faith in Christ is no part of that moral obedience, that was engraven in his heart, in the time of his creation, but yet it is the principal thing that is commanded in the Law of the Decalogue, for without faith in Christ, there is no obedience to that Law that will be accepted of God; and from thence I did infer in my *Dialogue*, that it is no fit title to call the ten Commandments the moral Law of nature, in the which *Adam* was created; but in relation onely to the perpetual Covenant of grace; and so consequently it is no small error to call obedience to the moral Law of nature, the matter of a sinners justification, as Mr. *Noton* doth all along, as the chief mark of the ten commandments; though it is indeed the chief mark of his erroneous judgement.

2. It is another great error to make the transient Law of nature to be still in force in the *Decalogue*, as the onely matter of a sinners justification, seeing that covenant was made utterly void and null, as soon as *Adam* had but tasted the forbidden fruit; and nothing of it doth now remain, but the execution of the threatened punishment of a double spiritual death to all *Adams* natural posterity successively.

3. It is another grand error to make the Covenant of works; both before and after the fall to be the same; But I think I have sufficiently shewed that the Covenant made with *Adam*, is no where called a Covenant of works in all the Bible; and it cannot be called a Covenant of works, in the plural, because it required but one work, or act of eating. 2. I have also shewed that the Covenant of works after the fall, was ordained for no other end or use, but to be as a Schoolmaster unto Christ, and thence it follows that the Law of works both before and after the fall is not the same; and of this, see more in *Secl. 5*.

4. It is another grand error, to make the obligation of the Covenant of nature, the same with the obligation of the ten Commandments, But I think I have sufficiently shewed in *Chap. 1.* and in *Chap. 4.* and elsewhere, that the obligation of the Covenant of nature, in case *Adam* had but first eaten of the tree of life, was no other, but the confirmation of his concreated life after Gods Image in moral perfections, and 2. That the obligation of that Covenant in case of his disobedience in eating first of the forbidden fruit, was no other death, but a double spiritual death in this world onely: But on the contrary the obligation of the Law of grace in the *Decalogue*, in case of faith in Christ, was an eternal life in heaven, and in case of final unbelief eternal death in hell; and thence it follows, that the obligation of these two Covenants is not the same. Mr. *Noton* saith, in the beginning of *Chap. 4.* I deny the assumption, God did not give the Law of the *Decalogue*, to be the onely and perpetual rule of that justice which is the way whereby *de facto* he brings to eternal life, all that shall be saved.

Q²

For

Reply 5.
 That kind of Law that is called positive may thus be described, it is not an inbred, imprinted, or infused Law into the heart of man, as the moral Law of nature was into Adams heart; neither is it infused into the heart of man by the Law of grace; but it is imposed only, by the external command of the Supreme Law-giver; and so it hath the name positive, for the external imposition or constitution of the Law-giver; and not only with Gods person, but yet it was for the bodily deliverance of all not from the internal Law of nature.
 God made many positive Laws and Covenants for the trial of obedience by some particular bodily acts only.

For the better light to the reader, to make a right distinction between the moral Law of nature in the which Adam was created, and the transient Covenant of nature. I will now produce sundry sorts of Gods transient positive Laws and Covenants, which he was pleased to make with sundry persons at several times and after sundry manners, for the trial of obedience, by some one outward work or transient bodily act only; and 2. That as soon as the said trial was made, those transient Laws and Covenants became utterly void and null for ever after, and therefore they were never after called the Law or Covenant of works; and 3. That the most of those transient Laws and positive Covenants that I will now cite, are no way reducible, either to the moral Law of nature, or to the Covenant of nature, and 4. That many of these Positives are such as Command things not onely contrary to natural reason, but also contrary to the literal sense of Gods moral Laws.

These following instances, or at the least some of them, will evidence the truth of my said assertions.

1. God propounded this positive Law and Covenant to *Gid on*: That he would employ him to be his instrument, for the delivering of his people *Israel*, from under the bondage of the *Midianites*; upon this condition, that he should not take unto him any other Souldiers to effect it then he should appoint, *Jud. 6. 12, 13, 14, 15, 16.* and for his most sure knowledge of those particular Souldiers, God appointed *Gideon* to bring his whole Army down to the water, that so he might try them, by lapping water, which of them should be the particular persons, that he should take unto him, for the effecting of the said deliverance.

And therefore, in the second place, because *Gideon* was careful to observe the said condition on his part, God was as careful also to perform the promised deliverance on his part, *Judg. 7. 6, 7.*

3. It is worth the marking, that this Law and Covenant, was made onely with *Gideons* person, but yet it was for the bodily deliverance of all *Israel*.

4. Observe also that this transient positive Law and Covenant is no way reducible to the moral Law of nature, but it is rather contrary to the wisdom of it, for the moral Law of nature would rather have directed him to meet his numberless enemies with an equal force; which is according to our Saviours advice, in *Luke 14. 31.* and accordingly *Gideon* did at the first labor to furnish himself with a numerous company of Souldiers; until it pleased God to direct him otherwise, and to promise him the victory, in case he took no more but the said 300 Souldiers that lapped water; And that promise implied a threatening also of some evil that should befall him, in case he did not observe those directions.

2. The Lord made another positive Law and Covenant, with a young Prophet, that he should go to *Jeroboam* the King of *Israel*, and denounce a dreadful threatening against him for his idolatry; and for his better encouragement, the Lord was pleased to enter into a transient positive Covenant with him, to protect him from the fury of *Jeroboam*, and from any other evil, upon this condition, that he should neither eat bread, nor drink water in that place, nor turn back again, by the same way that he came; but on the contrary

this

this promise implied a threatening, that in case this young Prophet did transgress these prohibitions on his part, then God would also be at liberty from this Covenant of protection: and 2. The said prohibition did also imply a threatening, that some evil should befall him, in case he did transgress the said conditions on his part: and so it fell out; for he was killed by a Lion, as it is recorded in *1 Kings 13.9.*

This positive Law and Covenant is as I conceive no way reducible, neither to the moral Law of nature, nor yet to the Covenant of nature, nor yet to the Covenant of grace, because neither of these three sorts of Laws did forbid him to eat and drink in that place, (in case his hunger did invite him) nor yet to return by the same way that he came: but these things became unlawful unto his particular person by Gods arbitrary Law and Covenant only; and such a kind of arbitrary Law was the Law of the Covenant of nature.

3. The Lord commanded another young Prophet to go unto *Ahab* king of *Israel*, to tell him that he would deliver *Benhadad* into his hands, *1 King. 20. 28.* implying thereby, that it was his positive will and command, that he should put *Benhadad* (his mortal enemy) to death, which was but good justice in *Sauls* apprehensions, *1 Sam. 24. 18, 19.* And the word, *I will deliver him into thy hands*, doth imply as much, as it appears by the same phrase *Deliver*, in *Deut. 7. 23.* But because *Ahab* did not observe this positive Law and command, but did disobey it by sparing *Benhadads* life, therefore the Prophet told him that he should lose his own life for it: and 2. Our larger *Annot.* on *1 Kings 20. 42.* doth parallell *Sauls* disobedience to Gods positive Law in sparing *Agag*, to this disobedience of *Ahab* in sparing *Benhadad*.

4. It was Gods positive command to *Elijah* to go to *Zarephath*, and then it was his positive Covenant, that he would provide a widow there that should sustain him during the time of the famine, *1 Kings 17. 9.* and because *Elijah* obeyed this positive command, God was tyed by his positive Covenant to provide that Widow with sufficient food to make good his promise to *Elijah*: and tis observable, that this positive command and Covenant was no way reducible, neither to the moral Law of nature, nor yet to the Law of the Covenant of grace; but it was a particular arbitrary Law and Covenant, made only for the comfortable sustaining of *Elijahs* life during the time of that famine.

5. It was Gods positive command to *Elijah* at another time, to eat of the cake that he had provided for him, and then it was his positive Covenant that he should walk in the strength of that meat for the space of forty days and forty nights together, *1 Kings 9. 8.* This transient arbitrary Law and Covenant was made only for his bodily preservation, during the time of that persecution: and it is also observable, that this positive Law and Covenant is no way reducible to the moral Law of nature made with *Adam*, neither is it reducible to the arbitrary Law and Covenant of nature, no otherwise, but as it doth exemplifie that God used the like arbitrary power in both these positive Laws and Covenants.

6. It was Gods positive command unto the two Kings of *Judah* and *Israel*, that they should make Ditches in the Valley; and then it was his positive covenant to fill those Ditches with water, for the comfortable relief of their whole host;

ghost, both man and beast, which were now ready to perish for the want of water, 2 Kings 3.16. This positive command and Covenant is no way reducible to the moral Law of nature, nor yet to the Covenant of nature, except to exemplify that both these Laws and Covenants are from the meer arbitrary will of God alike: and thence also it follows, that neither the moral Law of nature, nor yet the Covenant of nature were given to Adam as a rule of universal and absolute obedience, whereby he stood obliged, not only unto what God did at present, but also unto whatsoever God should afterwards require, as Mr. Norton doth hold in Reply 3. before.

7. It was Gods positive command unto the Prophets Widow, that she should borrow Vessels of her neighbors, as many as she could get; and then it was his positive command to fill those Vessels with oyl, that so she might thereby be enabled to pay her debts, and might live of the rest, 2 Kings 4.3.

8. It was Gods positive command to Naaman, to wash his body seven times in Jordan, and then it was his positive Covenant that he should be cured of his leprosie, 2 Kings 5.10. This positive command and Covenant, and the former at N^o 7. are no way reducible to the moral Law of nature, nor yet to the Covenant of nature, (seeing that Covenant is now utterly null) except it be to exemplify that Gods arbitrary will was the only ground of them both: and we see that Naaman by the light of his natural reason thought it to be so positively a means of his cure, that he thought to have disobeyed this positive command, because he thought that the Rivers of his own Countrey were better water then the water of Jordan. But his Servant perswaded him to follow the Prophets direction, and so he did, and then he was cured. But in case he had disobeyed, then this positive promise did imply a threatening of some evil that should have befallen him for his disobedience, as was instanced before in the case of the young Prophet at N^o 2. Yea, in case he had washed his body not only seven times, but seventy times seven in a better River then Jordan, he should not have been cleansed; and in case he had washed himself no more but six times in Jordan, he should not have been cleansed neither, but some worse evil should have befallen him then his leprosie for his disobedience.

The healing vertue therefore did not lie neither in the quality, nor yet in the quantity of that water; but in case of his obedience it lay in Gods positive Law and Covenant: and so in like sort it was from the vertue of Gods positive Law and Covenant, that the Tree of the twofold life should have confirmed Adam in his concreated perfections, if he had obeyed Gods will by his act of eating it, as it was of death to him for his disobedience in eating first of the forbidden fruit.

9. * It is also observable, that some of Gods positive Laws and Covenants were made only to the obedient bodily act of seeing, hearing, eating, drinking, washing, touching, &c.

As for example, The Lord by his Prophet Elijah did make a positive Covenant with Elsha, that in case he could but see Elijah with his bodily eye when he was taken from him, he should have a double portion of the Spirit that was upon Elijah; but in case he did not see him, then it should not be so: but because Elsha did see Elijah with his bodily eye when he was taken from him, therefore the Lord was tyed by his said positive Covenant to bestow upon him the

* God made many positive Covenants for the bodily good of some particular persons, upon condition of their performing the bodily act, either of seeing, hearing, eating, &c.

the double portion of the Spirit that was upon *Elijah*, 2 *Kings* 2.10,12.

10. God made a positive Covenant with *David*, that he would deliver the Army of the Philistines into his hand, in case he did but hear a noise of going in tops of the Mulberry trees, (with his bodily ears) and did but then bestir himself, because then the Lord would according to his Covenant go before him to smite the host of the Philistines: and because *David* was careful to observe the said conditions on his part, the Lord was tyed by the free promise of his positive Covenant to perform the condition on his part; and accordingly he went before *David*, and smote the Philistines from *Geba* until thou come to *Gaza*, 2 *Sam.* 5. 24,25.

11. God made a positive Covenant with *Elijah*, that in case he did but eat of the cake that he had provided for him, he should walk in the strength of that meat for forty days and forty nights together; of which I have spoken before at N^o 5. and so in like sort, in case *Adam* had but first eaten of the Tree of the twofold life, he should by the vertue of Gods free Covenant have been confirmed in his concreated life of moral perfections, and all his posterity for ever, in the sweet contents of an earthly Paradise.

12. It was Gods positive prohibition to the young Prophet, as I noted it before at N^o 2. neither to eat nor drink in that place (in *Bethel*) implying thereby that some evil should befall him, in case he did, and so it fell out, though he did it not wilfully, but through the deceitful perswasion of the old Prophet: and so it fell out with *Adam* and *Eve*, she did not sin wilfully, but through the specious perswasion of the good Angel, as she thought it was: and so *Adams* sin was not a wilful sin, but he sinned through the perswasion of his beloved Wife; and yet they were both alike punished with a twofold Spiritual death, because they transgressed the condition of that Covenant.

13. It was the good pleasure of Christ Jesus to command the man that was born blind to wash his eyes in the Pool *Syloam*, and then it was his positive Covenant that he should receive his sight: and because he did obey this positive command, by performing the condition on his part, by washing his eyes in the said Pool, therefore Christ Jesus was tyed by his positive Covenant to give him his sight, and accordingly he received his sight, *John* 9.7.

14. The Lord made a positive Covenant with all *Israel*, that they should pass safely through the overflowing River of *Jordan*, as soon as ever the Soles of the feet of them that bare the Ark of the Lord did but touch the waters: and because those that bare the Ark of the Lord did perform the condition on their part, the Lord was tyed to perform the condition on his part: and thereupon he caused the waters above to stand on a heap, until they were all passed over in safety, *Josh.* 2.13.

15. It was Gods positive Covenant with *Lo*, (including therein his Wife and children) that they should be preserved in safety, in case they did fly out of *Sodom* to the Mountain, adding thereto this condition, that they should not look behind them, *Gen.* 19.17. but because *Lo*'s Wife did not observe this condition, but did turn back her head to look behind her, therefore the said promise implied a threatening of some evil for her disobedience, and so in *v.* 26. she became a pillar of Salt: yet I question not but that *Lo* might and did look back in the sorrow of his mind for the loss of his Sons in law, without any breach

breach of the said condition, because it was but a transient condition to be observed only in their way to *Zor.*

These positive Laws and Covenants are no way reducible neither to the moral Law of nature, nor yet to the Covenant of nature; and therefore these two sorts of Laws were not given to *Adam* and his posterity as a rule of universal and absolute obedience to whatsoever God should afterwards require.

But yet there are other positive Laws and Covenants which do belong to the *Decalogue* in a typical relation to the Covenant of grace; and yet they have no relation at all neither to the moral Law of nature, nor yet to the Covenant of nature.

15. It was Gods positive command and Covenant with his national Church in the Wilderness, that in case any of them were bitten with fiery Serpents, they should make a brazen Serpent, and set it aloft upon a Pole, that whosoever did but look upon it with their bodily eye, they should instantly be healed. But this healing vertue came not from any natural vertue that was in that brazen Serpent, nor yet from the natural vertue of the eye-sight, but it came from the supream power of Gods positive Covenant, during the time of their travels in the Wilderness and no longer; and therefore *Hezekiah* did afterwards break it in pieces as useless for the former purpose: and so in like sort the twofold Spiritual death in *Gen. 2. 17.* came not from the natural operation of the apple, but from the supreme power of Gods relative justice in that Covenant for *Adams* disobedience.

This positive Covenant was ordained to be for a typical representation of Gods Covenant of grace and reconciliation by the death of Christ, as our Saviour doth expound it in *John 3. 14, 15.* and therefore it doth belong to the *Decalogue*, but not to the moral Law of nature, in the which *Adam* was created.

16. It was the good pleasure of Gods supream will to make a positive Covenant with *Samson*, (as it was declared to his parents before he was born) that he should deliver *Israel* from under the dominion of the Philistines upon this condition, that he should observe the Law of the *Nazarites* from his birth, by letting his hair grow, &c. *Numb. 6.* compared with *Judges 13.*) but when he suffered *Dalilah* to cut off his *Nazarites* hair, he brake the condition of that positive Covenant on his part, and then God was disobliged from performing the condition of the Covenant on his part, and therefore he deprived *Samson* of his victorious Spirit, and of his protection also; and then the Philistines got the mastery over him, and used him with all reproach and shame as their capital enemy: but as soon as *Samson* by his repentance and faith in Christ, had obtained Gods reconciliation, and that his hair was grown again, it pleased the Lord to repent him of the evil that he had done unto *Samson*, and to renew his Covenant with him, and then he did restore unto him his former victorious Spirit, and then he conquered the Philistines at his death, more then in time of his life: but this new power and strength came not from the natural vertue of his long hair, but from the operation of Gods positive Covenant, who sanctifieth outward types at his pleasure, as he did the act of washing in the River *Jordan* to *Naaman*, for the cleansing of his leprosie: and as he would have

have done the Tree of the twofold life to *Adam*, in case he had but observed the conditions of the Covenant of nature on his part, by eating first of the said Tree.

17. God did by his positive Law prohibit his national Church to sow their fields with divers kind of grains mixed together, *Lev. 19. 19. Deut. 22. 9.* and from thence it did follow, that in case they did so do, then they should lose all their crop; for all those sorts of grain were made thereby utterly unlawful to be eaten, though otherwise they were good food by creation: and so in like sort was the prohibited fruit, but yet it became unlawful to be eaten in the first place, under the penalty of a double Spiritual death, by vertue of Gods positive prohibition.

Conclusion.

From the premises it followes, that neither the Law of nature, nor yet the Covenant of nature were given to *Adam* as a rule of universal and absolute obedience unto whatsoever God should afterwards require, as Mr. *Norton* holds.

But saith Mr. *Norton*, in pag. 180.

The Law of God, (saith *Zanchy*) speaking of the Law of *Moses* given in the interim, between the promise of redemption made first to *Adam*, and afterwards to *Abraham*, and the fulfilling thereof, is nothing else but a true and lively expressed Picture of the image of God, according to which man was made.

Zanchy's words are very general, touching the Law of God, as it was given by *Moses*: for he doth presently adde these words to the former, whereby we are instructed what we were, and what we are, and what we ought to be; and indeed (saith he) what we shall be, if we trust in Christ.

In this close of his words he doth plainly make the Law at mount *Sinai* to be a Covenant of grace and reconciliation, by the which the fallen sons of *Adam* are created anew after the image of God in righteousness and true holiness, *Ephes. 4. 24.* But unto this image of God *Adam* was not created, he was created only in natural holiness and righteousness, and not in supernatural holiness, untill he was converted or re-created after his fall.

2. What though *Zanchy* doth confound the Law of nature with the Law of grace, and the Covenant of nature with the Covenant of grace in the *Dialogue*, yet that is no sufficient plea to justify Mr. *Norton's* erroneous assertions against the truth held forth in my *Dialogue*, seeing his answers are intended for more then an ordinary confutation, because they are intended to justify the general Courts censure of it as heresie, and therefore they ought to have been tried like gold.

3. *Zanchy* doth not clearly concur with Mr. *Norton's* fence, because he hath in several particulars made a wide difference between the moral Law of nature and the *Dialogue*, especially in the fourth Commandment, as I perceive by Mr. *Walkers* testimony; for, saith he, when learned men do call the Sabbath, and the law of it natural, we are not to conceive, that by *natural* they mean a thing written in mans heart in the creation, which man was made to obey and perform simply as a reasonable creature and natural man; for the Sabbath was made for man (fallen) *Mark 2. 27.* But by *natural* they understand that, which

Reply 6.

the very light of natural reason shews to be most convenient and necessary, for men that are now corrupt, and which so soon as is commanded and revealed by Gods word, appears to be so necessary in the very nature of it, both for mens souls and bodies, that without it they cannot ordinarily have any well being on Earth, and escape Hell, and come to Heaven after death. This exposition (saith Mr. Walker) learned *Zanchy* gives of his own and other mens speeches, when they call the Law of the Sabbath natural: and (saith he) if it were so natural, as things written in mans heart in the creation, then the Heathen Gentiles would have felt themselves bound by it, and would have shewed it in their practice in some measure more or less.

4. Therefore *Zanchy's* words must not be understood in that strict sence that Mr. Norton doth cite them for.

5. It is the less wonder that *Zanchy* doth make the Decalogue to be an express Picture of the image of God, according to which man was created, seeing he held that *Adam* was created in that true holiness which *Paul* speaks of in *Ephes. 4.24.* which is only supernatural holiness, merited for the elect by the redemption of Christ; whereas the holiness wherein *Adam* was created, was but natural holiness, or a sinless innocency, as I have formerly expounded it.

6. Mr. Walker doth often declare, that the Law that commands us to keep holy the Sabbath, or seventh day, was not written in mans heart in the creation; of which see him on the Sabbath, in pag. 9, 10, 58, 59, 66, 80, 91, 133. and on the contrary he affirmeth, that the Sabbath was only positively moral by Gods institution after *Adams* fall, in pag. 17, 34, &c. And in my Book of the Institution of the Sabbath I have affirmed the same truth; yea, Mr. Norton himself doth in some sort grant in pag. 178. that every one of the ten Commandments were not engraven in *Adams* heart in the time of his creation, and therefore he was not well advised to say as he doth, that the Law at mount Sinai is nothing else but a true and lively expressed Picture of the image of God, according unto the which man was created.

SECTION III.

BUT saith Mr. Norton in pag. 181.

Our Quere is not whether the ten Commandments, in the full latitude of them, were given to *Adam* in innocency, but whether the obedience of Christ to the Law (that is, as it was given to *Adam* in innocency) were for our justification? whose affirmative, by the way, appeareth thus,

That obedience unto the Law, whereby *Adam*, in case of his personal performance thereof, had been justified legally, is that by Christs performance whereof received by faith, we are justified evangelically.

But the performance of obedience unto the Law, as given to *Adam* in innocency, is that performance of obedience unto the Law, by which *Adam*, in case of performance personally, had been justified legally.

Therefore Christs performance of the Law as given to *Adam* in innocency, (whatsoever its extent be more or less, as given to him after the fall) received by faith, is that whereby we are justified evangelically.

I deny.

I deny both the propositions, because they are builded upon a twofold false foundation ; 1. In affirming that the Law of the Covenant of nature was made with *Adam* in relation to his obedience to the concreated moral Law of his nature ; and 2. In affirming that the said Law of the Covenant of nature is yet in being in the ten Commandments, as the only matter of a sinners justification.

Reply 7.

But I believe I have sufficiently confuted both these assertions ; namely, 1. That the moral Law, as it was written in *Adams* heart and mind, was not given to be performed as the condition of the Covenant of nature, but that it was given only as a meer Law, without any promise or threatning annexed thereunto.

2. I have shewed that the Covenant of nature was fully extinguished, and made totally null, as soon as *Adam* had but tasted the forbidden fruit, and that nothing of it doth now remain, but the execution of that threatned punishment of a double Spiritual death to *Adam* and to all his natural posterity to the worlds end.

3. I have shewed that the promise that was annexed to the Covenant of nature was no other, but the confirmation of *Adams* concreated life after Gods image in moral perfections, in the sweet contents of an earthly Paradise to all eternity ; but there is no such promise as this annexed to the ten Commandments, therefore the ten Commandments do not comprehend that Covenant of nature that was made with *Adam* ; but on the contrary the promise that is annexed to the ten Commandments, is nothing else but the promise of the Covenant of grace and reconciliation ; namely, it is the promise of an eternal life in Heaven to all believers, and the threatning is an eternal death in Hell to all that live and die in the unbelief of their redemption by the promised seed of the woman ; and no such threatning as this is annexed to the Covenant of nature.

4. I purpose to shew ere long, that the moral Law of nature was not ordained to be the matter of *Adams* justification to an eternal life in Heaven ; but to be the rule of his concreated life after the image and likeness of God in moral perfections in this world only, and therefore that it ought not to be called the matter of a sinners justification, in case the word *Justification* be rightly understood for the justification of believing sinners, to the state of an eternal life in Heaven.

5. Mr. *Norton* doth exclude from the matter of a sinners justification whatsoever the ~~Dialogue~~ extent is, more or less, then what was contained in the Law of the Covenant of nature as given to *Adam* ; and I have shewed, that that matter is nothing else but a *non ens* now, and that at first it was no more but a transient act of positive obedience in eating first of the Tree of the twofold life.

Conclusion from the premises.

1. From hence it followes, that Mr. *Nortons* said proposition and assumption are builded only upon a twofold false foundation, and therefore are no better then meer fallacies and fictions of his own brain.

2. From hence it doth also follow, that the *Dialogue* argument, taken from the not engraving of faith in *Adams* heart in the time of his creation, is of

sufficient force to prove that the term *Moral Law*, as it relates only to the moral Law of *Adams* nature, is very unfitly applied to the ten Commandments, as the general title of their true scope and aim, seeing the ten Commandments were given to fallen *Adam* for no other Covenant, but that of grace and reconciliation only, either in type, or in the thing typified; but the moral Law of nature was given to *Adam* for no Covenant at all, but only for the moral Law of his nature.

But saith Mr. Norton in pag. 182.

The Law at mount *Sinai* admits of a threefold consideration.

1. As a Law of works obliging man unto a pure legal obedience, and accordingly to expect life or death.

2. As a rule of universal and absolute obedience, obliging man not only unto what was commanded at present, but also unto whatsoever should afterwards be required.

3. As a Covenant of grace it self, though dispensed after a legal manner, comprehending the Law as a perpetual rule of righteousness, freed from its pure legal nature, of coercion, malediction, and justification by works.

And then in pag. 183. he doth thus explain these three assertions.

By the Law in the first consideration faith is not required.

In the second, man stands obliged to faith in Christ conditionally, when God shall call for it.

In the third, faith is not only required, but it is a part of our obedience.

This threefold consideration of the Law at mount *Sinai* is so far from clearing the true sense of it, that it doth utterly confound it.

1. Saith he, the Law at mount *Sinai* doth admit of a threefold consideration; namely, it admits of three differing senses, according to three differing and distinct kinds of Laws: But I have shewed on the word *Death*, in Chap. 1. Sect. 1. that one and the same word, whether it be the word *Death*, or the word *Law*, or any other word, in one and the same text of Scripture, can have but one proper sense. This assertion is a received maxim of a sound exposition: and from thence it follows, that the word Law at mount *Sinai*, in *Exod. 24. 12.* (with *Mal. 4. 4.*) cannot be taken for three distinct sorts of Laws, in three distinct proper senses, nor yet for two distinct sorts of Covenants, as Mr. Norton doth expound it.

This necessary rule of a right exposition doth sufficiently confute Mr. Norton's threefold consideration of the word Law at mount *Sinai*.

But yet for the fuller satisfaction of the reader; I will examine his threefold consideration more particularly.

1. Saith he, It must be considered as a Law of works, obliging man unto a pure legal obedience, and accordingly to expect life or death.

I Reply, That the Law at mount *Sinai*, as it comprehends the ceremonial Law, is called the Law of works, in a typical relation to the covenant of grace, but not in any relation at all to the first transient Law of the Covenant of nature that was made with *Adam* in his innocency; for I have before shewed, in Sect. 2. that the Law of the Covenant of nature, did not require works in the plural; it required no more, but one transient act, or work of once eating of the tree of life for the fulfilling of that Covenant.

Reply 8.

It is a great error to make the Law at mount *Sinai* to comprehend three distinct and differing kinds of Laws in a proper sense. See also Reply 3.

2. I have also shewed with the concurrence of good authors, in *Chap. 1. Sect. 4.* That the promise of life in the said Covenant of nature, was not made to *Adam*, for any other life, but for the confirmation of his concreated natural life onely, in the sweet contents of an earthly paradise, and on the contrary that the kind of death that was threatned for his disobedience, in eating but once of the forbidden tree, was no other death but a double Spiritual death in this world onely. 1. By deprivation, and 2. By corruption of his nature, until it pleased God to make an alteration, by his declaration of the New Covenant of grace in *Gen. 3. 15.* then and not till then, he did first threaten a bodily death, in *vers. 19.* and then also he did appoint a particular judgement to follow to each departed soul; as the Apostle doth tell us, in *Ebr. 9. 27.* and then and not till then, he did first promise an eternal life in heaven, to all such as died in the faith of their Redemption, by the promised seed of the woman; and 2. then and not till then, he did first threaten an eternal death in hell to all such as died in the unbelief of their Redemption, by the said promised seed of the woman.

This promise and threatening was made onely in the new Covenant of grace, and not in the first Covenant of nature, as *Mr. Norton* doth most inconsiderately make it to be.

3. I have also shewed that the first Covenant of nature that was made with *Adam*, in his innocency was utterly extinguished, as soon as *Adam* had but tasted of the forbidden fruit; and that nothing of it doth now remain; but the execution of the said twofold Spiritual death, to all *Adams* natural posterity.

4. Therefore the *Decalogue* at mount *Sinai*, doth not comprehend the first Law of the Covenant of nature, that was made with *Adam* in his innocency.

5. Though *Mr. Rutherford* doth hold as *Mr. Norton* doth, that the Covenant made with *Adam*, was made with him in relation to his perfect moral obedience, yet he doth differ from *Mr. Norton* in two main points in that Covenant.

1. He differs from him in the kind of life that was promised; he saith plainly, that it was not a life in Christ, nor the fruit of the merit of blood as our life is in the new Covenant, *Joh. 3. 16.* But saith he, it was a Law life, happily a life in glory; But yet (saith he) the life he lived, and the creatures for his service seem not to belong to the life (of glory) I have cited his sense more at large, in *Chap. 1. Sect. 4.*

2. *Mr. Rutherford* doth peremptorily deny the Law of works made with *Adam*, to be comprehended in the Law at mount *Sinai*; mark his title to *Chap. 11.* in *pag. 57.* and in *pag. 60.* he saith, 1. The Law pressed upon *Israel*, was not a Covenant of works (made with *Adam*) but a darker dispensation of grace; and 2. saith he, in *pag. 60.* The Law as pressed upon *Israel*, was not a Covenant of works (made with *Adam*) because it was given to *Israel* as a Covenant of grace only; for,

But of grace for mans salvation in heaven, and therefore it doth not comprehend the Law of the Covenant of nature that was made with *Adam*.

Mr. Rutherford denies the *Decalogue* to belong to the Law of works given to *Adam*.

See him on the Covenant, *pag. 60.* &c.

The Law at mount *Sinai* was given for no other Cove-

1. Saith

1. Saith he, The Law, as the Law, or Covenant of works, was made only with perfect men, who need no mercy: But this Covenant (at mount Sinai) is made with sinners, with an express preface of mercy; *I am the Lord thy God that brought thee out of the land of Egypt, E. o. l. 20. 2.* It is made with stiff-necked Israel, *Deut. 29. Deut. 30. Deut. 31. Deut. 32.* And it is called a Covenant from the end, and the Object, as motions are denominated from their end; For the end of the Lords pressing the Law upon them, was to bring them under a blessed necessity, to seek for salvation in their true City of Refuge Christ Jesus, who redeemed them out of the spiritual bondage of sin.

Deut. 29. 1.

The Covenant
made at Horeb
was the same in
substance that
God made with
Abraham, and
of this see more,
in Chap. 6.
Sect. 5. N^o. 8.

2. Saith he, It was the Covenant made with Abraham, which was a Covenant of grace; And though (saith he) it be called a Covenant besides that made at Horeb, *Deut. 29. 1.* (yet that is to be understood) first, because it was renewed again, after their breach. 2. Because it was repeated again a little before the death of Moses, *Deut. 31. 28, 29, 30.* 3. Because there were some additions of special blessings, cursings, and ceremonial commands, that were not in the former proposed Covenant, in *Exod. 20.* yet the same it was in Substance, To love the Lord with all the heart, *Deut. 2. 10, 11, 12, 13, 14.* The same with that of Abraham, *Deut. 8. 18.* That he may establish his Covenant which he swore unto thy Fathers, As it is this day; And when God delivered them out of Egypt, it is said, in *Exod. 2. 24.* That God heard their groaning and remembered his Covenant with Abraham, and Isaac, and Jacob; and so the Lord did expound it in his appearing unto Moses, in *Exod. 3. 6.* and in *Jer. 31. 32.* not according to the Covenant which I made with their Fathers in the day that I took them by the hand to bring them out of the land of Egypt.

Now that was the Covenant which God made with Abraham, of the which circumcision was a seal, *Gen. 17.* not of a temporary Canaan only, but also of heart circumcision; for the Lord expressly tells them when he took them by the hand (as his married wife) to bring them out of the land of Egypt and out of the house of bondage, *Exod. 20.* That he meant no other Covenant then he made with Abraham of believing, *Gen. 15. 6.* and of walking before him, and being perfect, *Gen. 17. 1, 2.* which is somewhat more legal, as Moses and the Lord himself expounds it, *Exod. 2. 24. Exod. 3. 6. Exod. 20. 1, 2.* and he tells them in *Lev. 26.* That if in their enemies land they repent, and shall come out and meet the rod, and their uncircumcised hearts shall willingly accept the punishment of their iniquity, then saith the Lord, in *vers. 24.* I will remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember.

Besides (saith he) There are not here (in the Decalogue) three Covenants; [But One.]

And (saith he) there is no word of the subservient Covenant with Israel in Sinai, Except, that when he mentions the one, he excludes not the other.

For to walk before the Lord, required in Abrahams Covenant, *Gen. 17. 1.* is to walk in all the ways of the Lord, to fear him and to love him, *Deut. 10. 12, 13. 1 Sam. 12. 22. Jos. 24. 22, 23, 24, 25. Luk. 1. 55, 70, 72, 73.* All these places refer to the Covenant made with Abraham; And the Covenant at Horeb, the Lord made with Abraham, to give Canaan to his seed, *Deut. 6. 10. Deut. 7. 12.*

If thou hearken to these judgements to do them, it shall come to pass that the Lord thy God will keep unto thee the Covenant of mercy, that he swore unto thy Fathers, &c.

3. Saith he, this Covenant hath the promise of a circumcised heart, *Deut. 30. 6.* and of the word of faith, that is neer in the mouth, and of the righteousness of Faith; clearly differenced from the righteousness of the Law by doing, and so *Paul* expounds *Moses*, in *Rom. 10. 5, 6, 7:* with *Deut. 30. 11, 12, 13, 14.*

4. Saith he, the Covenant of works (made with *Adam*) taught nothing of the way of the Expiation of sin by blood (typifying the ransom of blood that *Christ* was to pay for our sins) as this Covenant doth, which all along had sacrifices, and blood to confirm it, *Exod. 24. 8.* *Moses took the blood and sprinkled it on the people, and said, behold this is the blood of the Covenant which the Lord hath made with you concerning all these words;* now the words were the * ten Commandments. See *Ebr. 9. 18, 19, to 25.*

5. Saith he, this Covenant is made with *Israel* onely, *Exod. 20. Deut. 5. Deut. 6. 5, 6, 7, 12.* But saith he, the Covenant of works is made with all mankind.

6. Saith he, no people under the Law can be justified and saved thereby (namely, not by the Law of the Covenant of nature made with *Adam*) nor have their sins pardoned; *Rom. 3. 9, 10, 11, 19, 20. Rom. 4. 1, 2, 3, 4. Rom. 9. Rom. 10. Psal. 130. 3. Psal. 143. 2. Gal. 3. 1, 2, 3, 10, 11, 12, 13.* But in this Covenant, *Abraham*, *Gen. 15. Psal. 32. Rom. 4. 1, 2, 3, 4, 5, 6, 7, 8.* and the *Jews* by faith have remission of sins and salvation as also the *Gentiles* have, *Act. 10. 43. Act. 19. 11.*

7. Saith he, The Lord mindes to lay aside the Law (of works made with *Adam*) as inconsistent with the Covenant of grace, *Gal. 3. 18.* If the inheritance be by the Law, then it is not by promise; but God gave it to *Abraham* by promise; for to live by this Covenant is a life of promises; all being here promised; both faith, the condition, and perseverance therein, and a new heart, pardon, righteousness, and life, &c.

8. Saith he, the passover and circumcision, *Gen. 17. 7.* all along were seals of the Covenant, as baptism (being one with circumcision in substance, *Col. 2. 11.*) is the seal of the same Covenant, *Act. 2. 29, 40, 41, &c.* circumcision did bind *Abraham* to keep the Law, as a ceremony and seal of the Covenant of grace commanded by God: But the Law as a Covenant of works (made with *Adam*) doth command no ceremony, no sacrifice, no type of *Christ* Mediator at all.

From this last clause, no type of *Christ*, It follows that *Mr. Rutherford* could not hold the tree of life to be a type of *Christ* (as *Master Norton* doth.) and therein he doth agree with *Mr. Shephard* and others before cited.

Having now briefly recited *Mr. Rutherford's* 8. Reasons, why the Law at mount *Sinai* cannot be taken in *Mr. Norton's* first consideration; namely, not for the Law of the Covenant of works, which he doth also call the Covenant of nature made with *Adam*; I will adde that special caution, which *Austia* gives, namely, that *Moses* Law must be spiritually understood for fear of dangerous errors; in *City of God, lib. 20. cap. 28.*

9. All

* But *Mr. Ains.* saith that these words were not onely the ten Commandments, but especially the book where- in the statutes and judgements were written, in *Psal. 115. 10.*

All the promises
and threatnings
from Gen. 3. 15
to the end of the
Bible do descend
from the Cove-
nant of grace,
and not from the
Covenant of na-
ture made with
Adam.

9. All the promises and all the threatnings also, from Gen. 3. 15. to the end of the Revelation are made onely from the said Covenant of grace, and not from the Covenant of nature made with Adam; as I have formerly shewed in my exposition of the three general punishments, in Gen. 3. 16, 17, 18, 19.

10. Mr. Lawton saith in his body of Divinity, p. 279. All the penalties on Cain, the old world, the builders of Babel, and the rest, were penalties as threatned by, so inflicted for sin against God Redeemer; and all this (saith he) is evident from the books of Moses and the Prophets, which speaks to men as sinful, promise Christ, forbid impenitency, preach and urge repentance, and make all penalties removeable upon that Condition, which (saith he) could not have been done, if sin and penalties had been looked upon according to the Law of works (made with Adam.)

It is in vain therefore (saith he) to Argue, that because as the Law of works commands love to God, love to neighbor, d.d forbid idolatry, perjury, murder theft, &c. Did threaten death and punishment for these sins, so the Gospel commands, the same duties forbids the very same sins, threatneth the very same penalties, and promiseth life; Therefore the Law of works continueth, especially the moral Law; For the precepts, prohibitions, promises, and threats of the Law of works, and of the Law of grace do come under distinct notions; as for an instance we may among many places single out this one, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord and he will have mercy upon him, and to our God, and he will abundantly pardon, Esa. 55. 7.

Esa. 55. 7.

But the Law of works doth not say so, but it saith, be not wicked, sin not at all. The Law of grace saith, though thou art wicked and hast sinned, yet forsake thy wicked way, and return to the Lord against whom thou hast sinned: The Law of works, saith thou hast sinned, and thou must die, I have no promise of life or pardon for thee, but the Law of grace, saith, though thou by thy sin hast deserved to die, yet upon condition of repentance and return, thou shalt be pardoned and live:

And saith Mr. Lawton, I touch the more often upon this point, and here I stand the more largely upon it, because some will take no notice of it, others who are sufficiently informed, are hardly perswaded of this difference; and of the Abrogation of the Law of works, which to a guilty person (as every natural child of Adam is) denies all possibility of salvation.

In his Doctrine
of Life, p. 313.

11. Mr. Holyoke saith, we may understand by the process of the holy story, that the sons of Adam never were, nor are plagued, for not doing a Covenant of works, but for despising Christ, his Gospel and kingdom; That unexpressible plague (saith he) of the confusion of tongues, 2000 years (after the creation) came not, but for despising Christ and his kingdom; and saith he, the Jews are cast off for this, and to this day the Turks, (Ishathens) and Papists are destroyed, for the same cause, and the ungodly and unrighteous in reformed Churches; and much more doth he speak to this purpose, both in the place cited, and elsewhere, for this very end, namely, to prove that the Law at mount Sinai, was never given for any other Covenant of salvation, but for a Covenant of grace only.

12. In case I had seen it needful, I could have added much more to prove that all the penalties that are threatned, from *Gen. 2. 16.* to the end of the Bible are threatned as penalties for sins against the Covenant of grace, either on the elect as correctively penal, or on the reprobates as properly penal punishments, to fulfil the quarrel of the Covenant (not of the Covenant of nature made with *Adam*; for the quarrel of that Covenant was fully executed on *Adam*, and on all his natural posterity, as soon as they have life in the womb) but of grace, compare herewith, *Lev. 26. 25.* with *vers. 15.* and see more in my exposition, in *Jer. 11. 8.* in *Chap. 6. Sect. 5.* and also, in *Chap. 10.*

13. Let the Reader take notice, that the three last cited authors do expressly affirm, that the Law at mount *Sinai*, was given only for a Covenant of grace (represented also under the typical Law of works) and thence they infer that therefore it cannot comprehend the Law of the Covenant of nature, made with *Adam*, quite contrary to Mr. *Norris*'s first consideration; and so consequently the death threatned in the Covenant of nature, in *Gen. 2. 17.* must of necessity, be of a differing kind, from that death that is threatned in the Covenant of grace.

14. Mr. *Baxter* saith, They that observe not, that it is not the Law made with *Adam*, but *Moses* Law, which *Paul* most frequently mentioneth, and calleth the Law of works, will hardly understand the meaning of *Paul*'s Epistles.

Conclusion.

From the premises it follows, That the Law at mount *Sinai*, was never given in Mr. *Norris*'s first consideration, namely, not for the Law of the Covenant of nature made with *Adam*.

Mr. *Norris*'s second consideration of the Law at mount *Sinai* Examined.

He saith, that the Law at mount *Sinai*, was in a second consideration given as a Rule of universal and absolute obedience, obliging man not only unto what was commanded at present; but also unto whatsoever should afterwards be required.

This assertion is another fundamental error; first, against my foresaid rule of a right exposition; and 2. Against the true meaning of the word Law, at mount *Sinai*; for first the Law at mount *Sinai*, doth comprehend, not only the ten Commandments, but the whole œconomy of *Moses*. (for the most of it was given at mount *Sinai*, *Lev. 27. 34.*) and thence it follows, that it was given for the Law of the Covenant of grace, and not for the moral Law of nature, in an abstracted sense from the Covenant of grace as it was to *Adam*.

2. I have at large shewed in this Chapter, in *Sect. 2.* and elsewhere, that God was pleased to make many Arbitrary Laws, and transient Covenants, sometimes with the national Church, and sometimes with particular persons, for their temporal salvation, onely upon condition of performing some one transient act of positive obedience, and that those Laws, and that kind of obedience had no dependance at all on the moral Law of nature, in the which *Adam* was created; and from thence it follows, that the moral Law ^{of nature} was not given at mount *Sinai* for a rule of universal and absolute obedience, obliging man unto whatsoever positive obedience God should afterwards require: and of this kind of Arbitrary Laws, was the transient Law of the Covenant of nature

Reply 9.

nature that was made with *Adam*, in *Gen. 2. 17.*

3. Mr. Norton doth in the said assertion lay an imputation of folly on Gods moral prefections, in affirming that *Adam* was obliged by the moral law of his nature, to perform obedience to whatsoever God should afterwards require of him; But these words seem to imply, that *Adam* in the first instant of his creation did want something of Gods concreated image, of perfect moral obedience, which God might afterwards require of him; But Mr. *Walker* affirmeth the contrary, for he saith in his *Doftrine of the Sabbath*, in pag. 10. that if *Adam* in his innocency had been obliged to keep every seventh day more holy then the other six days, it would have proved that he had not been created in perfection of nature after Gods image; But tis most certain (saith he) that man in that estate was perfect with natural perfection at all times, equally disposed to obey God, and serve him, he needed no observation of any day to put him in mind of any thing which he had before known, and which God had revealed to him, his memory was perfect, and he knew whatsoever was needful for him to know or do, &c. In a word (saith he) his whole life was a constant and obedient service of God; and there was no inequality or less worship of God in one day then in another, for he fully served God at all times; and saith he, whosoever denies this, must needs therein deny mans perfection, and constant conformity to God, in the state of innocency, for where one day is kept better then another there is inequality, and no constant uniformity in himself, nor conformity to Gods will; this assertion of his, I believe is a clear truth, and from thence I infer that *Adam* at the first instant of his creation, was so perfectly framed in moral obedience, after Gods image and likeness, that no more perfection could be required of him afterwards; and therefore Mr. *Nortons* said assertion, is very neer a kin to that *Socinian* tenent which Mr. *Burges* doth confute; he saith, there is a dangerous book called the *Practical Catechisme*, that venteth much *Socinian* poison, in this particular among other things, that Christ added to the Law and perfected it, filled up some vacuities in it; But certainly, saith Mr. *Burges*, the Law of God being perfect, and unto which nothing must be added, cannot be said to have vacuities in it; and so consequently it did not oblige to whatsoever God should afterwards require by his arbitrary will, and consequently the moral Law of *Adams* nature did not oblige him to eat of the tree of life; for such transient, and arbitrary commands as this, have their dependance on the secret will of God only, and not on his Revealed moral Law of nature, in the which *Adam* was created perfect, after the Image of God in moral perfections.

4. Though I doubt not to affirm, that *Adam* was created after the Image and likeness of God in perfect moral obedience, yet it is as true also that he was not created after Gods Image and likeness, in the like perfection of knowledge, and obedience to Gods arbitrary Law of the Covenant of nature; nor yet in the knowledge and obedience of the rest of his transient positive Laws, for then he must have been created in the knowledge and obedience of all Gods secret decrees, and then he could not have sinned against the Law of the Covenant of nature, & then he would have eaten of the tree of the twofold life in the first place, and then he should have been so confirmed against the Devils temptations, that the Devil could not afterwards have deceived him, by any temptations.

temptations to do any thing contrary to Gods secret will; But it was the good pleasure of God to reserve the knowledge of his secret will touching his transient positive Laws to himself until he should think fit to declare them, for the tryal of obedience in this or that particular man, and case.

5. In this second consideration of the Law at mount *Sinai*, Mr. *Norton* doth hold forth another Heterodox assertion; namely, that by the moral Law of nature in *Adam*, man doth stand obliged to faith in Christ, conditionally; when God shall call for it. But I have already shewed in the former part of this Chapter, at Reply 2, and 3. that it was not consistent; neither with the moral Law of *Adams* nature, nor yet with the condition which God made with him in the Covenant of nature to believe in Christ, neither was it consistent with the order of Gods government under the Covenant of nature, to call for it as long as *Adam* lived under that Covenant, because it is no act of pure nature to believe in Christ as a Redeemer; But tis an act of supernatural grace only, which belongs only to the order of Gods government, under the Covenant of grace and reconciliation.

6. The Reader must take special notice that Mr. *Norton*, in this second consideration doth not speak of the Covenant of nature (for he spake of that in his first consideration) but here he speaks only of the moral Law of *Adams* nature, in the which he was created, and therefore, he doth in this place most inconsiderately confound the meer Law of nature, with the Covenant of grace in the *Decalogue* at mount *Sinai*, for when God gave the *Decalogue* at mount *Sinai*, he did at the same time call for faith in Christ; but he did not call for faith in Christ, when he did first engrave the moral Law in *Adams* heart: for he did then engrave it in his heart, as a meer Law of nature, without any promise or threatening; but when he was pleased to translate it into the *Decalogue* which was given to man as a Covenant of grace, after the fall, then it was given in such a form of words as belongs only to the Covenant of grace and reconciliation, with a promise of salvation in heaven to all believers, and with a threatening of damnation in hell to all unbelievers, and therefore now the moral Law of nature in the *Decalogue*, is to shew sin, and to drive the soul to Christ for salvation.

7. I have immediately shewed from Mr. *Rutherford*, and others, in Reply 8. that the Law at mount *Sinai*, ought not to be taken in any other consideration, but for the Law of the Covenant of grace only; which is also further evident, by *Exod.* 24. 3, 7, & 12. with *vers.* 16. for first, in *vers.* 7. The Law as it comprehends the whole æconomy of *Moses*, is called The book of the Covenant, and then, in *vers.* 8. all the words of it were confirmed with the blood of those sacrifices, that were mentioned, in *vers.* 5. and then it was called, The blood of the Testament; and thereupon all the precepts of the Law (comprehending all the æconomy of *Moses*) are called the Testament, in *Ebr.* 9. 19, 20. both in the Typical, and also, in the Typified sense; and 2. in that respect also, The Law and the Covenant are put for the same things, in *1 Chron.* 16. 17. with *Psal.* 105. 10. and so also, the Law and the Prophets do speak the very same things, touching faith in Christ, *Luk.* 24. 44. *Mat.* 7. 12. *Act.* 24. 14. and 3. The Law at mount *Sinai*, doth promise pardon of sin, to all repentant sinners, which is the great blessing of the New Testament, in *Exod.* 20. 6. with

The typical Laws even the ten Commandments, as they do also comprehend the *Levitical Laws*, are a part of the Covenant, that was made at mount Sinai, *Covenant of grace that was made at mount Sinai.*

Exod. 34. 1, 6, 7. and there also this Law is called a Covenant, in *vers. 27. 28.*

Lev. 7. 38. Lev. 25. 1. Lev. 26. 46. Lev. 27. 34. Num. 25. 6. Deut. 33. 2. Fourthly, This Covenant is also often called, *The Law, Exod. 24. 12.* and because it had a typified, and typical part, it is called, *The Law of works*, and the Law of faith, in *Rom. 3. 27.* But to observe the outward works of it, without faith in Christ, is not to observe the Law in the right sense of it, at these places do testify, *Deut. 17. 11, 18, 19. Deut. 27. 3. 8, 26. Deut. 29. 29. Deut. 31. 9, 11, 12, 24, 26. with Deut. 33. 4. Jos. 1. 8, 20. Jos. 22. 5. Jos. 8. 32, 34. 2 Chron. 33. 8. Ezra 7. 6. Ezra 10. 29. Nabe. 8. 2, 7, 9, 13, 14. Psal. 1. 2. Psal. 19. 8. Psal. 78. 1, 5, 10. Psal. 81. 4. Psal. 119. 1, &c. Isa. 2. 3. Isa. 42. 4, 24. Isa. 51. 4, 7. Jer. 31. 32. Mal. 4. 4. Mat. 5. 17, 18. Mat. 22. 36, 40. Luk. 16. 16, 17. Joh. 1. 17, 45. Joh. 7. 19, 23. Joh. 11. 34. Joh. 12. 34. Joh. 15. 25. Act. 7. 38, 53. Act. 13. 15, 39. Act. 22. 3, 12. Act. 28. 23. Rom. 2. 25, 26. Rom. 3. 20, 21. Rom. 7. 12, 14, 22. Rom. 8. 2. Gal. 2. 19.* In all these places the word Law doth relate, to the true sense of the word Law, as it was given at mount Sinai, for a Covenant of grace and reconciliation, as it is also expounded, in *Jer. 7. 22, 23.* Compared with *Jer. 32. 23.* and this very Law in the true substance of it, was given for a Covenant of grace to Abraham, in *Gen. 26. 5.* 430 years before it was given to the national Church at mount Sinai, *Gal. 3. 17.* and Eliphaz exhorted *Job*, long before the Law, as given at mount Sinai, to receive this Law, from his mouth, and to lay up the words of it in his heart, as a ready means to help him to search out his sins, and as a ready means to provoke him to repentance, *Job 22. 22, 23.* and so in like sort, the Law for the keeping of the Sabbath day, was given to the ancestors of the Jews, before it was given to them at mount Sinai, *Exod. 16. 4, 28.*

Conclusion.

In case Mr. Norton's threefold consideration of the word Law be observed in all these places, it will make as much confusion in the body of Divinity, as the builders of Babel made in their building, when their languages were confounded.

Mr. Norton's third consideration examined.

The Law at mount Sinai (saith he) must be considered as the Covenant of grace it self, though dispensed after a legal manner.

Reply 10. In this third consideration I do most heartily accord with Mr. Norton, but yet I say also, that he hath put a dead fly into this most precious box of saving truth, by adding these heterodox expressions [*Freed from its pure legal nature of coercion, malediction, and justification by works*] but I have formerly shewed, that the moral Law of nature, in the which Adam was created, was not given for the matter of Adams obedience to the Covenant of nature, but that it was given him as the meer Law of his nature, without any promise or threatening thereunto annexed: and from thence it followes, that it had no coercion or malediction belonging to it: But 2. In case Mr. Norton doth speak this of the Covenant of nature, unto the which a promise and a threatening was annexed, then I have before shewed, that God did not make the Covenant of nature with him, in relation to his moral obedience or d obedience, but in relation to his transient act of positive obedience in eating first of the Tree of life: and 2.

have also shewed, that the moral Law of nature is now translated into the Covenant of grace, both in the *Decalogue*, and also in the rest of the Bible, not in the abstracted sence, as it was written in *Adams* heart for the rule of his natural obedience, but as a true part of the Covenant of grace, to ~~show~~ ^{show} sin, and to drive to Christ; and therefore now it hath a binding power annexed to it, (more then it had to *Adam* during the time of his innocency) of coaction, and also of malediction to all impenitent unbelievers, to force them either to believe in Christ as their Redeemer, or else to damn them. But in this sence the moral Law was not imprinted in *Adams* heart in the time of his creation, neither are any of the fallen sons of *Adam* freed from this coaction and malediction, but believers only, who are also justified from all sin formally by Gods forgiveness only: but in the time of *Adams* moral perfections the moral Law of his nature had no coaction, malediction, or justification by works.

Conclusion.

1. From the premises it followes, that one and the same word *Law*, in one and the same Text, (many of which I have cited before at N^o 7.) cannot by the rules of a sound exposition comprehend Mr. *Nortons* said threefold consideration in it.

Or thus:

One and the same word *Law* (as given at mount *Sinai*) cannot comprehend in it his said three differing sorts of Laws.

2. Neither can the word *Covenant* at mount *Sinai* comprehend two distinct and opposite sorts of Covenants, as the Covenant of nature and the Covenant of grace are. 3. Therefore seeing Mr. *Norton* hath so grossly transgressed this rule of a sound exposition in his several answers to my *Dialogue*, he hath most miserably confounded the true sence of the word *Law*, and the true sence of the word *Covenant* at mount *Sinai*: and 4. By that means he hath most miserably confounded the right understanding, 1. Of the great point of Christs satisfaction, and 2. Of the great point of a sinners justification.

S E C T. IV.

But Mr. *Norton* proceedeth, and saith in pag. 184.

The observation of the Levitical worship cannot especially be called *The Law of works*, because it is a part of the ceremonial Law; long before which was the Law of works (given to *Adam*).

Both the parts of this assertion, (*viz.* 1. The affirmative, and 2. The negative part) are far from the true sence of the blessed Scriptures; and therefore they may most fitly be called two master errors, or two grand misleading errors in the body of Divinity.

1. I will examine the affirmative part, *viz.* that the Covenant made with *Adam* in the time of his innocency was a Law of works: this plural word *Works* in that Covenant is no where to be found in all the Bible: but 2. On the contrary I have shewed a little before, at *Reply* 4. that the Covenant made with *Adam* did require no more but one single work or act of eating of the Tree of life, for the fulfilling of it: and thence it followes, that it is no fit title to call it a Law of works in the plural. 3. I have also often shewed, that the said Co-

Reply II.

The Covenant made with Adam was not given to him as a Law of works in the plural.

venant

venant of nature had no continuance, no, nor for one moment of time after that *Adam* had but once transgressed it, by his single work or act of eating of the forbidden fruit, and that nothing of it did remain from that first act of his said eating, but the execution of that threatened punishment of a double Spiritual death to him, and to all his natural posterity-successively, as soon as ever they have any life in the womb.

And from thence it follows.

1. That his affirmative part is no better then a meer fiction; and consequently that his first foundation proposition, in pag 2. (upon the which his whole Book is builded) is no better then a meer fiction also.

His said proposition is thus in brief.

The Lord Jesus Christ as God-man obeyed the Law (of the extinguished Covenant of nature) as our surety, by doing the command in a way of works, (which command was to do no other work but to eat first of the Tree of the twofold life) and suffering the essential punishment of the ^{curse} ~~curse~~ (which was no other but a double Spiritual death, 1. By deprivation of the concreated life of Gods image: and 2. By corruption of nature) in a way of obedient satisfaction unto divine justice, thereby exactly fulfilling the first Covenant for our justification: but he might more truly have said; thereby not fulfilling the first Covenant, but the fictions of his own brain.

But the Reader that desireth to avoid his errors must

1. Take special notice, that the first Covenant of nature that was made with *Adam* in the time of his innocency only, hath been utterly extinguished ever since *Adam* received the threatened punishment of a double Spiritual death, in the first moment of time when he did but first taste of the forbidden fruit.

2. That the Law at mount *Sinai* was given only for a Covenant of grace and reconciliation, (though it was dispensed after a legal manner) and that 2. It is in that respect called both a Covenant and a Testament, in *Exod. 19 5. Exod. 24 8. 12.* and in that sence it must be understood in all those Scriptures which I cited before at N^o 7.

Mr. *Baxters* caution is here again to be remembred; namely, that it is not the Law made with *Adam*, but *Moses* Law that *Paul* doth most frequently mention, and call the Law of works: but such as are careless to observe this necessary rule of caution, cannot understand the true sence and meaning of *Pauls* Epistles.

4. Had Mr. *Norton* been so happy as to have been well insighted into this rule of caution, before he undertook to answer my *Dialogue*, he would not in wisdom have builded the great point of Christs satisfaction, and the great point of a sinners justification, upon that extinguished Law and Covenant of nature, that was given to *Adam* in the time of his innocency.

I come now to examine the negative part of Mr. *Nortons* said assertion; namely, that the observation of the Levitical worship cannot especially be called the Law of works.

Reply 12.

I affirm the contrary; namely, that the Levitical worship is especially and only called the Law of works through all the new Testament, and that in a twofold sence.

1. According to the extrinsecal sence of the Covenant of grace at mount *Sinai*.
2. Accord-

2. According to the superstitious sense of the false Apostles.

1. The Levitical worship, according to the true intent of *Moses Law* at mount *Sinai*, is truly called a Law of works in the extrinsecal sense of the Covenant of grace; and in that respect the said Law of works may well be called the outward part of the Covenant of grace: and according to this sense it is, that *Paul* calleth the Law our School-master to Christ, that we might be justified by faith, *Gal. 3.24.*

2. This Law of works was like Tutors and Governours to the *Jews*; for the works of the Law taught them to observe a twofold holiness; 1. Of sanctified walking in abstaining from ceremonial pollutions: and 2. In case of ceremonial pollutions the said works of the Law taught them how their bodies might be sanctified or justified from their legal and ceremonial sins.

1. They were bound by the Law of works at mount *Sinai*, to be legally holy in the whole course of their life and conversation, according to the commandments and ordinances of the Levitical Law, that so their bodies (at least) might be kept holy from legal pollutions, (though for the present they were not made inwardly holy, by the renewing of the Holy Ghost) *Ye shall be unto me men of holiness, and ye shall not eat flesh torn in the field, Exod. 22.31. Deut. 14.21.* and it is also said in *Lev. 11.44,45. Ye shall make your selves holy, and ye shall be holy, for I (Jehovah) am holy: and ye shall not make your selves unclean by any creeping thing*; that is to say, ye shall abstain from legal pollutions, and ye shall shew forth holiness by abstaining from positive pollutions, though but imposed on them for a time, as shadows of better things: and so also it is said in *Lev. 19.2. Be ye holy, for I am holy*: and then in *Lev. 20.7,8,25,26,27*, he doth instance, that they must abstain from several ceremonial sins, as well as from moral sins: and from thence the Apostle *Peter* doth draw his exhortation, to be truly holy in all manner of conversation, *1 Pet. 1.14,15,16.* But no fallen son of *Adam* can be so holy in nature, as God is, both by nature and essence; but by the gift of Gods grace they may be holy as his peculiar or selected people. The exhortation therefore is, *Be holy from sin in all manner of conversation, as God is.* The people of God were compassed round about with profane persons, from whom their corrupt nature was apt to be led into sin; therefore God said, *Be ye holy, as I am holy. y 143. 457.*

2. The *Nazarites* were commanded to be legally holy, by abstaining from sundry polluted things in their dyet, habit, and conversation, *Numb. 6.3,4,5,8, &c.*

3. The fringe of blew, &c. was ordained to be worn on the skirts of their clothes, that they might see it, and remember all the commandments of *Jehovah*, and do them; (namely, and do them by faith in Christ, for without faith in Christ the outward rite was vain.)

4. Another use of the fringe was, that they might be holy, *Numb. 15.38, 39,40.* This extrinsecal legal holiness was carefully observed by all the national Church; but the inward part of it was not observed by any else, but such only as were truly regenerated by the sanctifying work of the Holy Ghost: and in both these senses *Zachary* and *Elizabeth* walked unproveable in all the commandments and ordinances of the Lord, *Luke 1.6.* and so did *Peter* in *Acts. 10.14.* and *Daniel* in *Chap. 1.8.* and *Maymory* concludeth his *Treatise* of unclean

There is no other Law of works (in the plural) in all the Bible, but the Levitical works which God ordained at mount *Sinai* for the typical pattern of the Covenant of grace.

Levit. 19.2.
1 Pet. 1.14,15.

clean meats thus: The cleanness of the body bringeth one to the holiness of the soul; (namely) from evil thoughts, and the holiness of the soul is a means to make us like unto the majesty of God, as it is written in *Lev. 11.44.* and of this see more in *Reply 13.*

Note that were defiled with ceremonial sins might presume to come into Gods holy Temple, under the penalty of cutting off, until they were made holy again, by being justified from those sins by the works of the Levitical Law. God promised to forgive the guilt of ceremonial sins to all the national Church, if they did but observe the outward works of the Levitical Law, *Ex opere operato.* "The Jews were called a holy nation, in relation to their typical church-holiness, as well as in relation to the true typified holiness which believers only had among them.

2. The second kind of holiness that was taught by the outward works of the Law, was expiatory holiness; namely, it was the holiness of justification from the guilt of their ceremonial sins, when their bodies were defiled by any accident: for when their bodies were defiled with ceremonial sins, they might not dare to appear before Gods holy presence in his holy temple, upon pain either of cutting off, or of death, until they were cleansed, or made holy again, i.e. justified from those sins by the appointed works of the Law, *Lev. 15.31. Numb. 9.13. Numb. 17.13. Numb. 18.22. Numb. 19.13,20. 2 Cor. 12.3.19. 2 Cor. 13.18,19. Exod. 12.15,19. Lev. 19.7,8. with Lev. 7.18,20,21,25,27. Lev. 12.4. Lev. 20.3, &c.*

2. In case any came into the holy Temple, being ignorant of their guilt of some ceremonial sin or other, then as soon as they knew it, the Law provided a remedy; namely, to bring a sin-offering, and to confess their sin to God: and then in case they did so, they had a promise made over to them, that this work of the Law should, *Ex opere operato*, procure Gods atonement for the formal justification of their body from their said ceremonial sin, and then the threatened punishment of cutting off, or of death should be forgiven them, as these Scriptures do testify, *Lev. 4.27,31,35. Lev. 5.2,10,13,16,18. Lev. 6.7. Lev. 19.22. Lev. 15.25,26,28.* and see more of these legal promises and threatnings in *Coap. 6. Sect. 3. and Sect. 4.*

3. For the avoiding of the said threatened punishments, the whole national Church were exceeding careful to observe the said works of the Law, especially at such times as they were to appear before God in his holy Temple, or when they were to feast on the holy flesh in the holy City, as these Scriptures do testify, *Joh. 11.55. Lev. 11.43,44. Numb. 8.6,7, &c. 2 Cor. 12.3.19. 2 Cor. 13.18,19.*

4. * Because the whole national Church were exactly careful to observe the said works of the Law, (though there were but few of them that did observe them in the true sense of the Covenant of grace, by faith in Christ) are called Gods Saints, *Psal. 50.5. A holy nation, Exod. 19.6. A holy people, Dan. 7.6. Esa. 63.18. A righteous nation, Esa. 26.2.* i.e. a nation that are continually justified from the guilt of their ceremonial sins by the works of the Law (and as many as had faith in Christ were also justified or made righteous from the guilt of their moral sins) and in that respect also they are called men of holiness, *Exod. 22.31. Lev. 20.7,8,25,26. Lev. 11.44.* For the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, did sacrifice to the purifying of the flesh, i.e. to the justifying of their bodies from the guilt of their ceremonial sins: and I conceive it is in relation to these legal justifications, that God is said to see no sin in Israel, *Numb. 23.21.* and that it was in relation to these Levitical justifications by the works of the Law, that David said to Abimelech the Priest, that the vessels, i.e. the bodies of the young men were holy, *1 Sam. 21.5.* they were negatively holy in a double respect, 1. Because they had been but newly purified (or justified) from their former ceremonial sins but three days

days before, for their more holy observat'on of the new Moon feast, which began but three days before this conference with *David*; and they must of necessity be purified then, or else they might not have feasted on the holy flesh of their peace-offerings on that day, as I have shewed more at large in my *Treatise of holy time*, pag. 25.

2. In another respect *David* said, that the vessels of the young men were holy, because since the said holy feast they had not been defiled by women, seeing they had continued in *David's* company from that time till now: his meaning was, that in this space of time they had not been at home with their wives to be defiled by them: for in case they had been at home to have done the act of carnal copulation, they had been legally defiled; for by the Levitical Law that act had a ceremonial sin cleaving to it, 1 *Sam.* 21. 5. but yet no moral sin did cleave to it, *Ebr.* 13. 4. 1 *Cor.* 7. 28.

In these two respects *David* said to the Priest, the vessels of the young men are holy (*viz.* legally) and therefore in this time of necessity they might lawfully eat of the holy bread.

In relation to this national Church-covenant-holiness it was, that all their posterity are called a holy seed, *Ezra* 9. 2. 1 *Cor.* 7. 14. and a seed of God, *Mal.* 2. 15. See *Amsl.* in *Gen.* 17. 13. and in *Lev.* 12. 7.

6. It was the good pleasure of Jesus Christ from his arbitrary will, to constitute many things at mount *Sinai*, that were no sin at all against the moral Law, to be ceremonially sinful to the defiling of the Jews bodies only, but not to the defiling of their conscience, that so they might be justified therefrom by the typical works of the Law.

1. Christ ordained, that all such as remained uncircumcised should, during that space, be ceremonially unclean: and in that respect he made a Law, that no uncircumcised person, (though he might otherwise be truly godly) should presume to come into his holy Temple, or to feast upon any of the holy flesh in the holy City, upon pain of cutting off, or of death, see *Amsl.* in *Lev.* 12. 4, 8. but by the moral Law an uncircumcised person was not unclean in Gods sight, *Acts* 10. 28. *Acts* 11. 3, 18.

2. It was the good pleasure of Jesus Christ to ordain, that the transient work or act of circumcising the childs foreskin on the eighth day, should purifie, & justify the body of it from its said ceremonial sin of uncleanness: and This outward act was also ordained to be for a teaching School-master unto Christ, to teach them to circumcise the corrupt lusts and affections of their hearts, by the knife of sound repentance, and by the exercise of their faith in Christs blood, as the only procuring cause of Gods reconciliation, pardon, and forgiveness, to the justifying of their conscience from the guilt of all their moral sins: and to this sense doth *Moses* expound the use of circumcision, in *Deut.* 10. 16. and in *Deut.* 30. 6. For even as the outward act of circumcising the flesh did procure Gods atonement to the formal cleansing of the body from its

It was in relation to the Law of works, that Jesus Christ ordained many lawful things at mount Sinai to be ceremonially sinful, to the defiling of their bodies, (though not to the defiling of their conscience) that so they might be justified therefrom by the typical works of the Law.

As God did command the

national Church to do the outward works of the Levitical Law, as the only condition on their part, or the justification of their bodies from their ceremonial sins, so he hath commanded such as sin morally to believe in Christ, as the only condition to be performed on their part, for their souls justification from their moral sins.

ceremonial sin of uncleanness; so the circumcising of the heart by sound repentance, and by faith in Christ, did procure Gods atonement to the justifying of the soul from its moral sins.

3. It was the good pleasure of Jesus Christ, to ordain at mount Sinai, that the lawful and necessary act of copulation with a mans own wife, should defile his body ceremonially; and in that respect that man might not dare (under the penalty of cutting off) to come into Gods holy Temple, or to eat of the holy flesh of their passeevers and peace-offerings in the holy City, until his body was purified, i.e. justified from his said ceremonial sin by the appointed works of the Law; namely, by washing his body: see *Ains.* in *Lev.* 15. 18. *Exod.* 19. 14. 15. 1 *Sam.* 21. 5.

4. It was the good pleasure of Jesus Christ to ordain at mount Sinai, that the natural and healthful purgings of married women (wherein there is no moral sin) should be a ceremonial sin to the defiling of the body: (but yet the said natural purgings in Virgins was not ordained to be any ceremonial sin to them: see *Ains.* in *Lev.* 15. 19.) and therefore married women might not (under the penalty aforesaid) come into Gods holy Sanctuary, or feast on the holy flesh, until their bodies were first purified (or justified) from their said ceremonial sin by the typical works of the Law.

5. It was the good pleasure of Jesus Christ to ordain at mount Sinai, that the natural and healthful purgings of women in childbed, should be ceremonially (but not morally) sinful, to the defiling of their bodies for many days together, though after the first seven days of a male, and after the first fourteen days of a female, if they were but washed they were clean for their husbands society, but not for Gods Temple; notwithstanding all their separated natural purgings were ceased and dried up, *Lev.* 12. 4. until forty days were expired of a male, and eighty of a female: yea, he did also ordain, that this ceremonial sin of uncleanness should be so contagious, that whosoever did but touch them in any part of the first seven days, might not presume to come into the holy Temple, under the foresaid penalty, until their bodies were first purified, i.e. justified from that sin by the appointed works of the Law, *Lev.* 12. 2, &c.

6. It was the good pleasure of Jesus Christ at mount Sinai, to prohibit the national Church from the eating of sundry sorts both of flesh and fish (that were otherwise good food by creation) (as the prohibited Tree also was, in *Gen.* 2. 17.) and which were also lawfully eaten by their forefathers, as it is also well observed by *Ains.* in *Gen.* 9. 3.) And in case any did eat of the said prohibited sorts of flesh or fish, their bodies should thereby be defiled with sin ceremonially; in which respect they might not dare to come into Gods holy Temple, under the foresaid penalty, until their bodies were cleansed, i.e. justified from their said ceremonial sin by the appointed works of the Law, *Lev.* 11. 2 5, 40. *Lev.* 17. 15, 16. *Deut.* 14. 2, &c.

7. Jesus Christ made it a sin at mount Sinai to touch a dead body; yea, though it were done as a most necessary duty by the nearest relation to further its burial, and such persons also might not presume to go into Gods holy Temple, under the penalty aforesaid, until their bodies were cleansed, i.e. justified from their said ceremonial sin by the appointed works of the Law, *Numb.* 19.

8. Christ Jesus did also ordain at mount Sinai, that whosoever did but touch such

such as had issues or leprogies, though they were necessitated to touch them out of a dutiful respect to the command of the moral Law to relieve them, yet their bodies should thereby be defiled with sin ceremonially, and therefore they might not presume to come into Gods holy Temple, under the penalty aforesaid, until their bodies were justified from their said ceremonial sin by the appointed works of the Law: see *Ans.* in *Lev.* 14. and in *Lev.* 15.

9. Christ Jesus made it a sin at mount *Simai*, for the *Nazarites* to cut their hair, or to eat any grapes, or to drink any wine; and therefore in case they did, they might not come into the holy Sanctuary, until their bodies were justified from their said ceremonial sins, by the appointed works of the Law, *Numb.* 6. and if it were needful, many such like instances might be added.

A further declaration of the Law of works, which Christ ordained to cleanse the bodies of the national Church from their ceremonial sins.

1. The most common works of the Law, which Christ ordained for the justifying of the bodies of the national Church from their ceremonial sins, was by washing or baptizing their whole body in water: see *Ans.* in *Lev.* 15. 11, 12.

2. But yet Jesus Christ ordained, that they should not be cleansed from some sorts of ceremonial sins, except they did baptize their bodies in living or in spring water only, *Lev.* 15. 13.

3. Jesus Christ ordained, that they should not be justified from some sorts of ceremonial sins, unless they did wash their garments as well as their bodies, because some sorts of ceremonial sins should be so contagious, that they should defile their garments as well as their bodies: and in that respect he commanded that they should wash their garments for the effecting of their bodily justification, before they might presume to come with acceptance into Gods holy temple, *Lev.* 11. 25, 28, 40. *Lev.* 13. 6, 24. *Lev.* 14. 8, 9, 47. *Lev.* 15. 5, 6, 7, 8, 10, 11, 12, 13. *Numb.* 19. 7, 8, &c.

4. Jesus Christ also ordained, that they should not be fully justified from all sorts of ceremonial sins, by the washing of their garments and of their bodies, unless they did adde to those works another work of the Law; namely, sin-offering.

- 1. The woman that hath an issue.
- 2. The man that hath an issue, *Lev.* 15.
- 3. The woman in childbed.
- 4. The leper, *Lev.* 14.

Every one of these, say the *Hebrew* Doctors, although they be cleansed and baptized, and their Sin be set, yet are they wanting, and their cleansing is not fulfilled, so as they may eat of the holy things, until they have brought their oblation: see *Ans.* in *Lev.* 12. 6. and when they brought their oblation to the Temple, they might not go any further into the holy ground, then unto the Court-yard of the Temple, where they must impose their hands upon the head of their sacrifice, which none else might do but a clean person only: see *Ans.* in *Exod.* 29. 10. for they were in part cleansed by washing though not fully, until they had brought their sacrifice: but no uncleanness was done away without washing; and in that respect *Rab. Menachem* said, uncleanness is not done away till by water: see *Ans.* in *Lev.* 14. 3. And 2. To this effect doth *Dr. Lightfoot*

Reply 13.
The work of the Law for their bodily justification from ceremonial sins described.
The command to wash garments did always include a command to wash the body, for the effecting of their bodily justification from certain ceremonial sin.

speak in his Temple service, pag. 12. whosoever (saith he) came within the holy ground, being unclean, and knowing of it, and yet would presume to come in, (namely, before he were washed) he incurred the guilt of cutting off, *ipso facto*.
 3. The Ebrew Doctors say, the man or the woman that hath an issue, and the menstruous, and the woman in childbed, are unclean for ever, and do defile men, and vessels, and seat, and saddle, until they be baptized, although they tarry many years, and have no appearance of any uncleanness; yet if they be not baptized, (*i.e.* ceremonially washed) they are still in their uncleanness: see *Ains.* in *Lev.* 15. 12. and *Lev.* 11. 32. because they were not fully justified for the holy Temple, until they had brought their oblation.

5. I have before shewed in *Reply* 12. that in case any came into the holy Temple, being ignorant of their guilt of some ceremonial sin or other, then as soon as they knew it, Jesus Christ ordained, that they should bring their sin-offering, and confess their sin to God; and then this work of the Law had a promise annexed to it, that it should (*Ex opere operato*) procure Gods atonement for the formal justification of their body from their said ceremonial sin, and then the threatened punishment of cutting off should be forgiven them, *Lev.* 4. 2, 13, 27, 31, 35. *Lev.* 5. 2, 10, 13, 16, 18. *Lev.* 6. 7. *Lev.* 19. 22. *Lev.* 15. 25, 26, 28.

6. Jesus Christ ordained at mount Sinai, that they should not be cleansed, *i.e.* justified from some sins of uncleanness, but by the ashes of an Heifer sprinkling the unclean, to the purifying of the flesh, *i.e.* to the justifying of the body. *Ebr.* 9. 13. so that without water no sort of uncleanness was cleansed.

7. The infant could not be justified from the uncleanness which it had in its birth, but by circumcision, as I noted it before in *Reply* 12. at N^o 6.

8. I do not question but several other works of the Law might be produced for the justification of the body from ceremonial sins, if it were needful.

9. These works of the Law were chiefly ordained, that they might be for a teaching School-master to Christ, that so they might be justified morally only by faith in Christ, *Gal.* 3. 24. and in that respect I call these works of the Law, the outward typical part of the Covenant of grace, being ordained to serve unto the example and shadow of heavenly things: for when Moses was about to make the Tabernacle, God admonished him, saying, See thou make all things according to the pattern shewed thee in the mount, *Ebr.* 8. 5. and so consonant thereto, when God ordained a ceremonial justification for the body, from the guilt of ceremonial sins by their bodily doing of the works of the Law, he said to Moses and Aaron, See that thou instruct the people, touching the point of justification from their moral sins, according to the typical pattern that was shewed to thee in mount Sinai; for saith the Apostle, It was necessary that the pattern of things in the Heavens should be purified (*i.e.* justified from sin) with these; but the heavenly things themselves with better sacrifices than these, *Ebr.* 9. 23. This

The condition that was required to be performed by the Jews, for the justification of their bodies from ceremonial sins, was by their doing of the typical works of the Law, which were also ordained to be for an exemplary pattern of the souls justification from moral sins, on condition they did believe in Christ the meritorious cause of Gods atonement and forgiveness, for their formal justification.

inference from the typical purifying to the typified justification from sin, doth inform all that are willing to learn from this School-master, wherein the right order and method of a sinners justification from moral sins doth consist.

And 2. The Apostle doth tell all such as are willing to learn, that not only the Levitical washings did purifie the body from ceremonial sins; but also, that the blood of bulls and goats did sanctifie, (*i. e.* make the body holy from ceremonial sins) to the purifying of the flesh (*i. e.* to the justifying of the body from their said ceremonial sins,) *Ebr. 9. 13.* And so from this typical justification, the Apostle doth draw this heavenly inference, in *vers. 14.* How much more shall the blood of Christ, who offered himself through the eternal Spirit, without spot to God, purge, (*i. e.* justifie) your conscience from dead works, to serve the living God.

3. The same Apostle doth tell us, in *Rom. 8. 3.* that what the Law could not do in that it was weak through the flesh (namely through its carnal or bodily works, for those works tended but to the justification of their bodies from ceremonial sins; and therefore those works are called carnal justifications, in *Ebr. 9. 10.*) that did God do, by sending his own Son in the likeness of sinful flesh (namely in the likeness of a sinful malefactor, for Sathan had a liberty of power given him, in *Gen. 3. 15.* to pierce him in the footsoles on the cross in the likeness of a notorious sinful malefactor; but Gods intent in giving Sathan that liberty of power, was but to manifest the perfection of Christs obedience in his death and sacrifice under those ignominious sufferings, *Phil. 2. 8.*) [*And for sin, he condemned sin in the flesh,*] namely, for his sacrifice for sin, God first condemned the after use of all legal sin-offerings, because they were too weak to purifie, or justifie the conscience from moral sins; and 2. God did thereby condemn the guilt, or the condemning power of all moral sins to all believers.

4. The same Apostle doth also tell us; That by Christ, all that believe, are justified from all things, (namely, from all moral sins,) From which they could not be justified by the Law of Moses, *Act. 13. 39.* Implying thereby that they might be justified from some sins, by doing the bodily works of Moses Law, namely, they might be justified from their ceremonial sins, but not from their moral sins; for Moses Law was never intended to be for justification from moral sins; it is from mens superstitious conceits in all ages to think so.

5. Dr. Gouge saith, (in *Ebr. 9. pag. 300.*) The word translated ordinances, in *Ebr. 9. 1. 10.* Is by some rendred justifications, that is Expiations; which being legally and externally taken, were effects of their rites and ceremonies; for saith he, by their many sacrifices and oblations, by their water of purification, and such other rites, they were legally cleansed; and so expiations (or justifications) were thereby made, *Lev. 4. 20, 26, 31, 35. Num. 19. 19.* And saith he, in *pag. 339.* This Greek word translated ordinances, or justifications, or expiations, is so done upon two grounds, 1. because the performers of these legal rites, were thereby legally cleansed; and 2. because they prefigured a true expiation: (or justification,) but (saith he) because they could not, in, and by themselves cleanse the conscience, the Apostle, in *vers. 10.* stilleth them

Christ is the spirit of the letter, and also of the types of Moses Law, to all such as have faith in him, as I have also shewed, in my Exposition of Rom. 8.2.

them ordinances of the flesh, or carnal justifications; now (saith he) carnal is opposed to spiritual, *1 Cor. 3.1* and that is counted *spiritual*, which is, 1. Inward in the soul, 2. Heavenly and Divine, 3. Firm and stable, 4. Perpetual and durable; and on the other side carnal things, are 1. Outward, 2. Earthly, 3. Alterable, 4. Momentary; and thus the legal ordinances are called carnal (justifications) And saith he, in pag. 336. The Apostle doth convince them of the impotency of their legal rites, in *Ebr. 9. 9* In that they could not make perfect, as pertaining to the conscience, (namely, they could not justify the conscience from sin) and that he doth render the reason thereof, in *vers. 10.* taken from the nature of those rites, namely, because they concerned the external part of man onely, and therefore could not give full satisfaction to the conscience; And saith he, these external things are four in number, 1. Meats, 2. Drinks, 3. Washings, 4. Ordinances of the flesh. 1. By meats, he means meat-offerings, and other meats, that were distinguished from such as were legally unclean, 2. Drink-offerings, *Exod. 29. 40. Lev. 23. 8.* and such other drinks, as were allowed, or forbidden to the priests and *Nazirites*, *Jud. 13. 4. Lev. 11. 34.* these defiled onely, as concerning the flesh, *Ebr. 9. 13.* 3. Washings; for all that were made legally unclean, were to bathe themselves in water, *Lev. 15. 6. &c. Lev. 6. 27, 28. Num. 19. 13. &c.* 4. Ordinances called also justifications of the flesh, in *vers. 10.* and these ordinances are applied to (positive) Commandments, which are styled carnal commandments, in *Ebr. 7. 16.* Consisting of outward, Earthly, alterable, and momentary matters made with mens hands, called flesh, *Gal. 3. 3.* and the *Jew* are said to be in bondage under these elements, *Gal. 4. 3.* and they are also called in *vers. 9.* weak and beggerly elements, because they had nothing in them that could make men thrive in grace, and be rich in God; and 4. they are styled shadows, *Col. 2. 17.*

Now the Law as it consisted of these external matters, separated from Christ and from the spiritual truth, was but carnal; but yet in respect of the inward typified part of it, it had a high account among the Saints, until all things typified thereby were accomplished by Christ; and thus these typical justifications were ordained, to be as a teaching schoolmaster unto Christ, that we might be justified by faith in him.

6. This pattern of a sinners justification, from moral sins, was familiarly known to the godly *Jews* of old, namely, to the Doctors next after *Ezra*, as it is evident by some of their speeches, that are yet on record in some of the Ancient *Rabbins*; 1. *Rab. Menachem* sheweth in *Lev. 11.* these things beneath are answerable to things above, and that those above have their figures here beneath; and 2. That by unclean beasts, the heathens of the world are meant (just according as it was shewed to *Peter* in a vision, in *Act. 10. 12, 28.*) 3. That the cleansing with water did signify the water that is above, which is the water of mercy (meaning thereby, The water of Gods mercifull atonement, and for-

The Ancient Rab. did look into the spiritual sense of the letter of the

Law, and also into the spiritual sense of the types, which included the Doctrine of Regeneration, and also of justification from moral sins.

giveness for the sake of Christs sacrifice according to *Zach. 13. 1.* and *Ex. 4. 36. 25.* Then will I sprinkle clean water upon you, and you shall be clean, and from all your filthiness, and from all your idols; will I cleanse you; and this water of mercy did *David* most fervently beg of God, for the full purifying of his soul from sin, that so he might be made whiter then any snow in Gods sight; see *Ains.* in *Lev. 14. 3.* and in *Psal. 51.* 4. The *Ebrev* Doctors speaking of wathing their garments, give this reason for it; namely, because it is necessary to do away uncleanness (from moral sins) by the waters that are on high; see *Ains.* in *Lev. 6. 27.* and in *Psal. 51. 1, 2, 3, 7.* *Zach. 13. 1.* *Isa. 4. 4.* *Rev. 1. 5.* *Rev. 22. 1.* *Ebr. 10. 22.* *Joh. 7. 38, 39.* &c.

5. *Maymony*, doth thus conclude his treatise of unclean meats; The cleanness of the body (saith he) bringeth one unto the holiness of the soul from evil thoughts: and the holiness of the soul, is a means to make us like unto the majesty (of God) as it is written, and ye shall make your selves holy, for I the Lord that make you holy, am holy (*Exod. 22. 31.*) see *Ains.* in *Lev. 11. 44.*

I intreat the Reader to take special notice how the Ancient *Ebrev* Doctors did call their cleanness from sin by Gods merciful forgiveness, the holiness of soul; and this negative holiness, by Gods forgiving of the evil thoughts of the soul is consonant to the typical sense of the Apostle, in *Ebr. 9. 13.* He saith, that the ashes of an heifer sprinkling the unclean, doth sanctifie, or make holy from ceremonial sins; and so it is in like sort said, that when the Temple was ceremonially cleansed, it was just fied as the *Ebrev* is in *Mat. 8. 14.* and so, in *Joh. 4. 17.* shall mortal man be more justified (from sin) then God? or as it is in the 70, be more undefiled then God; and so God saith to all *Israel*, in *Levit. 19. 2.* Ye shall be holy for I *Jehovah* your God am holy; namely, ye shall be negatively holy (as God is) from sin; by Gods atonement through your faith in Christ; of which I have spoken also, in *Reply 12.*

7. The ancient *Ebrev* Doctors did also say, and believe, That all the typical works of *Moses* Law, should be abolished in the days of *Messias*, and that all unclean meats should then become clean, see *Ains.* in *Gen. 9. 3.*

8. The ancient *Ebrev* Doctors have this remarkable observation from the liberties of the year of *Jubite*; That the Divine Majesty will be to *Israel* in a Jubile; Freedom, Redemtion, and Finishe of Sabbaths; this is Recorded by *H. Ero.* in his *Sinai sight*, and in his *Require of Consent*, pag. 13.

9. They understood that Circumcision was more then a carnal sign, as it appeareth by the words of the book called *Zohar*; cited by *Ains.* in *Gen. 17. ult. 14. 23.* they understood it to be a sign and seal of justification, from sin, by faith, in the promised seed, *Rom. 4. 11.* therefore they which deny the baptising of infants, because as they say, circumcision was but a carnal sign, of carnal promises to a carnal seed; they may see that the *Jews* own testimonies do abundantly refute them. God said circumsise to me all your male children, (this was a sign,) *Gen. 17. 8.* and he said also I will circumsise thy heart, and the heart of thy seed, this is the signification of the sign, *Deut. 30. 6.*

10. They rested not in the letter of the Law, but looked also into the spiritual sense of the letter of the ten Commandments, as it is also shewed, by *Ans.* in *Exod.* 20. 6, and in *Lev.* 26. 10, and by *Dupleffs*, in the *True Iests of Religion*, pag. 547.

11. *Dupleffs* saith, in his *Trueness of Religion*, pag. 545. The cabal it self giveth us to understand, That Christ shall cure the venom of the Serpent, make a new Covenant, and take away the necessity of Circumcision; and saith he, in pag. 546. some of the *Rabbins* say, that sacrifices shall cease, saving the sacrifice of praise and thanksgiving; And they say of the Sabbath, that he that bringeth the Commandment from God (as Christ did) may also break it, (as Christ also did, in *Mark* 2. 28.) And saith *Rab. Jonathan*, in the *Talmud*, in whatsoever a Prophet biddeth thee transgress, obey him, saving in idolatry; for all the rest are things that may be changed by a Prophet, according to occasion and time.

Conclusion from the Premises.

1. That the Levitical worship, is especially and only called, The Law of works, in the New Testament.

2. That the Law of works was ordained at mount *Sinai*, to be the typical part of the Covenant of grace and reconciliation, and to be for a typical pattern of the souls justification, from moral sins by the procuring cause of Christs blood, and by the formal cause of Gods atonement, upon condition of the sinners faith in Christ.

3. That therefore it was a fundamental error in the false Apostles to teach that the outward observation of the Levitical rites, did not only justify the body from ceremonial sins, but the soul also from moral sins, and that the said rites were given to be as a necessary appendix to faith in Christ.

But on the contrary the Apostle taught, that the said rites had no power given them to justify the conscience from moral sins, *Ebr.* 9. 9. *Ebr.* 10. 4, 11. But by Christ (saith he) all that believe are justified from all things (namely from all the matter of moral sins) from the which ye could not be justified by the Law of Moses, namely, not by the works of Moses Law, *Act.* 13. 39. and in this respect it is, that he disputes against justification, by the work of circumcision, in *Act.* 15. 1, &c.

4. *Paul* told the *Jews*, in *Gal.* 3. 12. That the Law is not of faith; the works of the Law may be done for the justification of the body from ceremonial sins *ex opere operato*, without any faith in Christ at all. But the Apostle doth not mean that the Law in the spiritual sense of it, is not of faith, but in that sense it is the same doctrine of faith, that is taught in the New Testament; but of this, see more at *Reply* 16. N^o. 7. and in *Chap.* 7. *Secl.* 2.

S E C T. V.

But still Mr. Norton doth proceed, saying, in pag. 186.

God propounded the Law of works to man, before the fall with promise of justification and life in case of legal obedience.

First, I have shewed, in Chap. 1. *Self.* 4. That the promise of life in the Covenant of nature was not made to Adam, for a life in heaven, but only for the confirmation of his concreated natural life, after Gods image, in moral perfections, to be continued for ever, in the sweet contents of an earthly paradise.

Reply 14.

2. I have shewed, in Chap. 1. and also, in Chap. 4. that the Covenant made with Adam, was not made with him on condition he did not sin against the moral Law of his nature; for he could not possibly will to sin against that Law; until he had first lost his moral perfections, by being deprived thereof, for his sinning against Gods transient positive Law, by his act of eating first of the forbidden fruit.

3. I have shewed before in Reply 4. that it is a dangerous misleading title to call the Covenant of nature, a covenant of works in the plural, seeing it required no more but one work, or act of eating of the tree of life, for the fulfilling of it, and it forbad no more, but once eating of the tree of knowledge, for the utter breaking of that Covenant.

4. That as soon as Adam had but tasted of the forbidden fruit, he did in the same moment of time receive the threatned punishment of a twofold spiritual death; and thereupon that Covenant was for ever after extinguished.

Conclusion.

From hence it follows that Mr. Nortons misunderstanding of the true nature of the Covenant of nature made with Adam, is the only cause of his misunderstanding, 1. of many Scriptures, 2. of the great point of Christs satisfaction, and 3. of the great point of a sinners justification, as he hath expressed it in his first proposition, in pag. 2.

But saith Mr. Norton, in pag. 187.

The matter of justification is the same in both Covenants, viz. Legal obedience.

I deny it to be the same, 1. because the Covenant made with Adam, was not made in relation to the moral Law of nature but in relation to a positive Law.

2. Because the Covenant of nature was extinguished and made utterly null as soon as Adam had lost the rectitude of his nature by eating of the forbidden fruit. And thence it follows, that it can be no less then a meer fiction to affirm, that the obedience of Christ to that transient, and now nullified Covenant should be the matter of a sinners justification, under the Covenant of reconciliation.

3. But in case it could be supposed, that the Covenant made with Adam, is still in being (which cannot be granted, because it is not true,) Yet then it will be

Reply 15.
It is a great error to make the moral Law of nature, to be the matter of a sinners justification.

The Covenant at mount Sinai is called two Covenants, because the Covenant of grace was typified by the Covenant of works; But in case the Covenant made with Adam, had been still in being for a sinners justification, then the Apostle should have called them (not two but) three Covenants, or else he did much forget himself in his account.

Ebr. 7. 11.
Ebr. 8. 6.
Exod. 24. 12.
The Law was ordained to be for a teaching School-master unto Christ, for justification by faith in him.

no small absurdity to call that Covenant, and the Covenant of reconciliation; [Both Covenants] as if both those differing Covenants, had the same matter for a sinners justification.

4. Though it is granted that the Apostle doth speak of two Covenants, in the point of justification, in Gal. 4. 24. yet he doth not make the Covenant of nature made with Adam, to be any of those two Covenants; but the two Covenants that the Apostle speaks of, in Gal. 4. 24. are 1. The typical Covenant of reconciliation by the works of the Law, and 2. The typified Covenant of reconciliation by faith in Christ only; and both these Covenants are but one in a true spiritual sense, (of which see more, in Chap. 6. Sect. 5.) and both these Covenants were ordained for the justification of sinners, as I have shewed before, at Reply 13. But yet they were not ordained for the same subject matter of justification; for I have shewed before, and often elsewhere; that the first said typical Covenant, was ordained only for their bodily justification from their ceremonial sins by the typical works of the Law *ex opere operato*, and 2. It was ordained to be for a typical pattern of true justification, from moral sins, to such persons only as do truly believe in Christ, the procuring cause of Gods atonement; But the false Apostles did not mark this distinction between the typical, and the typified justification, but they did confound them: for they taught believing Gentiles, that their legal justification, by the outward works of the Law was of necessity to be observed, together, with their faith in Christ, for the justification of their souls from moral sins, or else that they could not be saved, Act. 15. 1. Gal. 4. But the Apostle Paul doth tell them that this typical Covenant of works did engender to bondage, and thereupon he did exhort the believing Gentiles to stand fast in that liberty, wherewith Christ had made them free from that yoke of bondage (the observation of Levitical works) and thence it follows, that justification from moral sins belonged to such only as have faith in Christ; and in this respect the Apostle called such as held justification from moral sins, by faith in Christ only, the children of the free-woman.

5. In case the Covenant made with Adam, had been still in being as the matter of a sinners justification, then the Apostle should have called them, three Covenants; or else he did much forget himself, when he called them but two Covenants, in the point of justification; but seeing he doth call them, but two Covenants, it doth from thence follow, that the Covenant made with Adam is none of those two, and therefore it is an undeniable proof that the Covenant made with Adam, is extinguished, and not now in being.

6. I have also shewed that the typical works, of the Law were ordained to be a teaching pattern, or a teaching School-master of true justification by faith in Christ; Gal. 3. 24. and in that respect the Apostle doth affirm, that the people were taught the Law, Ebr. 7. 11. and 2. The Apostle saith, in Ebr. 8. 6. That the Covenant at mount Sinai, was established [or Taught] upon better promises, (so Ains. doth translate this text, in Exod. 24. 12.) namely, better then the legal promises, which are cited at Reply 12. because they are made only to such as have true faith in Christ. 3. God said thus to Moses, in Exod. 24. 12. I will give thee tables of stone, and a Law, and Commandments which I have written, [to teach them,] namely, to teach them to believe in Christ

Christ onely for their true justification from their moral sins, and God said, in *Deut. 4. 1.* Hearken unto the statutes, and unto the judgements which I teach you for to do, that ye may live; but God did not teach them to do his statutes and judgements, with bodily exercise onely, for he declares his hatred against that kind of worship, in *Isa. 1.* and from thence it follows, that when God ordained the typical works of the Law, for the justification of their bodies from their ceremonial sins, he did it not so much for the good of their bodies; but as a School-master to Christ, for the good of their souls chiefly, that so it might be for an external teaching pattern of the true way and method of their souls justification, from moral sins, by faith in Christ; as it is also rightly observed, by Mr. Woodbridge; Christians (saith he) attain that righteousness by faith, which the Jews sought after by works, as the Apostle doth more largely expresse it, in *Rom. 9. 31, 32.* Fourthly, God bade Moses bear the people as a nursing father doth the sucking childe, *Num. 11. 12.* The Chaldy that goeth in the name of *Jorathan*, and *Thargum Jerusalem*, calleth this nursing father *Pedagoga*, which name *Paul* useth, when he saith, The Law was our *Pedagogue*, or our (tutoring, or teaching) School-master unto Christ, *Gal. 3. 24.* And Moses made this answer unto God, by way of interrogation; have I begotten these as if he had said, I am but the minister of the Law in the letter, and in the outward type only, which begets no children to God, *Rom. 7. 4, 5, &c. Rom. 8. 3. Gal. 4. 24.* I conclude therefore with *Paul*, that the typical works of the Law were ordained to no other end but to be as a teaching School-master unto Christ, that so they might thereby be begotten unto true faith, and that so they might by faith in Christ onely be justified, *Gal. 3. 24.*

It is observable, that the said typical pattern was a teaching School-master of true justification, in three particulars.

1. The national Church were commanded to do the works of the Law as the only condition that was required on their part, for their bodily justification from their ceremonial sins; and according to this pattern, the onely condition that is required of all the elect *Israel* of God, for their eternal justification from moral sins, is faith onely in the death of Christ, *Gal. 3. 24.*

2. As the blood of bulls, &c. was ordained by Gods free Covenant to be typically meritorious, for the justifying of the bodies of the national Church from their ceremonial sins, *Ebr. 9. 10. 13.* so in *vers. 14.* the blood of Christ was ordained to be much more truly meritorious to procure Gods atonement, for the purging, or for the justifying of the conscience from the dead works of moral sins.

3. As the blood of bulls did procure Gods atonement for the formal justification of their bodies, from the guilt of their ceremonial sins; so the bloody death and sacrifice of Christ, which he performed in perfection of obedience to his Fathers will, *Ebr. 10.* is much more meritorious to procure Gods atonement and forgiveness, for the formal justification of all believers from the guilt of all their moral sins, and so to the obtaining of the heavenly inheritance.

In these three particulars, the works of the Law were ordained to be for a teaching School-master unto Christ, touching the order of justification

ification to the souls of all believing sinners.

But I wonder where Mr. Norton can finde the like teaching pattern of his matter of justification, by the moral Law of nature : surely no where ! except it be in the proud Pharisee, *Luke 18.9.* or in the fictions of his own brain; but doubtless in case the obedience of the moral Law of nature had been ordained to be the matter of a sinners justification, it would not have been omitted in the typical works of *Moses Law*, seeing that Law was ordained to be for a teaching School-master unto Christ for justification by faith, *Gal. 3. 24.*

In his Method,
pag. 251.
Mr. Wood-
bridge denies
that a sinners
justification
doth proceed
from the matter
of Adams obe-
dience to the
Covenant of nature,
and secondly he denies that Covenant to be now in force, point blank a-
gainst Mr. Norton.

7. From the premises it follows, that in case Christ did fulfil the Law of works for the justification of believing sinners as their surety, then it must either be by those typical and outward works of the Law which were ordained at mount *Sinai*, for the bodily justification of the national Church from their ceremonial sins (for there was no other Law of works known to the *Jews*.) or else it must be by Christs fulfilling of the internal works of the said Law, (the principal whereof is faith in Christ) and then faith in Christ must be the matter of a sinners justification, which assertion is neer a kin to the *Socinian* tenent.

8. I Reply further in the words of Mr. Woodbridge; If God (saith he) by virtue of that Covenant made with *Adam*, doth stand still engaged to give life (supposing satisfaction to be made for disobedience) then doth that covenant made with *Adam*, stand still in force, as the onely way to life; and then men (at least the elect) are legally in strict justice, as innocent as if they had never sinned; both which (saith he) are desperately false and overthrow the very foundations of faith; And saith he, in pag. 252. Christ died not to repair the old Covenant, nor by removing hinderances to make us capeable of the influences of life and love, in that way in the which they should have been derived to us, by the first Covenant; But therefore died he, that by means of death, for the redemption of transgressions, he might become the new and living way, through which we might come to God by faith, and partake of life and remission of sins, *Ebr. 9. 15.* with *Ebr. 10. 17, 20, 22.*

But the said new and living way is not opposed to the first Covenant made with *Adam*; But onely to the old typical Covenant of works, that was made with the national Church at mount *Sinai*; which is now abolished by the death of Christ; and so consequently, there is no other Covenant, neither now nor heretofore in force, for justification and salvation, but the new Covenant onely, *Jer. 31. 31, 32, 33.* the Law of nature was never given as a Covenant of justification, for an eternal life in heaven, as I have shewed, in *Chap. 1. Sect. 4.*

9. In case it should be granted (which cannot be granted, because it is not true) that Christ our surety had done the command of the Covenant of nature made with *Adam* (as Mr. Norton affirms in his first foundation proposition,) then

then he must have made a voyage into the earthly paradise of *Eden* to fulfil the command of that Covenant by eating of the tree of life, to obtain thereby the confirmation of *Adams* moral perfections, for the continuance of his natural life, in the sweet contents of an earthly paradise; for no other life was promised in that Covenant; and 2. In case he had been our surety to suffer the curse of that Covenant for our redemption (as *Mr. Norton* affirms in his said proposition,) then he must have been deprived of the concreated image of God, and so consequently, he must have been punished with *Adams* spiritual death in sinful and corrupt qualities, for this double kind of death was the only death that was threatened in that Covenant; such hideous consequences do necessarily flow from his material cause of a sinners justification.

10. Let it be considered, why God commanded sacrifices to be offered without blemish and without spot; and it is evident, that the only reason was, not so much to typify the perfection of Christs humane nature, in his Conception and birth, but especially to typify the perfection of his Priestly obedience in his death and sacrifice, and this perfection of his obedience was declared, by his perfect patience, in and through all his consecrating sufferings, according to *Gen. 3. 15*; and then in the perfection of that obedience, he made his death to be accepted as a most pleasing and acceptable sacrifice, for the procuring of Gods reconciliation to all believing sinners, (*Ebr. 7. 26. Ebr. 9. 14. 1 Pet. 1. 19.*) for their formal justification from all sin, *Rom. 5. 19*. But this perfect righteousness of his, was not ordained to be imputed by God to believing sinners, for their material, or formal righteousness, no more then the unblemishedness, and the spotlessness of the beast for sacrifice, was ordained to be imputed to the sinner that presented it to the Priest, either for his material, or for his formal legal righteousness; and yet notwithstanding, though it was not in that sort made his righteousness, it was in another sort made his righteousness; namely, because it was ordained to be accepted of God for the typical meritorious cause of Gods atonement, by the which the sinner was formally justified from his ceremonial sins; and so consequently the thing that was imputed to the sinner for his justification, was not the matter of the natural purity of the beast sacrificed; but it was Gods atonement that was thereby procured, by the which his sins were forgiven, and his person received into Gods favour; and just after this sort, sinners are justified, not by the imputation of Christs natural or actual purity, for though he is truly called our righteousness; or our justification, *1 Cor. 1. 30*. yet he is there so called, in respect of his righteous performance of his death, and sacrifice, which God had ordained to be accepted, for the only meritorious cause of his atonement to believing sinners, by the which atonement so procured their sins are forgiven, and their persons thereby justified, and received into Gods special favor to the fruition of the heavenly inheritance.

And this obedience of Christ is in special manner called his righteousness, in *John 16. 10*. and it is called, *The righteousness of one*; namely, of Christ, in *Rom. 5. 18*. For the which God highly exalted him, or rewarded him, *Phil. 2. 8, &c.* But to affirm that this special kind of righteousness is imputed to sinners for the matter of their righteousness, is as much as to make them their

In his Body of
Divinity, c. 3.
Sect. 8. p. 103.

own priestly mediators by Gods imputation, which is more then a little absurd to affirm.

11. Mr. *Lawson* propounds this question: Whether the propitiation of Christ, which includes both satisfaction and merit, be to be ascribed to the active or the passive obedience of Christ?

He answers thus at N^o 2. The Scriptures usually ascribe it to the blood, death, and sacrifice of Christ, and never to the personal active obedience of Christ to the moral Law.

3. That yet this active obedience is necessary, because without it he could not have offered that great sacrifice of himself without spot unto God: and if it had not been without spot, it could not have been propitiatory and effectual for expiation.

4. That if Christ our surety had performed for us perfect and perpetual obedience, so that we might have been judged to have perfectly and fully kept the Law by him, then no sin could have been chargeable upon us, and so the death of Christ had been needless and superfluous.

5. Christs propitiation frees the believer not only from the obligation of punishment of sense, but of loss, and procured for him not only deliverance from evil deserved, but the enjoyment of all good necessary to our full happiness; therefore there is no ground of Scripture for that opinion, that the death of Christ doth free us from punishment, and that by his active obedience imputed to us, we are made righteous and heirs of life.

6. If Christ did perform perfect and perpetual obedience for us, then we are freed not only from sin, but from obedience to; and this obedience as distinct and separate from obedience unto death may be pleaded for justification of life, for the tenour of the Law was this, *Do this and live*; and therefore if a man do this by himself or surety, and the Law-giver and supream Judge accept it, the Law-giver can require no more: it could not bind us to perfect obedience and punishment to: there never was any such Law made by God or just men.

All these assertions of his are point blank against so many of Mr. *Nortons* assertions.

2. Hence the Reader may take notice, that Mr. *Lawson* denies the active obedience of Christ to be the matter of our justification.

7. Mr. *Lawson* propounds this Quere, in pag. 311. whether there be two parts of justification; namely, remission, and imputation of righteousness; and he answers thus:

1. It may be remembered what I have said formerly against the imputation of Christs active righteousness, separated or abstracted for reward from the passive.

2. Saith he, if we examine the doctrine of the Apostle *Paul*, and other Scriptures, we shall find, (if I very much mistake not) that remission and imputation of righteousness are taken for the very same, *Rom. 4. 3, 4, 5.* even as *David* describeth also the blessedness of the man to whom God imputeth righteousness without works, saying, *Blessed is the man whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin.* *vers. 6, 7, 8.* and therefore it was imputed to him [for righteousness] &c.

3. Saith

8. Saith he, this imputation of righteousness is the forgiveness of sin; for to have faith counted, or imputed for righteousness, is explained by David to have sin forgiven, covered, and not imputed.

9. Saith he, the estate of the party justified, even in this life is blessed and very happy: *Blessed is he whose sin is forgiven, &c.*

10. The party to whom righteousness is imputed, is he that believeth on him that raised up Christ from the dead, not he that believeth that Christ performed perfect obedience active to the Law in his person: for though he perfectly obeyed the Law, as without which he could not have offered himself an unspotted sacrifice for us, yet he did it not, that that active personal righteousness should be imputed to us, though God in his absolute power might have done so, yet his wisdom did not think good to do it, neither do we read that he doth it: the principal thing to be noted is, that this is the principal, if not the only place, that speaks of imputation of righteousness, and this imputation is remission of sins by the sentence of the supreme Judge.

11. Take notice, that he doth in these words exclude the obedience of Christ to the moral Law of nature, from being the matter of a sinners justification: neither doth he make his passive obedience to be the matter, but the meritorious cause only of a sinners justification: for he doth thus conclude; remission, and justification, and eternal life is ascribed to the sacrifice of Christs death, as the meritorious cause thereof, especially in *Ebr. 9.* and in many other places.

12. I have also shewed elsewhere, that Mr. *Rutherford* denies the said matter, and ascribes all to the death of Christ: and saith he on the Covenant, *pag. 225.* If we keep the Law, we are not obliged to suffer; for the Law doth not oblige man both to perfect doing and to perfect suffering copulatively: (as Mr. *Nor* holds) and saith he, in *pag. 157.* the righteousness, in the which is Davids blessedness, (before Christ) and *Abrahams* before the Law, and ours under the Gospel, is, in forgiving of iniquity, covering sin, and not imputing sin, *Rom. 4. 1, 2, 3, 4, 5, 6, 7.* But in all the Scriptures our sins are never said to be pardoned, and not imputed to us by our own evangelike doing: *For we are justified freely by his grace through the redemption that is in Christ Jesus, Rom. 3. 24. and are washed from our sins in his blood, Ephes. 1. 7. Col. 1. 14. Matth. 26. 28. Revel. 1. 5. and not by our evangelike doing.* And saith he a little before, if any say by abusing that place, in *Revel. 22. 14.* we obtain this *Escovar*, and right to the Tree of life, by keeping the Commandments evangelically, he must say that we may first keep the Commandments evangelically, before we have right to life to Christ, and so (consequently) before we believe.

13. Mr. *John Forbes* on justification, concludes his 22. Chapter thus: It is not only a vain opinion, but it is also impossible, that any flesh can be justified by the works of the Law: for no Covenant, whereof Christ is not the Mediator, and which he hath never confirmed by his death, can ever possibly serve to our justification: but of the Covenant of nature made with *Adam*, and of the Covenant of works made with the *Jews* at mount *Sinai*, Christ was not the Mediator of them, he hath not shed his blood to confirm any of those two Covenants, and therefore no flesh shall be justified, or have any access to God by them. This is an invincible argument against Mr. *Norton*, and in *pag. 103.* Mr.

Forbes

in p 84 with p 83.
→

In his Poor
mans Library,
fol. 35. 193.

Forbes doth heap up many arguments, to confute such as make Christs obedience to the moral Law of nature, to be the matter of a sinners righteousness.

14. I will now for further light recite the judgement of two learned and eminent Bishops, touching the matter of a sinners justification.

1. Doctor *All*, sometimes B.B. of *Exeter*, doth distinguish a sinners justification, from the matter of moral righteousness, properly so called; and therefore he doth first make a common place of moral righteousness by it self: and 2. Then he makes another common place of justification, in another clear distinct and different sort from the former.

1. Righteousness (saith he, in *fol. 35.*) is nothing else but a general vertue and in universal perfection, having in it no kind of iniquity or sin: it is (saith he) in absolute goodness, a perfect integrity and soundness, or a full observance of Gods Laws. But

2. Saith he, in *fol. 193.* To justify, or to be justified, is *verbum forensse*, in Scripture, and it properly signifies to be judged and assayed, (i.e. acquitted) as if I should say, the people of *Rome* have justified *Scipio*, being accused of the *Tribunes*; that is to say, they have assayed, (or acquitted him) or pronounced him to be a just man: and so in Scripture it is said, *The righteous shall be justified in judgement, and the wicked shall be condemned*, Deut. 25. 1. and so in *Matth. 12. 37.* *By thy words thou shalt be justified*; that is, thou shalt be freed and delivered.

3. Saith he, to be justified by faith in Christ, is to obtain remission, and so to be accounted righteous; that is, accepted to God, not by our own powers, but by the free grace of our Mediator.

4. Saith he, justification properly is no other thing then a remission, reconciliation, or acceptation of a person to eternal life; that is, (saith he) justification signifies remission of sins, and (thereby) a sure hope of eternal life, given freely by the only mercy of God.

5. Saith he, *Paul* calleth those things *Justifications*, (in *Ebr. 9. 10.*) which declare justification after a sort, as are the sacrifices and purifications of the Law: these rites and ceremonies are called, *Justifications*, not because they do justify by themselves, but because they do sacramentally represent the manner of justification by Christ.

6. In *par. 2. p. 93.* he saith, the order of our justification lies thus:

1. It is God which doth justify, by imparting unto us his mercy and promises; (namely, of forgiveness to repenting and believing sinners, as he did express it before.

2. It is Christ that hath deserved this mercy of God, and promise of salvation, by suffering those pains for us, which we our selves should have suffered.

3. Then faith cometh as an Organ or Instrument, by the which we perceive and receive Christ, and with him the mercy and promises of God (his forgiveness) by the which we are justified.

And saith he a little before, when we say that we are justified by faith, it is no more to say, but that justification is obtained and had by Christ, and the promises of God which are received and apprehended by faith.

In these three points he speaks of the order of justification, just as *Tindal* doth, whose words I have cited in my former printed Reply; and in all this he hath

hath not a word of Mr. *Nortons* matter of justification; and yet he saith in his Table, justification is thoroughly discussed; namely, in the words which I have now cited.

15. The other eminent Bishop is Doctor *Bilson*, who saith in his *Sermons of Redemption*, pag. 45. By Christs obedience I do not mean the holiness of his life, or his performance of the Law, but the obedience of the person unto death, even the death of the cross, which was voluntarily offered by him, and not necessarily imposed on him, above and besides the Law, and no way required in the Law. In these words he denies that matter of a sinners justification, which Mr. *Norton* contends for, and also he ~~denies~~ ^{affirms} the obedience of Christ in his death, to be above and besides the Law, and therefore not to be any legal obedience: quite opposite to Mr. *Nortons* assertion.

2. Saith he, in pag. 104. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous*, Rom. 5. 19. This obedience of Christ (saith he) is his obedience unto death, even to the death of the cross, Phil. 2. 8. and the righteousness of the faithful (saith he) is the forgiveness of their sins, through the redemption that is in Christ Jesus, Rom. 3. 24, 25.

Mark this I pray, that he calls the righteousness of the faithful the forgiveness of their sins.

3. Saith he in his *Survey*, pag. 267. God doth impute righteousness to us that be sinners, by pardoning our offences, and accepting us for Christ his sake, when of our selves we are most unworthy.

4. Saith he *ibidem*, the punishment of our sins Christ did willingly bear in his body; the guilt of our sins he did not, and that made his offering the more righteous (and meritorious) as being without desert of guilt.

5. Saith he, in pag. 272. God made Christ sin for us, that we might be made the righteousness of God in him, 2 Cor. 5. 21. that is a sacrifice for sin, by the which our sins are pardoned and purged, that so we might be made the righteousness of God in him, by his remitting all our sins, and restoring us into Gods favour. Mark I pray how he doth expound both the parts of 2 Cor. 5. 21. first as I have done in my former printed *Reply*, pag. 207, &c. for he makes Christs sacrifice for sin to be the procuring cause of Gods atonement, by the which our sins are pardoned and purged, that so we might be made the righteousness of God in him.

6. Saith he a few lines after; Even in this life where we are continual sinners, we have no righteousness, but what is joyned with the real remission of our sins pardoned for Christ his sake.

These eminent Divines, and divers others which I have cited in the next edition, do plainly deny the obedience of Christ in his life, to be the matter of a sinners justification; and they do confirm the same way and order of justification, that I have all along held forth, though they are censured for heresie by Mr. *Norton* through my sides; but if any heresie be, it belongs to the censurer: for oftentimes it falls out, that such as are most in error, do most cry out against such as hold the contrary truth.

7. Neither doth Doctor *Bilson* make the obedience of Christ in his death

to be the matter, but the meritorious cause only of a sinners justification; and so do divers other eminent Divines, which I have cited in Chap. 4. at the beginning.

15. I have cited five eminent Divines in my former printed Reply, in pag. 248. that make no other matter to belong to a sinners justification, but believers themselves; namely, the subject matter only, as I did at first express it in my Dialogue, in p. 133. and now I will adde unto them some other Divines.

16. Mr. Gataker saith thus in his Dispute with Gouarnus, pag. 5. *The satisfaction of Christ in those doings and sufferings (whereunto he was not bound by the common Law of nature) is the matter of the justice for which we are justified: (i.e. it is the meritorious matter for the which we are justified) But of the justification which is the action of God, it can scarce be properly called the matter.* And saith he in Thesis 7. how can any one pay that for another which himself owes, &c.

17. Mr. Woodbridge a little before cited, doth utterly reject that kind of matter, (which Mr. Norton doth so zealously contend for) namely, the obedience of Christ in doing the command (and suffering the curse) of the Covenant made with Adam: and in his Method, in pag. 65. and elsewhere he doth call the matter of a sinners justification, the meritorious cause, just as Mr. Gataker above cited doth.

18. Mr. Lawson saith in his Body of Divinity, pag. 296. the subject of this act, and the material immediate cause of this act (of justification) is man, considered as a sinner, and as a believer.

19. Seeing justification is but a transient act of God, it cannot have any matter properly so called, and therefore Mr. Nortons matter can be no better then a *non ens*, because the doing of the Covenant made with Adam is now a *non ens*, seeing it hath been utterly extinguished, ever since Adam brake it by eating the forbidden fruit.

20. Mr. Norton doth argue for his matter of a sinners justification, more like a natural Philosopher, (that never read the Bible) then a sound Divine, because he thinks that God cannot effect the formal cause of a sinners justification, without some matter that is properly so called: and just after this manner did the Maniches and the Arians reason for the defence of their errors: 1. The Maniches said, that God could not make the World without matter, because no man can make any thing otherwise: but Chrysostome doth thus answer in his Sermon on Ephes. 6. *He that seeketh the Doctrine of truth, should not fall down upon the Earth*; that is to say, he should not fall down to natural reasoning from earthly similitudes: and there he gives the said instance of the Maniches. 2. The like kind, of natural reason did Arius give, why Gods begetting could not be, without passion; namely, because, it is so among men. These and such like Hereticks did interpret the Scriptures according to the judgement of mans natural reason. 3. Other Divines say, that Arguments taken a *simili* in such like mysterious cases as these, doth often prove a *simili*, in transferring unto God the same order of causes, that mans natural reason is led by in his order of working, is of dangerous consequence to the hatching of many great errors in Divinity.

God can make the formal cause of a sinners justification, without any matter that is properly so called, though men cannot by their natural reason form any thing without matter. Arguments taken a *simili*, in

very dangerous; and that they have their eyes drowned in flesh, that transfer unto God the same order of causes that are incident to sinful man in the course of their working: and of this I have warned the Reader in my former printed *Reply*, in pag. 55, 82, 96. and in pag. 102. I have cited Mr. *Traherons Caution*, that we do not make God subject to the order and row of causes, that man is subject to. 4. *P. Martyr* saith, that men may use similies of their own devising, so as they beware of two things; 1. That they devise nothing that is repugnant to sound Doctrine: 2. That they obtrude not those devices as the natural and proper sence of the Scriptures. It is a dangerous thing to adde our own blind and gross expositions after the judgement and example of worldly reason unto the word of God, as Mr. *Norton* doth often in the matter of a sinners justification, and in the point of Christs suretiship, to do the command of the first Covenant, and to suffer the curse of it. 3. *Tindal* in his *Prologue* to the five Books of *Moses* doth at large shew the good use, and the dangerous use of allegories or similitudes, in pag. 14. and he concludes thus, in pag. 15. In allegories, saith he, there is both honey and gall; that is to say, both good and evil: For, saith he, there is not a more handsome or apt thing to beguile withal, then an allegory, nor a more subtil and pestilent thing in the World to perswade a false matter, then an allegory: and contrariwise saith he, there is not a better vehementer or mightier thing to make a man understand withal, then an allegory, &c.

21. The *Hebrew* Doctors say, the excellent knowledge (or reason) that is found in the soul of man, is the form of man, and that it is not compounded of Elements: and say they, when the matter of mans body, which is compounded of Elements, is separated from the soul by death; yet then this essential form is not destroyed, but continues to be a form without matter, until the resurrection of the body. Their words are thus cited by *Ains.* in *Gen. 2. 7.* The form of the soul (of man) is not compounded of the Elements, but tis of the Lord from Heaven; therefore when the material body, which is compounded of the Elements is separated, and the breath perisheth, because it is not found but with the body, and is needful for the body in all the actions hereof. This essential form is not destroyed, &c. but continueth for ever, even for ever and ever; and so doth the form of a sinners justification continue for ever, yea, for ever and ever, though it have no matter that is properly so called.

22. I have formerly shewed, that *P. Martyr* doth make no other matter in sinners justification, but the subject matter of believing sinners only: and believe that a judicious and unbiassed Reader will soon see, that it is from the said earthly kind of reasoning that Mr. *Norton* doth so often scoffe at my *analogue*, because I make the formal cause of justification to lie only in Gods tonement, (or in his gracious forgiveness) procured by the merit of Christs bedience in his death and sacrifice, without his matter of moral obedience to the nullified Covenant of nature.

23. But in so doing, I hope he doth but at unawares scoffe at the wisdom of God, in giving such an external typical pattern, ~~to~~ the justification of the bodies of the national Church from their ceremonial sins, by Levitical wash-

ings, and by the blood of Bulls and Goats, &c. From this typical pattern God would have all to learn, (as from a School-master) that a sinners justification from his moral sins doth consist only in negative holiness and righteousness; and the Apostle doth teach us to argue the case to this sence; for in *Ebr. 9.13, 14.* he tells us, *That the blood of Bulls and Goats, and the ashes of an Heifer (sprinkling the unclean, doth sanctifie (or make sinners holy ceremonially) to the purifying of the flesh;* (namely, to the making of the body negatively righteous from ceremonial sins) and from thence he makes this heavenly inference, in *vers. 14.* *How much more shall the blood of Christ, who offered himself through the eternal Spirit without spot to God, purge your conscience (i.e. purifie, or justifie your conscience) from dead work;* (that is to say, from such works as proceed from our Spiritual death in sin) for ever since God inflicted that punishment of a Spiritual death in sin upon *Adam*, and upon all his natural posterity, for his transgression of the Covenant of nature by eating of the forbidden fruit, in *Gen. 2.17.* we can do nothing else but the dead works of our Spiritual death in sin, which are called by the Apostle, *Dead works*: but in case *Mr. Norton* will not learn this blessed truth from this teaching School-master, (or typical pattern) let him go on to scoffe, seeing he delights in it; for he doth often repeat his deriding tearm of a *non ens*, as in *pag. 212, 217, 225, 237, &c.*

Conclusion.

Tis most evident by what I have noted touching the utter nulling of the Covenant made with *Adam*, that *Mr. Norton* had no just ground to reproach my formal cause as a *non ens*, for the want of that matter of the Covenant of nature, (by eating of the Tree of life) which is not now in being: but the unbiassed Reader may see on the contrary side, that I have a true ground to retort his tearm of a *non ens* upon his own head, because he affirmeth in his first foundation proposition, and elsewhere, that Christ our surety did fulfil the Covenant that was made with *Adam*, by doing that command in a way of works, and by suffering the curse of that nullified Covenant: and thence it followes, that his matter of a sinners justification is nothing else but a *non ens*.

But saith *Mr. Norton* in *pag. 129.*

The Law of *Moses* being nothing else but an external pattern of the internal Law of nature, printed in the heart of our first parents in their creation, after the image of God, consisting in holiness and righteousness, *Ephes. 4.24.* The sum of the two Tables: It is called the Law of works, *Rom. 3.27.* because it required personal obedience to life, *Lev. 18.5.* The Law of *Moses*, *Acts 13.39, &c.*

Reply 16.

A whole heap of errors are here tumbled together.

1. It is no small error to make the Law of *Moses* to be nothing else but an external pattern of the internal Law of nature, seeing the Law of *Moses* was not given to innocent but to fallen *Adam*: and 2. It was not given to fallen *Adam* in that abstracted and separated sence from the Covenant of grace, as the internal Law of nature was to innocent *Adam*; but in a conjunct sence with the Covenant of grace, and as an inseparable part of it.

3. It

3. It appears by his confounding of things that differ, (1. by confounding of the Law of nature, with the Covenant of nature, and 2. by confounding the null first Covenant of nature, with the durable Covenant of grace, in the ten Commandments,) That as long as he doth thus confound these distinct Laws and Covenants, he cannot possibly be a sound teacher of sundry fundamental points in Divinity, especially he cannot be a sound teacher of the great point of Christs satisfaction, nor yet of that great point of a sinners justification.

4. It is another great error to make the Law of the Covenant of nature, made with Adam, to promise a life in heaven, seeing that Covenant was no other but a Covenant of nature, it promised no other life, but the confirmation of his natural concreated life of moral perfections, after the image and likeness of God, to be enjoyed for ever in this world onely, in the sweet contents of an earthly paradise; Mr. Walker saith in his *Diss.* of the *Sab.* pag. 58. that man in the estate of innocency could not have any thought or meditations of glory in heaven, or studies to fit and sanctifie himself for the fruition thereof until Christ the onely way to eternal rest and glory was promised; and of this see more in *Chap. 1. Sect. 4.*

5. It is another great error to expound, *Eph. 4. 24.* of Adams concreated holiness and righteousness, in the which Adam was created after the image of God, that was no other, but connatural holiness and righteousness, seeing it is no other but Gods supernatural holiness and righteousness, wrought in the heart by his regenerating Spirit. True holiness, saith Mr. Walker, on the *Sab.* pag. 39. 40, 41. is a gift of supernatural grace, given only in Christ, and proceeding from the holy Ghost; shed on man through Christ, and dwelling in them as the immortal seed of God; And (saith he) this holiness doth not belong to the natural image of God, wherein the first earthly Adam was created, but to the spiritual and heavenly image of the second Adam Christ, who is a quickning spirit, and the Lord from heaven, heavenly, whose image no man can bear, but in the state of regeneration, as it appears, by *1 Cor. 15. 45, 49.* and *Eph. 4. 23, 24.* but see him more at large in the place cited, and mark his concluding with, in pag. 41. If (saith he) it would please God to open the hearts of our people rightly to conceive this difference between the image of the first and second Adam, and between the natural created uprightness of Adam, and the spiritual uprightness, and infused holiness, wherein the second Adam was conceived and framed by the holy Ghost; it would ravish their hearts and fill them with admiration of the singular love of God to his elect in Christ, and of the singular excellency of the grace of holiness, and of those high prerogatives which the regenerate receive and enjoy through him, and which indeed do far exceed all that belonged to man in the state of innocency.

6. It is another great error to affirm, that the two Tables is called the Law of works, in *Rom. 3. 27.* and that it required personal obedience to life; In this exposition of *Rom. 3. 27.* he doth again confound the Law of nature, and the Covenant of nature together, in the *Decalogue*, which indeed had no dependance on each other as I have formerly shewed; 2. he doth

doth also confound the life promised in the Covenant of nature with the life promised in the Covenant of grace in the *Decalogue*; but I have shewed that they differ as much as a heavenly happiness, doth differ from an earthly happiness. 3. The Law of works, in *Rom. 3. 27.* is meant onely of the typical Law of works that was given at mount *Sinai*, to be a teaching School-master unto Christ; And I have also shewed before at *Reply 11.* and *14.* that the Covenant made with *Adam*, is no where called the Law of works in all the Bible.

7. I have shewed before at *Reply 12.* that the Levitical worship (under which the whole oeconomy of *Moses* is included) is called the Law of works, and that it was ordained for their sanctified walking, and for the justification of their bodies from their ceremonial sins; But the false Apostles (from the example of their ancient carnal forefather's) made an addition thereto, out of their own superstitious conceits; namely, that the said works of the Law were ordained not only for the justification of their bodies from their ceremonial sins, but also for the justification of their souls from their moral sins, and in that respect it was, that they did most vehemently urge the believing Gentiles to observe the said works of the Law, as a necessary condition to be joynd to their faith in Christ, for the obtaining of their souls justification from all kind of sin; but the Apostle *Paul* did constantly oppose this last use of the works of the Law; and did as constantly affirm, that God required no other condition to be performed on the sinners part, for the obtaining of his moral justification, but faith only, in the meritorious death and sacrifice of Christ, as the onely procuring cause of Gods atonement, and forgiveness for their formal justification; But secondly Mr. *Norton* doth again repeat his said *Exposition*, in pag. 177. The Law (saith he) as it was written in the heart of *Adam* (and the ten Commandments) is called the Law of works, in *Rom. 3. 27.* because it required personal and perfect obedience thereunto as the condition of our justification, but it cannot be proved that ever God ordained this way of justification, either in the time of *Adams* innocency, or since the fall. But in my former *Reply*, I have sufficiently confuted this assertion, it being but the same in substance with the former, save onely that he makes the ten Commandments to be the Law of the Covenant of nature which I have also confuted, in *Chap. 1.* and elsewhere.

8. It is another great error to cite the Law of *Moses*, in *Act. 13. 39.* for the Law of the Covenant of nature made with *Adam*, which he doth falsely stile the Covenant of works for a sinners justification; But in case he had made the Law of *Moses* to comprehend the Law of works at mount *Sinai*, for the *Jews* bodily justification, and for a typical pattern, or for a teaching School-master unto Christ, that we might be justified by faith; I should most gladly have concurred with that sense, for I do freely grant, that the two Tables (as they comprehend all the oeconomy of *Moses*) is by the figure *Synecdoche* called the Law of works, but not in any relation at all to Master *Norton's* sense of the Covenant made with *Adam*, for the holy Ghost knew well enough that that transient Covenant was utterly extinguished as soon as ever *Adam* had broken it by his once eating of the forbidden fruit.

2. Master

21. Master Calvin (and others) expound *Act. 13. 39.* of the ceremonial Law chiefly, and to that sense doth the context most clearly carry it; for in *vers. 38.* the Apostle speaks thus; Through this man is preached to you the forgiveness of sins, and this forgiveness, in *vers. 39.* is said to justify all that believe, from all things (namely, from all those moral sins) from which they could not be justified by the Law of Moses; implying that they might be justified from some things by the Law of Moses, namely, from their ceremonial sins by the typical works of Moses Law, but implying also, that they could not be justified from their moral sins by the said works of Moses Law, as the false Apostles taught they might; But saith the Apostle, in *vers. 30.* By him all that believe are justified from all those moral sins, from which ye could not be justified, by the typical works of Moses Law: and thus he doth assign their justification, onely to the condition of their believing in Christ who was the onely procuring cause of his Fathers forgiveness to believing sinners, for their formal justification, as in *vers. 38.* In these verses the Apostle doth teach such are willing to learn the true nature of justification.

Act. 13. 38, 39.

But I suppose it will be also expected, that I should shew in what sense the two Tables may be called the Law of works.

First, I will briefly answer in the words of Mr. Shepard, that the Apostle speaketh, in *2 Cor. 3. 6, 7, 11, 13.* of a Law engraven in stone, which is now abolished by Christ in the Gospel (not as it is a rule of life,) but saith he the meaning of this place is (as the former, in *Gal. 3. 25.*) that the Apostle speaking of the moral Law doth by a *Synecdoche* comprehend the ceremonial also, both which the false teachers in those times urged as necessary to salvation, and justification, at least together with Christ against whom the Apostle doth here dispute; the moral Law therefore (saith he) is abolished, as thus accompanied with a yoke of ceremonies, this Reason doth in part hit the nail; for the second Commandment, and the fourth, doth command the observation of all the ceremonial Law; but secondly, I also adde that the two Tables do in some other respects also appertain to the typical Covenant, or Law of works, for God ordained that certain sins against the moral Law, should defile the bodies of the national Church ceremonially; and in that respect God did also ordain a ceremonial cleansing of their bodies, from the ceremonial defilements of their moral sins, of which I have spoken more at large, in *Char. 6. Sect. 6.* and something also before at *Reply 13. ult.*

2 Cor. 3. 6, 7.

In his Thesis

on the Sab. p. 77.

The two tables

do in some sense

belong to the

typical Law

of works.

But still Master Norton doth misinterpret, the word Law, in *pag. 191.*

The particle *by*, saith he, in *Gal. 2. 21.* notes the manner, not the matter; obedience (saith he) unto the Law, neither ceaseth nor can cease to be the matter of our justification.

These words [*By the Law*] are, most palpably, misinterpreted; for the argument which I drew from this text, in my *Dialogue*, in *pag. 108.* was to this sense, if righteousness come by the Law, that is to say, by Christs moral obedience imputed, Then Christ made his oblation in vain.

Reply 17.

Gal. 2. 21.

Mr. Norton doth thus Answer, The particle [*by*] notes the manner, not the

In his Choyse
Sermons on
Job. 6. p. 227.

Pavens de ju-
stitia Christi
active &
passive.

Gal. 3. 21.

the matter. I Reply, 1. that it doth not, nor cannot note Mr. Nortons kind of matter, for there is no such matter in being for Christ to fulfil (as the first Covenant made with Adam,) But in the second place I Reply, that these words by the Law, doth note the matter of that condition, which the Law required to be performed by the national Church, for their bodily justification from their ceremonial sins, for by the word Law here is meant the matter of the typical works of the Law, which the Jews were commanded (at mount Sinai) to perform for their bodily justification; and so Luther doth expound these words; If righteousness come by the Law; that is (saith he) by the works of the Law.

The false Apostles taught the believing Gentiles, that it was of necessity for them to observe the works of the Law, as well as to believe in Christ, for the obtaining of their justification from moral sins, as well as from ceremonial sins;

But the Apostle affirms the contrary, in *vers. 20.* namely, that the only condition, that was required to be performed on the sinners part, for his moral justification, was no other, but his faith in Christ, the only mediator or procurer of Gods atonement and forgiveness.

2. The Dialogue argument is sound and good; and it is much approved by men of sounder principles.

1. It is much approved, by Pavens, and 2. by Mr. Gataker in his Answer to Mr. Walkers Vindication, in pag. 13. 91, 107, 110, 136. and also in his Answer to Gomarus, pag. 8. 19, 20, 37, 38, 39. and by Pavens again, in his Epistle to Count Whitgeustenius, and by sundry other Orthodox writers which I could easily cite if it were needful, as Mr. Lawson, and Mr. Rutherford already cited, in Reply 15.

3. These words by the Law, do comprehend the whole Law; for neither Paul, nor yet the false Apostles did exclude any part of the oeconomy of Moses, out of this word Law; The Covenant of grace at mount Sinai, was dispensed after such a legal manner, that it taught them to observe an outward sanctification in the whole course of their lives; and 2. In case of ceremonial sin, it taught them to observe the works of the Law, for their bodily justification, from their said ceremonial sins, and according to this last sense of the word Law, the Apostle doth argue, in *Gal. 2. 21.* If righteousness (or justification from moral sins,) come by the works of the Law, then Christ died in vain; and according to this last sense of the word Law, the false Apostles insisted most, namely, on the Law of rites; but yet not excluding any other part of the Law:

4. The Apostle doth argue to this very sense, in *Gal. 3. 21.* if there had been a Law given, which could have given life, namely, justification to life; surely, (or verily) righteousness, (i. e. justification from all sin) should have been by the Law, namely, by the works of the Law only, and by no other means, namely, not by faith in Christ; for where any one single means is ordained to attain the end infallibly, there it is altogether needless and useless to ordain any other means; The force of the Apostles Reason in *vers. 21.* lies thus; Is the Law then against the promises? God forbid, for if there had been a Law given which could have given life *ex opere operato*

operato by doing the outward works of it; verily justification (to life from moral sins as well as from ceremonial sins) should have been by the said works of the Law, and then the Law should have been against the promises (of justification and salvation by faith in Christ death only) for it is the proper office of Christ promised to die, and to give that life that brings the soul to heaven; and then the Law had been against the promises, and had taken its work out of Christs hand; but yet I have often shewed that the Law, namely, that the typical works of the Law were ordained onely for the bodily justification of the national Church from their ceremonial sins, and so consequently their bodily life was thereby preserved which else would have been cut off, in case they went into the holy temple in their unjustified condition, namely, in their ceremonial sins.

In this last sense, the Law is not opposite to the promise, but it is added to the promise, as the type is added to the truth, as a teaching School-master unto Christ, that so we might be justified from our moral sins by (performing the condition of) faith in Christ, and not by performing the works of the Law.

5. The Apostle doth also agree to this very sense, in *Gal. 5. 4.* Christ is then become of none effect unto you, whosoever of you, are justified by the Law, ye are fallen from grace; from hence it follows, that in case it were possible for any fallen son of Adam, to keep the moral Law of nature as perfectly as Adam did in the time of his innocency, yet it could not justify him, from the guilt of Adams first sin in eating the forbidden fruit, for that sin was no sin against the moral Law of nature, and therefore the perfection of the moral Law of nature, wherein Adam was created did not keep him from sinning against the transient positive Law of the Covenant of nature; which doth plainly prove that that transient positive Law, was no part of the moral Law of his nature, for in case it had, when Adam could not by any temptation have been perswaded to break it, because he was made after the image & likeness of God in moral perfections, and 2. because the whole Law at mount Sinai, was given for another end, namely, to be a School-master to Christ; this reason will hold if the truth of the Scriptures will hold.

6. Luther denies the righteousness of the moral Law to be the matter of a sinners justification; for thus he doth argue, If Christ suffered not in vain, *Gal. 2. 21.* thence it followeth of necessity, that righteousness cometh not by the Law; 2. saith he, Paul speaketh not of the ceremonial Law onely, as the Papists do continually dream, but of the moral Law also, or of the Law of the ten Commandments, wherein is contained the most perfect Religion, and the highest service of God.

3. Saith he, in the close of that Section, without grace, and without Christ I finde no righteousness, neither in my self, or in the Law, i.e. in no part of the Law, no not in the moral Law.)

4. Saith he, in the next Section, we do constantly affirm with Paul, that either Christ died in vain, *Gal. 2. 21.* or else the Law justifieth not, for if the Law could have justified us, then Christ had done unwisely, cation.

Gal. 5. 4.

Gal. 2. 21.

Luther denies the moral obedience of Christ to be the matter of a sinners justification he makes the passive obedience of Christ to be the only procuring cause of a sinners justification.

wisely, in that he gave himself for our sins, that we might thereby be justified; we conclude therefore (saith he) that we are not justified by our own works; [*not yet by the Law;*] Luther in these words and in many other places doth affirm, that sinners are justified by the passive obedience of Christ, not by his active moral righteousness: he denies that to be the matter of a sinners justification.

5. Saith he, in the next *Section*, how can I buy that for a farthing which cost many Talents of gold; the Law (saith he) and all the works, and righteousness thereof, is but as a farthing, if you compare it unto Christs (death) who by his death hath vanquished my death, and hath [*thereby*] purchased righteousness and everlasting life; should I then reject this incomparable price, and by the Law and the works thereof, seek that righteousness which Christ freely, and of meer love hath given to me already; and which cost him so great a price that he was constrained to give himself, even his own heart blood for me.

6. Saith he, this righteousness, neither mans Law, nor Gods Law is able to perform, mark I pray how he doth still place the righteousness of sinners, not in the righteousness of the moral Law, but wholly in the meritorious cause of Christs death.

7. Luther doth by way of *Prosopopeia*, speak thus to the believing Gentiles, in *Gal. 2. 23.* well, though thou be never so barren and forsaken, not having the righteousness of the Law; yet notwithstanding Christ is thy righteousness; he was made a curse for thee, to deliver thee from the curse of the Law; if thou believest in him the Law is dead to thee; and look how much Christ (in his said cursed death) is greater then the Law: so much hast thou a more excellent righteousness, then the righteousness of the Law; and saith Luther, in *Gal. 3. 19. pag. 155.* when we reason as touching righteousness, life, and everlasting salvation, the Law must be utterly removed out of our sight, as if it had never been, or never should be; but as though it were nothing at all; for in the matter of justification, no man can remove the Law far enough out of his sight; or behold the onely promise of God sufficiently, as he should do, and saith he, in *vers. 27.* as many as are justified therefore, are justified not by the observation of mans Law, or of Gods Law; but by Christ alone, who hath abolished all Laws; him alone doth the Gospel set forth unto us, as a pacifier of Gods wrath, by the shedding of his own blood, and saith he, in *vers. 18. ult.* hypocrites think that the office of the Law, is to justify; this is the general opinion of mans reason among the Sophisters through the whole world, that righteousness is gotten through the works of the Law, because they understand not the righteousness of faith, and see much more cited from Luther, in *Chap. 4. No. 8.*

8. Saith he, in *Señ. 3.* Paul speaketh here, (in *Gal. 4. 27.*) especially of the abolishment of the moral Law, which is diligently to be considered; for saith he, he speaketh against the righteousness of the Law, that he might establish the righteousness of faith; and then he concludes

it thus; if onely grace and faith in Christ doth justify, then is the whole Law abolished, without any exception, and in pag. 223. he explaineth his meaning thus, we say, that the moral Law of the ten Commandments hath no power to accuse and terrifie the conscience, in which Jesus Christ doth reign by his grace, he hath abolished the power thereof.

9. Luther in that *Commentary* on the *Galatians* doth never apply a believing sinners justification to any moral righteousness; it seems that matter of a sinners righteousness was not at all known to him; But still he makes the death of Christ to be the procuring cause of Gods forgiveness, and faith in Christ to be the condition that must be performed on the sinners part, for his justification from sin; this I finde to be *Luthers* constant judgement.

10. Luther saith, in *Gal. 4. 4. Sect. 11.* whereas Christ in the Gospel giveth Commandments, and teacheth the Law, or rather expoundeth it, in *Mat. 5. 17, 18.* This pertaineth not to the Doctrine of justification, but of good works. *Mat. 5. 17, 18.*

From this text of *Matt. 5. 17, 18.* Luther denies the Doctrine of justification to lie in the active righteousness of the Law; But Mr. Norton on the contrary doth expound this text, and that in *Gal. 4. 4.* of Christs fulfilling the moral Law of nature, for our justification, in pag. 192. 197, 213, 240, 267. and moreover (saith Luther) it is not the proper office of Christ (for which he came principally into the world) to teach the Law, but an accidental or by office, like as it was to heal the weak, and to raise up the dead, &c. these indeed are excellent and Divine works, but yet not the very proper and principal works of Christ; and saith he, a few lines after, To teach the Law, and to work miracles are particular benefits of Christ, for the which he came not principally into the world (but to suffer death for mans redemption.)

11. Saith he, in *vers. 27. fol. 175. and 275.* Christ is no Law, no Law-giver, no work, but a Divine, and inestimable gift, whom God hath given to us, that he might be our justifier, our Saviour and Redeemer; wherefore to be appalled with Christ, according to the Gospel, is not to be * appalled with the Law, or with works but with an inestimable gift; That is to say, with remission of sins, righteousness, peace, consolation, joy of the spirit, salvation, life, and Christ himself.

* Luther saith,
that the garment of
righteousness
according to the

Gospel, is not to be appalled with the Law, or with works: But with remission of sins which for Christ his sake is given to believing sinners, for their perfect righteousness.

12. It is also observed by Mr. Norton that the imputation of righteousness often mentioned by Luther in his *Commentary* on the *Gal.* is meerly remission of sins, and Gods accepting us thereby, as if we were righteous, &c. *de Recon. pec. part. 1. cap. 2. cap. 5.* Luther doth peremptorily deny justification to be effected in a sinner, by the righteousness of the Law; and affirmeth it to consist in Gods gracious forgiveness:

ness: which he doth also call the imputation of righteousness as many others do.

But saith Mr. Norton, in pag. 22 5,

Abraham was made partakers of the righteousness of the moral Law, or of the Law of works by faith without works, 1. because no man can attain eternal life, without fulfilling the Law, either in himself, or in his surety; without the righteousness of the Law there is no life, *Lev. 18. 5. Deu. 27. 26. Exo. 20. 11. Gal. 3. 10.*

Reply 18.

I have abundantly shewed, that this matter of a sinners justification by the righteousness of the moral Law (in the Covenant made with Adam) is a meer *non ens*, because that covenant, and consequently the positive Law of it was utterly extinguished as soon as ever Adam had but tasted of the forbidden fruit, and received the threatned punishment of a twofold spiritual death; and therefore it is no better then a meer fiction to affirm that Abraham was made partakers of this nullified matter of righteousness by his faith; 2. It is another fiction, to affirm that Christ was Abrahams surety, to do that extinguished Law of works, and to suffer the Essential punishment of that threatned double spiritual death, for the fulfilling of that nullified Law. 3. It is another fiction, to affirm that without the righteousness of this extinguished Law, there is no life. 4. This word life must be distinguished, and not confounded as the same in both Covenants.

5. From thence it doth also follow, that his former Scriptures which he hath cited, to prove his said fictions, are cited for no other end, but to take Gods name so often in vain; for first, I have given the true sense of *Lev. 18. 5.* In my former Printed Reply, and in this book also. 2. I have also expounded the rest of his Scriptures in this Treatise of such a kind of doing as belongs only to the Covenant of grace, by faith in Christ onely, and not of that bodily doing, by eating of the tree of life, that was required of Adam in the Covenant of nature.

But saith Mr. Norton, in pag. 22 5,

The matter of righteousness consisteth in conformity to the Law; and you may (saith he) as well say that a man may be learned without learning, or that he may be a man without a reasonable soul, as say there is a created righteousness without conformity to the Law.

Reply 19.

I have often shewed, that the created righteousness of the moral Law of nature, was not ordained to be the matter of Adams obedience to the Covenant of nature, but that his transient act onely, of once eating of the twofold ~~tree~~ of life, should have been the means of his confirmation. 2. That it is a misleading error to call the Covenant of nature the Law of works. 3. That it is another misleading error, to hold the Covenant of nature to be still in being, and so consequently, it must of necessity be as great an error to hold the righteousness of it to be still in being for a sinners justification. 4. I say also, that as none can be a man without a reasonable soul, so none can be perfectly righteous in nature and life, as Adam was in his creation, without those concreated moral perfections (wherein Adam

was created) be restored, which never was, nor never shall be in this World, because Gods definitive sentence of death, in *Gen. 2.17.* cannot be reversed: but in case it could be supposed, that the said sentence might be reversed, and that those concreated moral perfections might be restored, yet those concreated perfections of nature should not benefit any man, so far as to give them a right to Heaven, it should but give them a perfect natural life in this World, in the sweet contents of an earthly Paradise; and therefore Mr. *Nortons* created righteousness, which he doth contend for as the matter of a sinners justification, is but a meer fiction, seeing God in the Covenant of grace and reconciliation hath ordained no other righteousness for the justification of sinners, but a supernatural negative righteousness only, by Gods atonement and forgiveness procured for believing sinners by the death of Christ; and this atonement so procured is that righteousness, that the typical works of the Law do continually teach us to look at as our Schoolmaster to Christ.

But saith Mr. *Norton* in *pag. 225.*

The reason is, because the Scripture saith, *The righteousness of the Law*, that is (that righteousness) which the Law requireth, is fulfilled in us that believe, *Rom. 10.4.* And saith he a few lines after, The righteousness of the Law is fulfilled in us, because we by faith apprehend the obedience of Christ, who fulfilled the Law for us.

It is an extream great error in Mr. *Norton*, all along to interpret the moral Law in the *Decalogue*, to be the matter of *Adams* obedience to the first Covenant of nature.

Reply 20.

I have abundantly shewed with the concurrence of good Authors, that the moral Law of nature was not the matter of the first Covenant of nature: and 2. That that Covenant is not now in being; and from thence it follows, that the righteousness of it is not in being.

2. That righteousness which the Law requireth for the justification of believing sinners, is Gods reconciled forgiveness only, as I have shewed in *Chap. 15. Chap. 16.* And

3. Saith he, most vain is the shift of the *Dialogue*, endeavouring to avoid the strength of this place, in *Rom. 10.4.* by interpreting it against text, context, and Scripture [*The righteousness of the Law*] only of the righteousness that was typified by the ceremonial Law; that indeed is no righteousness, but a *non ens*, as having no essential matter.

To this I reply, by retorting his words more truly against himself. Most vain is the shift of Mr. *Norton*, endeavouring to avoid the strength of this text, in *Rom. 10.4.* by interpreting it against text, context, and Scripture, of the righteousness of that nullified Covenant that was made with *Adam*: for indeed that is no righteousness, but a *non ens*, having now no essential matter; seeing that Covenant hath been utterly extinguished, ever since *Adam* did but taste of the forbidden fruit; and nothing of it doth now remain, but the threatened punishment of a twofold spiritual death to all the natural posterity of *Adam* to the end of the world.

Rom. 10.4.

4. I have expounded the righteousness of the Law, in *Rom. 10.4.* of the whole oeconomy of *Moses* in my former printed *Reply*, in *pag. 242. 243.* though yet I do make the Law of rites to be chiefly meant by the figure *Synecdoche*; and I believe I have put the matter out of doubt, by proving that the *Jews* legal justifications, by the blood of Bulls and Goats, &c. were ordained to typifie the death and sacrifice of *Christ*, as the perfecting end of all *Moses* Law, for the procuring of Gods atonement and forgiveness, for the formal justification of all believers from all their moral sins, from the which they could not be justified by the said typical works of *Moses* Law, *Acts 13.39.* and to this sence also I have expounded *Dan. 9.24.*

Tit. 2.14.

5. It is yet further evident by *Tit. 2.14.* that *Christ* gave himself for us; that he might redeem us from all iniquity, and purifie to himself a peculiar people. In these words, *Redemptor* from iniquity, and purifying from sin, is all one with *Justifying us from sin*; and this justification from sin was procured or brought to pass by *Christs* passive obedience in his death, and not by his active moral obedience in the course of his life, by his passive obedience in his death he procured Gods atonement and forgiveness, *Rom. 5.10.11.* which atonement and forgiveness is the only formal cause of redemption from all iniquity, and of purifying or justifying all believers from all their moral sins: and in this sence only *Christ* is called, *The end of the Law for justification to every one that believeth*, *Rom. 10.4.* and to this sence I did first open this Scripture in my *Dialogue*.

6. Doctor *Alle* in his *Poor mans Library*, fol. 94. saith, that *Jacobus de Valentia* held, that the old Law was nothing else but a certain way, directing and leading unto *Christ*, *Tanquam in finem immediatum*, as to the very end of the Law, (*Rom. 10.4.*) therefore, saith he, the Law never asketh the kingdom of Heaven, but always desireth (or asketh after) *Christ*, which teacheth the way to the Kingdom of Heaven, *For Christ is the door*, *John 10.* the way and the truth, *John 14.6.*

7. Mr. *Jeames* saith, in the *Fulness of Christ*, *pag. 9.* that *Christ* was full of truth, *John 1.14.* because he made good the prefigurations of the ceremonial Law; *For in them there was an emptiness*, because they were but shadows or figures, *Col. 2.17.* but in him they were fulfilled, perfected, and accomplished; and thereupon (saith he) he is termed, *The end of the Law*, in *Rom. 10.4.*

This exposition given in my Book Mr. *Norton* calls a *novens*; but I have shewed a little before, that he halts of his own fore.

8. *Luther* saith in his *Argument* to *Gal.* fol. 6. The Law hath its bounds unto *Christ*, as *Paul* saith afterwards, *The Law continueth unto Christ*, *Rom. 10.4.* who being come, *Moses* ceaseth with his Law, *circumcision*, *sacrifices*, *sabbaths*, *yea*, and all the *Prophets*. *Luther* in these words doth expound *Rom. 10.4.* of *Christs* being the end of the ceremonial Law, and also of the *Prophets*, in his fulfilling of their predictions: yet he doth not exclude, but doth include the whole Law of *Moses*, as a rule of sanctification walking in the Covenant of grace.

9. Mr.

9. Mr. Gataker in his *Animadversions on Gomarus*, p. 52. doth reject Mr. Norton's interpretation of the word *Law*, in *Rom. 10. 4.* he calls that exposition of the moral *Law*, a forced interpretation.

Mr. Norton hath as much erred also in his exposition of the word *Law*, in *Gal. 4. 4.*

He expounds it of the moral *Law* of nature, as it was given to *Adam*, 1. For a Covenant of works, and 2. For an eternal life in Heaven, in pag. 103, 192, 196, 200, 240.

I have already shewed, that the Covenant made with *Adam*, was not made with him in relation to his obedience to the moral *Law* of his nature, but in relation to his transient act of obedience, in eating but once only of the Tree of the twofold life; and I have also shewed, that that Covenant hath been utterly extinguished, ever since *Adam* received the threatened punishment of a double Spiritual death.

Reply 21.

2. The word *Law* in *Gal. 4. 4.* must be understood of the whole *Law*, and yet of the *Law* of rites chiefly by the figure *synecdoche*, as I have also noted it in my former printed *Reply*, p. 47. 120.

3. That the life promised in the Covenant of nature was not an eternal life in Heaven.

4. Mr. Norton hath as much erred in his exposition of the word *Law*, in sundry other places in his Book, as in pag. 140, 149, 191, 199, 212, 225, &c. but I have vindicated the true sense of all those places, in my exposition of *Gal. 3. 10.* where the Reader may be satisfied.

Conclusion.

1. It is no better then a meer fiction, to make the *Law* at mount *Sinai*, to be the second edition of the *Law* of the Covenant of works made with *Adam*, seeing that Covenant is no where called the *Law* of works in all the Bible.

2. It is another fiction, to affirm that the Covenant of nature did promise an eternal life in Heaven, seeing none but bodies spiritualized must come thither, *1 Cor. 15. 44.* &c.

3. It is another fiction, to make the Covenant of nature to be still in being for the matter of a sinners justification, seeing that Covenant was utterly extinguished, as soon as *Adam* had but tasted the forbidden fruit, and received the threatened punishment of a double Spiritual death.

4. It is another fiction, to make Christ to be our surety to fulfil that nullified Covenant, for the justification of believing sinners, seeing that *Law* required no other work, but to eat of the Tree of the twofold life: and 2. By suffering for them the essential punishment of that double Spiritual death, for the redemption and justification of believing sinners. These and many such like fictions held forth by Mr. Norton, are no better then the building of a strong conceited fabrick in the air, that falls to the ground of it self.

But saith Mr. Norton in pag. 212.

Being sinless acquits from obnoxiousness unto Hell, but being just gives a right to Heaven.

There

There is (saith he) an observable difference between being unjust, not unjust, not just just: the sinner not yet a believer is unjust, the unreasonable creature is not unjust, Adam in his innocency was more then not unjust, yet was not just: the believer is just.

Reply 22.

There is a whole heap of errors couched together in these distinctions, and the chief ground of all these errors is, because he doth confound the Covenant of nature with the Covenant of grace in the Decalogue; and out of that confusion he hath hatched his first corrupt foundation proposition, in pag. 2. namely, that Christ was the surety of the elect in the Covenant of nature made with Adam, 1. To do the command in a way of works, (which was no other work, but to eat of the Tree of life once for all) and 2. To suffer the essential punishment of that cursed Spiritual death that was threatned in Gen. 2. 17. in a way of obedient satisfaction to the justice of that Covenant: and from this foundation error he hath hatched many heterodox distinctions, 1. In the point of Christs satisfaction; and 2. In the point of a sinners justification, to the utter confounding of the truth. But I hope I have taken a right course to clear the truth, by making a right distinction between the said two Covenants, and by proving also that the Covenant of nature made with Adam was utterly extinguished, as soon as Adam had but tasted of the forbidden fruit: and from thence it followes, 1. That the great point of Christs satisfaction, and 2. That the great point of a sinners justification have no dependance at all upon that nullified Covenant of nature.

But I will now reply to the particulars.

He that is acquitted from all sin by Gods forgiveness, is thereby made perfectly righteous to eternal life.

1. Our being made sinless by Gods gracious forgiveness, doth acquit us not only from obnoxiousness to Hell, but it doth also make a sinner just in the sight of God, with that negative justice only, which God in the Covenant of grace and reconciliation hath ordained to justify them, and to bring them into the favour of Gods adopted children, and so consequently to give them a right to Heaven: but the concreated moral righteousness, wherein Adam was created, had no promise of Heaven made over to it, because the state of man at first was only natural, and it was before the Covenant of grace was ordained to bring fallen Adam to Heaven.

2. Mr. Calvin saith, in Instit. b. 3. c. 11. Sect. 22. that Zachary the father of John Baptist singeth thus: *The knowledge of salvation consisteth in the forgiveness of sins, &c.* and thence it followes, that it doth not consist in perfect moral righteousness.

In his Method, pag. 175, 176.

3. Mr. Woodbridge doth prove from John 6. 53, 54. that remission of sins is that life, which the flesh and blood of Christ gives to the World.

4. Mr. Bradshaw on Justification, c. 13. Sect. 26, 27, 28. saith, no sinner can be freed from all sin in manner aforesaid, (that is to say, by Christs satisfaction in his death) but he must therein of necessity be esteemed As (a) perfectly righteous. The (b) least defect of righteousness being a degree of sin.

(a) Rom. 4, 5, 6, 8. and 5. 19. Phil. 3. 9. 2 Cor. 5. 21. (b) 1 John 5. 17.

17. and 1. *John* 3.4. (But take notice, that this kind of righteousness is supernatural, and not natural righteousness) It is therefore (saith he) all one *To be free from all sin, and to be perfectly righteous*: they therefore that affirm that by Christs sufferings we are freed from all sins, and that by his active obedience we are made righteous, (as though these were two divers effects of those two divers acts) seem to have no warrant from Scripture, and are repugnant to reason, it being not possible to devise a medium between him that is no sinner, and a righteous person, no more then between the air free from all degrees of darkness, and fully light, or a man in no measure blind, and perfectly seeing.

And saith he a little after, he that is free from all sin, is thereby freed from all degrees of eternal death; and whatsoever (saith he) doth effectually and meritoriously free a man from all degrees of death, doth thereby also intitle him to everlasting life. Christs sufferings therefore, and his righteousness must either jointly do both, or one of them must be utterly excluded from both; for that which effecteth the one, effecteth the other also of necessity.

And saith he, though it be said that Christ dyed for our sins, and rose again, for our justification, yet it doth not thence follow, that by his death and sufferings only our sins are expiated; and that by his fulfilling the Law we are moreover made righteous, and thereby intituled to everlasting life: for by his resurrection in that place we cannot understand his fulfilling of the Law, it being no part thereof: and his dying for sin was for our justification also, so that the meaning of the Apostle seemeth to be this only, that Christ dyed and rose again to this end, that thereby we might be justified; implying also, that though Christ dyed for our sins, yet if he had not risen again we should not have been justified.

Rom. 4.25.

This little Book of Mr. *Bradshams* is to be highly prized: For

(1. It hath been often Printed both in English and also in Latin.

2. I conceive that a judicious Reader will find more solid things, touching a sinners justification in it, then in many great Volumes.

3. Mr. *Gataker* doth give a large testimony, both of the Book, and also of the Author, in his answer to Mr. *Walkers Vindication*, from pag. 71. to pag. 80. and he doth also record a large testimony that was given to it, by that great Lawyer Sir *Edward Cook*, then Lord chief Justice; and the like testimony was given to it by *Iodowick Capellus*, one of the Divinity Professors of the University of *Salmure* in France, and also by some of both the Universities of England.)

5. Mr. *Gataker* doth answer the like assertion to Mr. *Nortons*, in his *Animadversions* on the sixteenth Thesis of *Gomarus*, whose assertion is this, *To him that is perfectly just is required not only purgation from the guilt of sin, but also from all the stain of it*; as it is understood by *Ebr.* 10.9, 10. because the purged of whom it is spoken do yet retain the remaining stains of original sin.

Z

Mr.

Mr. Gataker doth thus answer in pag. 25. How is he not perfectly just? who plainly in that same place (of *Ebr. 10. 9, 10.*) is of due right accounted as if he had never sinned.

2. (saith he) purgation from stains, seeing it appertains to sanctification properly so called, (here being ill confounded with the business of justification) is not the work of justification, or indeed of it self a necessary consequent.

3. (saith he) those stains after Christs satisfaction, imputed by God, and apprehended by faith, are no more imputed unto guilt, truly no more then if they had not been in them at all. And (saith he at N^o 5.) how shall not that man obtain right unto eternal life, who is fully purged from sin? neither can that man but live eternally, who can never die: this exception therefore (saith he) is most vain, it being such as abounds with almost as many faults as words.

6. Mr. Baxter doth thus answer to Mr. Nortons said assertion, in his *Aphor. pag. 50.* at N^o 11. It maketh the like vain distinction (saith he) between delivering from death, and giving title to life, or freeing us from the penalty, and giving us the reward: for when all sin of omission and commission is absent, there is no unrighteousness; so when all penalty is taken away, both that of pain, and that of loss, the party is restored to his former happiness. Indeed there is a greater superadded degree of life and glory procured by Christ, more then we lost in Adam; but as that life is not opposed to the death or penalty of the first Covenant, but to that of the second, so it is the effect of Christs passive as well as of his active righteousness.

7. Mr. John Goodwin doth dispute against Mr. Nortons said assertion, in a large Chapter, in *Imputatio fidei, par. 2. p. 3, &c.* He sheweth that there is no medium between a perfect absolution, and a compleat righteousness; his dispute is large and worthy of a serious perusal.

8. Mr. Lawson (before cited) makes Gods forgiveness to give a sinner a right to Heaven: and if it were needful I could cite sundry eminent writers, that do make Gods forgiveness for the sake of Christs obedience in his death and sacrifice, to be a believers full and perfect justification to the attaining of an eternal life in Heaven. *see Calvin in p. 476 &c.*

But saith Mr. Norton in the place aforesaid.

Adam in his innocency was more then not unjust, yet was not just; the believer is just.

Reply 23.

I grant that Adam in his innocency was not just, with that kind of justice that a believer is: for I have shewed before at Reply 2. and 3. that the justice which believers have by Christ, is not a natural, but a supernatural justice; and that that kind of supernatural justice was not compatible to Adams perfect natural estate. Mr. Norton doth indeed affirm in that place, that Adam by his creation had a principle in nature to believe in Christ his head and Redeemer, in case God should have called for it; but I have shewed there, that he had not such a principle by nature:

nature : and his supposition, in case God should call for it, seeing it is but a bare surmise of a thing that cannot be, it is no better then a meer fallacy in arguing.

2. Though *Adams* ability to keep the Law was given him of God, yet it doth not thence follow, that he had an ability to believe in Christ : for his ability to keep the Law, saith Mr. *Woodbridge* in his *Method*, pag. 342. was given him of God, but not of grace, but *ut nature debita*, (as we maintain against the Papists) as due to his nature, out of that common goodness which furnished every creature in its kind, with those principles and abilities which were necessary to them, for the attaining of the respective ends unto which they were created.

2. The eight Divines immediately cited, and sundry others do affirm, that *Adam* was made and remained perfectly just, as long as he enjoyed his concreated moral perfections : and of this I shall speak more from Mr. *Gataker* in my next Reply.

3. Mr. *Burges* saith truly on *Justific.* pag. 8. that there can be no justification properly, but where there is an accusation or a charge; and so saith Mr. *Ains.* in *Psal.* 1. 5. to make just, or to justify (saith he) is to acquit or to absolve in judgement, *Psal.* 82. 3. *Matth.* 12. 41. and so said Doctor *Alle* before cited in *Seft.* 5. Reply 15.

4. Mr. *Bradshaw* doth also affirm, in *Chap.* 2. N^o 4. that if *Adam* had not sinned, and if there had been no Devils to charge him with sin, or any ground or colour to suspect him of sin, he might in this case have been declared just and innocent : but yet (saith he) he could not then properly be said to be justified. Mark his distinction between being just naturally, (as *Adam* was in his innocency) and justified supernaturally, as sinners are that believe in Christ. His distinction is of special importance, and it agrees with Doctor *Alle* before cited.

5. Mr. *Woodbridge* (and generally all) saith, that justification doth make a change in a persons state from unjust to just : and from thence it followes, that as long as *Adam* stood without any change in his innocent state of nature, he could not be said to be properly justified.

But yet notwithstanding I do also grant, that in case he had resisted the Devils temptation, and had thereupon refused to eat of the forbidden fruit, he should have been justified in that particular case, as no transgressor of the Covenant of nature; yet he should not by that refusal have been confirmed in his moral perfections, until he had first eaten of the Tree of the twofold life; for nothing else was ordained to benefit his posterity, but his doing of that Covenant-act of obedience: and had he but done that act of obedience, then his posterity should not have stood in need of any personal justification, as all believing sinners now do under the Covenant of grace.

But saith Mr. *Norton* in pag. 244.

As the matter of *Adams* justification in innocency had not consisted of one act of obedience, but of a whole course of obedience, the finishing

Reply 24.

Adam in his innocent estate needed a confirmation, but no justification properly so called.

ing of which was requisite to have made him just ; so it is with the obedience of Christ.

He might as well have said, that the matter of *Adams* condemnation to a double Spiritual death, did not consist in one act of disobedience, (by his once eating of the forbidden fruit) as say, that the matter of his confirmation (for he needed no justification, as long as he stood unchanged in his created perfections) did not consist in one act of obedience, by his once eating of the Tree of the twofold life.

2. He saith, that the matter of *Adams* justification stood in a whole course of obedience, the finishing of which was requisite to have made him just. Behold (I pray) the fallacy of his arguing ; for he doth not tell the punctual time when his obedience (which he calls the matter of his justification) should be finished, whether at the end of ten thousand, or at the end of a hundred thousand years, for the perfecting of his justification : but on the contrary, in case *Adam* had but once eaten of the Tree of the twofold life in the first place, he should have been so confirmed in his concreated moral perfections, that he should never have dyed, but have lived for ever in the sweet contents of an earthly Paradise, and all his children, by the vertue of Gods supream positive Covenant should have been born in his natural perfections, and so consequently they should never have been properly justified, (because they should never have finished their course of moral obedience) unless God had set a limited time when the course of their obedience should have been finished, which had been to make his image in *Adam* changeable before he fell.

Gomarus agrees with Mr. *Nortons* said assertion.

For thus he saith, in *Thesi* 17. Moreover, neither doth the absence of all sin suffer that any one should (thereby) be endued with perfect justice, who hath right to life, but thereto is also required the perfect obedience of the Law ; that is, that all the Commandments be altogether, and at all times kept ; by which reason *Adam* before the fall, albeit he were not unjust and a sinner, yet was he not perfectly just with such a justice as was required to the right of life, because the duration of his begun justice succeeded not unto the end.

Answer.

Mr. *Gataker* doth thus answer : Scarce a more vain thought then the other (in *Thesi* 16.) could even be devised : For

1. As if the absence of sin, and the keeping of the Law, which are utterly indivisible, were two distinct things severed from each other, or two members of justice, unto the which (justice) it should stand as whole, whereas in very deed these two are coincident : for all kind of absence of sin must necessarily include in it self the keeping of the Law ; and the absolute keeping of the Law must necessarily include in it self the absence of all sin.

2. Saith he, who so denies that *Adam* was perfectly just, with such a justice as was required unto the right of life, because the duration of his justice succeeded not unto the end, the same must deny Christ to have been perfectly

perfectly just immediately from his birth, or from his begun publick ministry, because the duration of his justice had not yet succeeded unto the end, or that *Adam* also now placed in Heaven is perfectly just, because the duration of his justice is not yet also expired. *Adam* was from the very beginning perfectly just, because he was made of God in perfect justice, he also remained perfectly just, because endowed with perfect justice, so long as he stood in that estate wherein he was made: and so long as he stood in that estate, he had both right unto life, and rejoiced even in the possession of the same. His fall cut off the right unto life, not by condemning his former justice of imperfection, which whilest he retained, he had both right unto life, and the fruit of that right: but neither had he, by cutting off the continuation of it, (which being continued had not been more perfect, but more prolonged) gotten a new right unto life, but had continued that before conferred.

3. Saith he, the opposition and comparison is not made unto the same thing; to wit, the temporary absence of sin is compared with perpetual justice which is perfect, when as even the perpetual absence of sin ought to have been compared with justice alike continued: for who can bear one thus arguing? expurgation of sin brings not in justice, because absence of sin for a time brings not in perpetuall justice. Yea the expurgation of all sin in general doth not bring in perfect justice, (for so ought it to be said, unless we would deny some sin to be purged away by the blood of Christ, against the Apostle, 1 *John* 1. 7.) because doubtless the temporary absence of sin doth not necessarily bring in perfect justice.

4. Saith he, from the Authors very grounds here proposed (it follows that) *Adam*, if he had never sinned, had appeared perfectly just, whereas nothing hindered whereby he should appear less such, but that he sometimes sinned: and therefore all the faithful, seeing all their faults which they have committed from birth until death, are purged away by the blood of Christ, what hinders why in the sight of God they be ere a whit less holden for perfectly just.

And then he concludes thus,

Those things are not onely Sophisms, but meer prodigious Phantasms.

5. Touching the duration of time wherein *Adam* is said to obey for the justification of his posterity.

Mr. *Gataker* doth thus Answer, to his seventh Thesis, That which is said of *Adam*, is most false and foolish; for did *Adam* ever so keep the Law instead of his posterity, as that they, though they had never kept it, should yet have lived, for the merit of their fathers keeping it, imputed unto them? whence came that Divinity to us? he that pleads Gods justification, ought to shew where that may be found; the Scripture surely holds not forth any thing of that kind; moreover he ought to have given, a determinate space of that time, wherein he ought to stand and obey for others. But (saith he) these are phantasms of infernal dreams.

I have

I have thus far cited Mr. Gardners Answers.

But I do not in all things assent to him.

1. Because I have shewed that the Covenant of nature was not made with Adam, on condition of his perfect moral obedience, but on condition of his transient act of positive obedience in eating first of the tree of the twofold life.

2. Because that promise of life, was not a promise of a life of glory in heaven, but onely of a perfect natural life in the sweet contents of an earthly paradise.

3. Because his perfect moral obedience cannot properly be called his justification, there is an exceeding wide difference between Adams natural righteousness, and the justification of believing sinners, as I have shewed, in Reply, 17. and shall do more at large in my several Chapters touching forgiveness of sin; I conclude therefore, that in case Adam had but first eaten of the tree of the twofold life; he and his posterity had been confirmed thereby in their concreated natural perfections, to all eternity, and that natural perfection should have been their eternal righteousness, but not their eternal justification, because there can be no justification properly, but where there is an accusation of sin going before; as I shewed, in Reply 23.

But saith Mr. Norton, in pag. 254.

Upon supposition of Adams continuance in obedience, all the acts of his obedience, even to the finishing of perfect righteousness, had been imputed to his seed according to the nature of the Covenant of works, unto their attaining of justification by the Law.

Reply 25.

1. The Reader may please to take notice that he doth in this and in his former assertion affirm, That the very acts of Adams obedience to the moral Law of nature should have been imputed to all his seed for their justification.

2. The Reader may also please to take notice, that he doth contradict this way of justification; for he doth affirm, in pag. 245. That it is not the formal doing of the command, but the meritorious efficacy of Christs obedience, that is imputed to believers for their justification.

3. This way of justification by the meritorious efficacy of Christs obedience, I did affirm in my Dialogue, in pag. 140. to be the only way: But Mr. Norton (being blinded with error and prejudice) doth fall into an extream passion against it, and calls it heresie, because I do not agree with him, to make Christ our surety to the first Covenant made with Adam, to do the command in a way of works, &c.

4. The Reader may also take notice, that in his denial of the acts of Christs moral obedience, to be imputed to the justification of believing sinners, in pag. 245. he doth contradict a former sort of Divines, that frequently have asserted the very acts of Christs moral obedience, to be imputed to believers, for their justification, against whom Mr. Wotton, Mr. Goodwin, and others have largely disputed in several printed books.

5. Take

5. Take notice that in his two last assertions he doth affirm, 1. That *Adams* justification did not consist in one act of obedience, but in a whole course of obedience. 2. That all the acts of his obedience even to the finishing of perfect righteousness had been imputed to his seed for their justification; and from thence it doth necessarily follow, that in case *Adam* had continued in his moral obedience a hundred thousand years, yet he might have failed at last; and then neither himself nor his posterity should have been justified by the works of the Law; and 3. It doth from thence also follow that that part of his children, which he begate in that hundred thousand years space, should have been begotten in his own created likeness, after the image of God; and the rest that were begotten after that time should have been begotten after the image of Satan.

I conclude therefore that his said assertions, are no better then infernal dreams.

6. Mr. Norton doth often cite Dr. Willet, as if he were wholly of his judgement in the point of Christs legal obedience; for Mr. Norton doth make all Christs obedience to be legal; both in his incarnation and death; But Dr. Willet doth differ much from him, for ~~thus~~ he saith, in *Dan. 9. 24. pag. 291.* The justice of Christ is meritorious of eternal life for us, because by it he overcame death, and subdued the devil, none of all which *Adams* righteousness could do; and saith he a few lines before, his descension, conception, incarnation and miracles, are not imputed to us, because they were no part of fulfilling the Law, that is to say, they were not performed in obedience to any part of the moral Law of nature, quite contrary to Mr. Norton, for he makes all Christs obedience to be done in a perfect conformity to the moral Law of nature.

Doctor Willet denies the obedience of Christ in his sufferings, in his death, in his

conception, in his incarnation, and in his miracles; to be any part of moral obedience, and affirms it to be but positive obedience only.

2. From the said assertion of Dr. Willets, it follows that the moral righteousness of Christ as well as of *Adam*, was not sufficient to conquer Satan, and to break his head-plot, without the addition of his positive obedience, for in case *Adam* had performed positive obedience by eating first of the tree of the twofold life, he had conquered Satans temptation, so Christ by his performance of positive obedience to the peculiar Law of Mediatorship in his combate of sufferings; conquered Satans head-plot for mans Redemption, for these positive Laws were derived from the decrees of Gods counsel (which he first declared, in *Gen. 3. 15.*) and not from the revealed moral Law of nature.

3. Thence also it follows that seeing *Adams* moral righteousness was not sufficient to secure him from being beguiled in his obedience to Gods positive law & covenant, that Christs moral obedience was not in like sort sufficient to conquer the Devils head-plot unless his obedience to Gods positive Law and Covenant for mans Redemption were added thereunto; and 4. God did in special manner qualifie the humane nature of Christ, for the execution of his office of Mediatorship, with more grace then, he did give to *Adam*; for first his humane nature was not onely conceived by the holy Ghost,

Ghost, But 2. when he entered into his public office of Mediatorship at his baptism, God added another qualification to him, by anointing him with the fulness of the holy Ghost, even with the fulness of all supernatural graces which were suitable, for the ineffable performance of his said positive obedience, both in his combate of sufferings, and in his death and sacrifice for mans Redemption; But I have spoken more at large of his anointing, on the word anoint, in *Dan. 9. 24.* to which I refer the Reader.

Conclusion,

1. From the premises it follows, that the Law of the Covenant of nature was no moral Law, it was no other, but a transient positive Law only, about the act of once eating.

2. Seeing the Covenant of nature was totally extinguished in the first moment that *Adam* tasted of the forbidden fruit; it is a meer fiction to affirm that *Christ* was the surety of the elect to fulfil that extinguished Covenant, by doing the Command in a way of works, &c. and therefore *Mr. Norton* labors in vain to build the great point of *Christ's* satisfaction and the great point of a sinners justification on this nullified Covenant.

CHAPTER VI.

Giving some Directions that tend to the Right understanding of the word Law in the Apostles Disputation with the False Apostles.

Observe this: That the word Law at mount Sinai, doth usually import the whole œconomy of *Moses*, as it was given for a Covenant of grace, whereof the Ten Commandements is the Epitome: though sometimes the word Law is put only for the Law of rites by the figure *Synecdoche*, or for any other part thereof, and from thence it comes to passe that the word Law is interchangeably used. Sometimes for the Law of the Ten Commandements; and sometimes for the Law of rites: and these senses are often interchangeably used even in the same chapter, where the Apostle disputes with the false Apostles. As for example: The word Law in *Rom. 7. 1.* doth comprehend the whole œconomy of *Moses. 2.* Yet in *v. 4.* it referres to the Law of rites: for faith the Apostle, ye are become dead to the Law (namely the Typical rites of the Law) by the body of Christ: for when the body is come in place the shadow ceaseth, *Col. 2. 17.* The service of the Law is needfull for the Church (saith *Ains.* in *Gen. 16. 16.*) untill Christ be come and formed us, and we by him do bring forth fruit unto God, *Rom. 7. 4.* and with he in *Cant. 1. 2.* Before Christ came in our humanity, the Church according to the œconomical dispensation of God) was a child in her bondage, under Tutors and Governors untill the time appointed of the Father, *Gal. 4. 1, 2.* kept under the Law, shut up unto the Faith which which should afterwards be Revealed, which Law was a Schoolmaster unto Christ, *Gal. 23. 24.* in this estate she continued till Faith came, and then she being dead to the Law by the body of Christ was to be married to another, even to him who is raised from the dead, that she might bring forth fruit unto God, *Rom. 7. 1, 4.* in these two cited places Mr. *Worth* (and others) doth make the 4th vers. to speak of the Law of typical rites. 3. The word Law in *vers. 5.* doth most especially referre to the Ten Commandements, the motions of sin which were by the Law, namely which were made known to be sin, by the spirituall sense and meaning of the ten Commandements. 4. The Apostle doth again speak in *vers. 6.* of the Law of rites especially. And 5th, then he doth again relate to the Law of the Ten Commandements in *vers. 7, 8.* Saying, I had known sin but by the Law, for I had not known lust, except the Law had said thou shalt not covet. 6. Then he doth also referre to the Spirituall sense and meaning of the Ten Commandements in *vers. 9, &c.* This interchangeable use of the word Law, by the figure *Synecdoche* is often used: and seeing it is a controversie among Writers, in what sense to take the word Law in many places, this observation may helpe to clear their doubt.

The word Law is most commonly to be taken in a large sense for all the œconomy of *Moses*, but yet sometimes for a part of it by the figure *Synecdoche.*

Rom. 7. 1, 4. 5, 6, 7, 8, 9.

2. The word Law in the Apostles inference in *Rom. 8. 2.* is by some Writers referred to the Ten Commandments, because the Apostle did relate to the Ten Commandments in *Chap 7. 5, 7, 8, 9.* but others do refer it to the Law of rites, in relation to their typified sence from *ch. 7.* and this last sence I believe is most agreeable to the Apostles meaning, as shall explain it when I have occasion to open *Rom. 8. 2, 3, 4.*

Gal. 3. 17, 19,
21, 24.

3. This interchangeable use of the word Law, is very frequent also in other places; as in *Gal. 3. 17.* there the word Law doth comprehend the whole oeconomy of *Moses* (at Mount Sinai) The Law was four hundred and thirty years after the Promise (made to *Abraham* in *Gen. 12. 3.*) thence the Apostle doth propound this interrogation in *vers. 19.* wherefore the serverth the Law? It was added (saith he) to the Promise, namely a that Type is added to the truth for the explanation of it, and to this sence the Apostle doth expound it in *vers. 21.* Is the Law against the Promises God forbid: and from thence he doth conclude his interpretation in *vers. 24.* Saying, the Law (at Mount Sinai as it comprehends the whole oeconomy of *Moses*) was given for a Teaching Schoolmaster unto Christ, and then he calls this Schoolmaster of the Law Tutors, and Governors, *Gal. 4. 2.* and according to this sence of the word Law, I have shewed the former chapter at *Reply 9. at n. 7.* that the whole oeconomy of *Moses* is called both a Covenant and a Testament as well in the Typicall as in the Typified sence of it.

4. We are not to doubt saith *Mr. Calvin* (in *Heb. 8. 8.*) but that the Prophet in *Jer. 31.* doth comprehend the whole Ministry of *Moses*, when he saith, *I have made a Covenant with you: and it is always the usual custome of the Apostles* (saith he) when they contend about ceremonies to dispute generally of the whole Law. This observation of his touching the true sence and meaning of the word Law, in the Apostles dispute with the false Apostles, is worthy to be written in letters of gold for the better marking of it.

The word Law is often put by the figure Synecdoche, for the Typicall rites, namely for the workes of the Law.

5. Though the word Law at Mount Sinai is to be taken most usual for all the Ministry of *Moses*, yet it is also put by the figure Synecdoche for the Law of rites, as it is well observed also by *Mr. Calvin.* The false Apostles held, that the workes of the Law did not only justify the body from ceremoniall sins, but the conscience also from morall sins, and therefore the believing Gentiles must of necessity observe the said rites, together with their Faith in Christ, as they hoped to be saved, *Act. 15.* But the Apostle *Paul* doth most earnestly dispute against this latter tenent, and doth all along call those Typicall workes [The Law] by the figure Synecdoche, and so do the other Apostles also. So *Luk. 2. 22, 27. Joh. 17. 7. 19.* (compared with *Ex. 24. 3.*) *Joh. 7. 23. Act. 6. 13. Act. 7. 53. Act. 13. 39. Act. 15. 5, 24. Act. 18. 13, 15. Act. 21. 20, 24, 28. Act. 22. 31. Act. 23. 29. Act. 24. 6, 14. Act. 25. 8. Act. 28. 3. Rom. 2. 13, 17, 18, 20, 23, 25; 2. Rom. 3. 19, 20, 21, 27, 28, 31. Rom. 4. 13, 14, 15, 16, 17, 18. Rom. 5. 13; Rom. 6. 14, 15. Rom. 7. 1, 4, 6. Rom. 8. 3, 4. Rom. 9. 4. 31, 32. Rom. 10. 4, 5. 1 Cor. 9. 20, 21. Gal. 2. 16, 19, 21. Gal. 3. 2, 4, 10, 11, 17, 18, 19, 21, 23, 29. Gal. 4. 4, 5, 21. Gal. 5. 3, 4. Gal. 6. 13. Eph.*

5. *Phi.* 3. 4, 6, 9. *Heb.* 7. 5, 11, 12, 16, 19, 28. *Heb.* 8. 4. *Heb.* 9. 19, 22. *Heb.* 10. 1, 8. In all these places the word Law, at large is put by the figure *Synecdoche*, for the Typicall rites of the Law; and sometimes it is put for the Spirituall signification of those Typicall works of the Law, namely, either for sanctified walking, or for true justification.

6. They that observe not, saith Mr. *Baxter* (in his Confession p. 107.) that it is not the Law made with *Adam*, but *Moses* Law, which *Paul* most frequently mentioneth and calleth the Law of works, will hardly understand the meaning of *Pauls* Epistles.

7. As the word Law, so sometimes the word [Works] is named one instead of the word Law; because those Typicall works of the Law were ordained to be as Tutors and Governors to the Jewes in their image, and to be as a Schoolmaster unto Christ, being ordained to be the Typicall part of the Covenant of Grace, as in *Rom.* 4. 2, 5, 6. *Rom.* 9. 1. *Rom.* 11. 6. *Eph.* 2. 9. *2 Tim.* 1. 9. *Tit.* 3. 5, &c.

8. Observe this for a sound truth, That the word Law is never used for a Covenant of works (made with *Adam*) as it is also observed by Mr. *Baxter* at n. 6.

9. The word Law, is very seldome used (if ever) for the morall Law nature, in the which *Adam* was created (namely not in that abstracted sense from the Covenant of Grace as it was given to *Adam*) though some efaced stamps of it doth yet remaine in the consciences of Heathens, *1m.* 2. 14, 15.

Conclusion.

The Reader that would know when the word Law is to be taken at large for the whole œconomy of *Moses*, or when it is to be taken by the figure *Synecdoche*, either for the ten Commandements, or for the Law of rites, must be carefull to observe the circumstances of each place where it is used, and that will direct him to the right sense of it.

Señ. 2.

showing, That the Typicall works of the Law had never been given for a Covenant of workes; but for the sake of the Covenant of Grace and Reconciliation only.

Consider, That the bodily works of the Law are reputed vile and abominable in Gods sight, untill Faith in Christ be joyned hereto, *Isa.* 1. &c. And from thence it follows, that they had never been given for the bobbies sake; namely not barely for the sanctification, and justification of the body from ceremoniall sins, if it had not been to make them a Teaching Schoolmaster unto Christ, that they might be justified by Faith only, *Gal.* 3. 24. and tis in that respect that the said workes of the Law are called Tutors and Governors, *Gal.* 4. 2. and shadowes of good things to come (by Christ) *Col.* 2. 17. *Heb.* 8. 5. *Heb.* 9. 9, 23. *Heb.* 10. 1. And tis in this sense only that Christ is called the end of the Law for justification to every one that believeth, *Rom.* 10. 4. The Law (namely the Law of Typicall workes) made nothing perfect, but the bringing in of a better hope (did) *Heb.* 7. 19. These Typicall works of the

The Typicall works of the Law, were not ordained for their own sakes good, but to be as a Teaching Schoolmaster unto the Covenant of Grace.

Law were ordained to be for a prospect unto Christ : but Christ being come they are now to be esteemed only for a respect unto Christ. Peter Martyr saith, that the ceremonies and rights of the Jews, were not instituted of God, of set purpose and counsell, namely they were not instituted for their own sakes good, but for the sake of Christ, they were added to the promise as the Type is to the truth.

The Nationall Church Covenantanted to doe the whole Law, not only with their bodies, but with their inward man, by Faith in Christ, according to the true intent of the Covenant of Grace.

Ex. 19. 8.

Deut. 5. 27, 28,

33.

2. This is also the more evident, because God asked the Jews in deindein (when they grew superstitious in the outward observation of the commanded bodily works of the Law) who required these things at your hands, Isa. 1. 12. Affirming most strongly thereby, that when he made a Covenant with them at Mount Sinai, he did not take them for his people on that condition; to performe no more but bodily works of the Law; but saith he, I Covenant with you, to take you for my peculiar people, upon this condition, that you should observe and doe my Laws; namely in the Spirituall sence of it, with all your heart and soule, that is to say, inwardly by faith in Christ : and you did all with one mouth promise and covenant, all that *Jehovah* hath spoken we will do, *Exo. 19. 8.* namely we will do it not only in the outward man, but also in the inward man, by faith in Christ, in our heart and soule.

3. After this you did again confirme the said Covenant, when you said unto Moses in *Deut. 5. 27.* Doe thou speake unto us, and all that *Jehovah* our God shall say unto thee we will hear and do it. Namely we will do it according to the true intent of the Law, as it was given for a Covenant of Grace and Reconciliation by Faith in Christ; for that is the only true condition of the intrinsecall part of the Covenant of grace, though the outward doing of the Typicall works of it is also required, to the attaining of bodily justification, as a Schoolmaster to true justification by Christ.

4. God did so much approve of this their Promise and Covenant, that he said in *vers. 28.* I have heard the voice of the words of this people, which they have spoken unto thee : they have well said, all that they have spoken. This approbation of their Promise doth imply, that they promised not only to do the outward works of the Law, for their bodily justification from ceremoniall sins, but also to do it by Faith in Christ, for the justification of their souls from all their morall sins : doubtlesse they promised to do the whole Law, as well in their inward man, as in their outward man, namely to do it by Faith in Christ, the true end of the whole Law, otherwise God would not have approved of their promise as he did; and this is the more evident, because upon the condition of their performance of the promise, Christ Jesus was pleased to annex a promise of eternall life in Heaven in *vers. 33.* And this promise is often renewed to all their God posterity, as in *Prov. 4. 4. Prov. 7. 2. Prov. 19. 10. Eccles. 12. 13. Dan. 9. 4.*

5. The Church did again (after this) renew the said Covenant in the plaines of Moab, *Deut. 29. 13, &c.* And it seemes they knew well enough that they might keep all Gods Commandements in case they did but take the right course to get Faith in Christ. And so *Abijah* the Prophet told *Jaraboam*, that he might have Faith in Christ, in case he did take a right course to get it, saying in *1 Kin. 11. 38.* If thou wilt hearken unto all that

command

command thee, and wilt walke in my wayes, and do that is right in my sight, to keep my statutes and my Commandements as David my servant did, that I will be with thee, &c. In these words Abijah said that Jeroboam might, and that David did keep all Gods statutes and Commandements, compared with 1 King. 3. 14. & 1 King. 14. 8. 1 King. 15. 5. And David declared, that it was Gods Promise to his Son Solomon, to establish his Kingdome for ever, if he be constant to do my Commandements, and my Judgments, 1 Chr. 28. 7. and in ch. 29. 19. David doth thus pray unto God; Give unto Solomon my Son a perfect heart to keep thy Commandements, thy Testimonies, and thy Statutes, and to do all. And so Asa commanded Judah to seek the Lord God of their Fathers, and to do the Law, and the Commandement, 2 Chr. 14. 4. So Hezekiah clave to the Lord and departed not from following after him, but kept his Commandements which the Lord commanded Moses, 2 King. 18. 6. 2 Chr. 31. 21. And so Jashiah stood by a Pillar and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandements, and his Testimonies, and his Statutes, with all their heart and soul, to perform the words of this Covenant: and all the people stood to the Covenant, 2 King. 23. 3. 2 Chr. 34. 31. But without constant hope in God, namely without Faith in Christ none can keep Gods Commandements Psal. 78. 7. Psal. 112. 1. Psal. 119. 35, 47, 47, 66, 127, 143, 166. and therefore in case it could be supposed, that any man could be as perfect a nature as Adam was in his innocency, yet he could not keep the Law of the Covenant of Grace, by his naturall principles, as it was given at Mount Sinai: none else can keep it truly but such as have Faith in Christ.

From these and many such like Scriptures cited in the former Chapter, it follows, the Lord Christ would never have given the Typicall works of the Law to be performed for bodily justification in an abstracted sense from the Covenant of Grace, had it not been for the sake of the Covenant of Grace, that they might be for a Teaching Schoolmaster unto Christ, that so they might be justified by Faith in him.

Sect. 3.

Shewing, That the legall promises made to the Typicall works of the Law, were ordained to be as a Teaching Schoolmaster to the Promise of Grace in Christ, Gal. 3. 22.

God did first Covenant, that his Nationall Church, should be his peculiar people, upon condition that they likewise did Covenant to take him for their God; and to observe and do the whole Law, as was given for a Covenant of Grace and Reconciliation; namely to do it in their heart by Faith in Christ, as well as in their bodies by doing the Typicall works of the Law, but without Faith in Christ they could not do it in their hearts, therefore they Covenanted to do the whole Law by Faith in Christ, as it was given for a Covenant of Grace, Lev. 1. 43, 44, 45. Lev. 20. 24, 25, 26. Dent. 14. 2, 3. Dent. 26. 16, 17, 18, 19.

2. Because the Typicall works of the Law were ordained to be as a schoolmaster unto Christ, thence it came to passe, that Jesus Christ made any legall Promises of bodily justification to the Jewes, upon condition

Legall promises made for the bodies justification by the Typicall workes of the Law, were Typicall Promises of the soules justification from morall sins, by the procuring of Christs blood.

of their exact performance of the Typicall workes of the Law, and therefore in Lev. 12. 7. there is a Promise made to the woman after childbirth, for the purifying, or for the justifying of her body from the ceremoniall sin of her uncleanness for her bodily doing of the Typicall workes of the Law. 1. By the washing of her body, and then by her offerings; the Priest shall make an atonement for her, and then the promise annexed is, she shall be clean.

3. The like Promises of bodily justification did God make to the bodily workes of the Law for the cleansing of the lepers, in Lev. 14. 9, 18, 19, 20, 49, 53.

4. The like legall Promises are made to the bodily workes of the Law for the justification of such as were defiled by the dead, Numb. 19. 12, 19.

5. The like legall promises are made to the bodily workes of the Law, for the justification of the bodies of such as were defiled by issues in their flesh, Lev. 15. 13, 15, 28, 38. Numb. 15. 22. with verse 25, 26, 28.

6. The like legall Promises are made to the bodily workes of the Law for the justification of their bodies from severall sorts of ceremoniall sins, in Lev. 4. 20, 25, 31, 35. Lev. 5. 2, 3. compared with vers. 6, 10, 13, 16, 17, 18. Lev. 6. 7. Num. 15. 26, 27, 28. Lev. 13. 18. Lev. 14. 9, 20. Lev. 15. 28, 29, 30. Numb. 22. 31. 1 Sam. 21. 5. Lev. 19. 2, 22. with vers. 23, 24. Numb. 6. 5. Deut. 23. 14. Deut. 26. 16, with vers. 19.

These and such like legall Promises were made to the whole National Church (but not to other nations) for their bodily justifications from their ceremoniall sins, by their bodily doing of the outward workes of the Law, and none of them might dare to appeare before Gods holy presence in his holy Temple, upon paine of cutting off, or of death, by the hand of God, untill they were first justified from their said ceremoniall sins, by the said bodily workes of the Law: and the order and method of working out their bodily justification, was ordained to be for a Typicall pattern of the manner and method of true justification, to the soule from its morall sins: but I have spoken more touching these legall Promises in ch. 5. at Reply 12.

Sect. 4.

Shewing, That the legall threatnings of cutting off, and of death, was for presuming to come into the holy Temple, before their bodies were legally justified by the Typicall workes of the Law.

1. **T**he legall threatnings are set down in Lev. 15. 31. Lev. 17. 10, 16. Lev. 22. 8, 9, 10. compared with vers. 16. Num. 4. 15. Num. 19. 13, 20. and see more before in chap. 5. Reply 12. and in Ainsworth in Lev. 15. 2.

These legall threatnings, and sundry the like, were also Typicall to the eternall death of the Soule in hell, to all such as did not performe the condition of the Covenant of Grace by Faith in Christ, as it is also shew

ed by Mr. Ainsworth on the word cut off, in Num. 9. 13. Gen. 17. 14. Num. 15. 31.

But though some might ~~be~~ cut off with temporall judgements for their presuming to approach into Gods holy Temple before they were legally justified by the outward works of the Law; as it was done in the case of Elies Sons, 1 Sam. 3. 14. yet the Typified threatnings of an eternall death in hell, is never executed on any sinner that doth Repent and believe in Christ, as it is also well observed by our larger Annotations on 1 Sam. 2. 25, 31.

2. There is a severe threatning of cutting off, denounced against the unwitting infant in case it was not circumcised on the eight day, Gen. 17. 14. This threatning according to humane reason, should rather have been denounced against the negligent parent, than against the unwitting infant. But I have often warned that such like supream arbitrary Lawes as this is, are not derived from Gods revealed morall Lawes, but from the good pleasure of Gods secret will (such as the choosing of Jacob, and the refusing of Esau was) as I have shewed more at large in chap. 1. and in chap. 4.

3. A woman in childbed after the first seven dayes of a male, and after the first fourteen dayes of a female, was accounted clean by Gods positive Law from her monethly customes, in case she were but washed, and thereby she was made lawfull for her husbands society, and also for the Synagogues assembly. But yet by another part of Gods positive Law, he was unjustified still in relation to her bodily appearing in the holy Temple; namely for three and thirty dayes more for a male, and for sixty six dayes more for a female; yea though she were truly Godly, and so consequently truly justified from her morall sins, yet she was still unjustified legally, in relation to her bodily appearing in Gods holy Temple, untill she was justified the second time legally, by the bodily works of the Law, from the ceremoniall sin of her childbed, which lasted fourty dayes of a male, and eighty dayes of a female, see Levit. 12. 4, 6.

4. The only reason why such as were guilty of ceremoniall sins, might not come into Gods presence in his holy Temple, untill their bodies were first justified from their ceremoniall sins by the workes of the Law, was because the Tabernacle and Temple, were Types of the humane nature of Christ; and also of Heaven it self, into which none that are unclean in any thing may enter, untill they be justified from all their morall sins, by Faith in Christs blood.

5. The Reader that pleaseth, may see what I have said more touching the Typical works of the Law, in my former printed Reply, in pag, 19, 110, 119, 120, 211, 233, 234, 236, 238, 245, 401.

1 Sam. 3. 14.
Gen. 17. 14.

The Elested infant that dies before it hath gotten Faith by hearing, hath it wrought by the holy Spirit, as the condition of its justification.

A Godly woman in childbed was morally justified by her Faith in Christ, and yet she was unjustified legally untill she had done the bodily works of the Law, for her purifying.

Sect. 5.

Shewing the Reason why the Covenant of Grace at Mount Sinai, being but one, is notwithstanding called two Covenants, and sometime it is more plurally called Covenants.

The Covenant at Mount Sinai is called two Covenants, because it had an outward typical part, and an inward typified part. If the Covenant made with Adam, had been comprehended under the Decalogue, then the Apostle should have called them not two, but three Covenants.

Heb. 8. 7, 13.

1. **P**aul doth call the Covenant of Grace at Mount Sinai, two Covenants, Gal. 4. 24. and the Reason of it is, because it had an outward typical part, as well as an inward typified part: and from thence it came to pass, that either of these parts may by the Figure Synecdoche, be called the Covenant: of which see more in Chap. 5. Sect. 5.

But take speciall notice, that the first Covenant of nature that was made with Adam, had no relation at all to either of these two parts of the Covenant of Grace, as I have shewed it in Chap. 5. at Reply 15.

But in case the Covenant made with Adam had been in Being, for a sinners Justification; when the Apostle did speak of the two Covenants, then he should have called them the three Covenants, and not the two Covenants.

But the Apostle speaking of the Law at Mount Sinai, doth call it two Covenants, and not three Covenants, as Mr Norton's Divinity will have it to be: for he makes the Covenant made with Adam, to be comprehended in the Decalogue at Mount Sinai; and then of necessity the Decalogue must comprehend three Covenants.

But the Apostle calls the Law at Mount Sinai but two Covenants only: namely, the typical Covenant of Works, and the typified Covenant of Grace: and just so Mr Ainsworth doth distinguish the Law of Moses into two Covenants, in Psal. 25. 10. and in Deut. 5. 3. of which see n. 10.

2. From these two parts of the Covenant of Grace, it comes to pass, that the outward typical part is called the first Covenant or Testament, in Heb. 8. 7, 13. Heb. 9. 1, 15, 18, 19 Heb. 10. 9. and the Reason why that part is first, is, because the literall and typical part, must in order of nature go before the inward spirituall and typified part.

3. Hence it comes also to pass, that the inward part of the Covenant of Grace, must needs be called the second Covenant or Testament, as it is in Heb. 8. 7. and Heb. 10. 9.

4. Hence also it comes to pass, that the first typical part, must necessarily be called the Old Covenant or Testament, as it is in 2 Cor. 3. 14. Heb. 8. 13.

5. Hence also it comes to pass, that the typical Covenant must needs be antiquated, as soon as the New Covenant or Testament was confirmed by the death of Christ, Heb. 9. 15, 16, 17. Dan. 9. 27. Mat. 26. 28. and from thenceforth to the worlds end: and therefore the New Covenant must be called the New Testament, Jer. 31. 31. or the new and living way, Heb. 10. 20.

6. Hence also it comes to pass, that this New Testament ought to be called the better Testament, as it is in Heb. 7. 22. Heb. 8. 6. namely, as much

much better as the souls eternall Justification from morall sins, is to be referred before the transient Justification of the body from ceremoniall sins; and as much better as the Spirit of the Law is above the letter, *Cor. 3.6.* For the letter of Moses Law doth kill all such as have no faith in Christ. In these very respects it was, that the Apostle told the carnall Jews, that their very inward mind was blinded, with a superstitious steem of the literall and typicall sence of the Law of Moses: For untill this day (saith he) the vail remaineth untaken away, in the reading of the Old Testament, which vail is done away in Christ: namely, as soon as the eyes of the mind are opened, to see Christ by faith, to be the true end of the Law for Justification to every one that believeth.

7. The said two parts of the Covenant of Grace, is exemplified to us by a double marriage-Covenant: for in *Jer. 2.2.* Christ is said to take the Nationall Church of the Jews by the hand, in way of marriage typically: and to this sence doth *Jer. 31.32.* speak, being compared with *Ezek. 16.8.* At after a while, this Nationall Church did break this typicall marriage-covenant, by mixing the works of Idolatry, with the typicall works of the Law, quite contrary to their Covenant at Mount Sinai, where they covenanted to take the Lord for their only God, and to serve him with their heart and soul, by coupling faith in Christ, to the outward works of the Law; as I also noted it before in *Seet. 2.* and therefore Christ Jesus, after he had waited a certain time for their repentance, did cast them off, because they did not return to him by repentance, according to their Covenant.

2. But yet the said marriage-Covenant, was confirmed for an everlasting-Covenant, to as many of them as did couple faith in Christ to the typicall works of the Law, *Ezek. 16.60, &c.*

3. Such was the riches of Gods mercy in Christ, that after he had divorced his Nationall wife, he offered (upon her unfained repentance) to take her again, contrary to his own Judicall Law, for he had made a Judicall Law with his Nationall Church, that whosoever did put away his wife for adultery, he might not after that take her again to wife, *Deut. 24.4.* But Jesus Christ being the supream Lawgiver, did not hold himself bound by that Law; and therefore it was his supream positive will, that in case his Nationall wife did but truly repent, he would take her again to wife, by an everlasting Covenant, *Jer. 3.1.* with *Ezek. 16.60.* This is also noted by *Ainsworth* in *Deut. 24.4.* *Neh. 1.9.* *Neh. 9.29.* *2 King. 13.2.* *Chron. 30.11, 12.*

8. When Jesus Christ took his Nationall Church by the hand, to be his covenanted wife, he required that they should enter into Covenant with him, that they would do all that God required of them with all their heart and soul, namely, to do all by faith in Christ; and thereupon they did all promise and covenant with one mouth, so to do; as I noted before in *Seet. 3.* and it was upon that condition, that Christ took them by the hand, to be his married wife in the Covenant of Grace, *Hos. 2.2, 20.* *Hos. 3.1, 5.* *Deut. 25.6.* *Isa. 54.2.*

9. The Apostle doth apply this double marriage-Covenant, unto the two-fold

The New Testament is called the better Testament, because it doth justify the soul from morall sins
2 Cor. 3.6, 14.

Deut. 24. 4.

two-fold state of the Church, in *Gal. 4.24*. But his covenanted wife (his Nationall Church) brought forth no children to God, because she continued only under the typical part of the Covenant, by their bodily exercise to the Law of works only, *Rom. 7.4,5. Rom. 8.3*.

2. But though his Nationall wife in generall was barren, yet there was a certain number of them, that did inwardly cleave to him as his true wife by faith: and such adings of grace did flow from them to others, that many children were begotten to God by their means; for none else are to be accounted the children of God, but such only as are converted and have true faith in Christ, *Gal. 3.26*.

Jer. 31.32.

10. The Prophet *Jeremy* doth also distinguish the marriage-Covenant at Mount Sinai, into two Covenants, saying in *Jer. 31. 32*. Behold the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah, (i. e. with the Elect of Israel of God) not according to the Covenant that I made with their Fathers, when I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, (because they did not couple faith in Christ, to the typical part of that marriage-Covenant; and because they did not couple faith to it, they manifested their breach of it, by falling to Idolatry, although I was a husband to them, saith the Lord, (by providing sufficient means of grace, for the begetting of them to the faith, if they had but improved the means, as they ought to have done.) But this shall be my Covenant, that I will make with the house of (my Elect) Israel: after the dayes, saith the Lord, I will put my Law into their inward parts, and write in their hearts, and I will be their God, and they shall be my people.

There are two principall Covenants or Testaments, saith *Ainsworth*, *Psal. 25.10*. First, that which God made with our Fathers, when he brought them out of Egypt, the summe whereof was contained in the Ten Commandements, written by the finger of God, *Deut. 4. 13. Exod. 24. 8. 1 King. 8.21*. together with all the other Laws written by *Moses*, in a Book called the Book of the Covenant, *2 King. 23. 2, 21. Exod. 24. 4. 2 Chron. 24. 30*. The second Covenant (saith he) is the New Testamentall Band, which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ the Testator, as the first was by the blood and death of Beasts, *Luk. 22. 1. Heb. 8.6,8. Heb. 9.16,17,18, &c*. Lo here is a full description of the two-fold marriage-Covenant: in which description observe, that the outward part of it, was made for their bodily purity or sanctity, in two particulars: 1. In requiring them to abstain from all ceremoniall sins, that might defile their bodies. And 2. in case they were by any accident defiled ceremoniably, then they were commanded to observe the typical works of the Law, for the justifying of their bodies therefrom, before they might come into Gods holy Temple. But this fulfilling of the outward part of the marriage-Covenant, was not the fulfilling of the whole Covenant, untill they joynd faith in Christ unto the said typical works of the Law. 2. Therefore none else did attain to be the Spouse of Christ, by a compleat marriage-Covenant, but such only as

couple faith in Christ, to the letter of the Law of the ten Commandments, and also to the typicall works of the Law. Faith is the only condition that is required to be performed, as the only hand-fastning Band of his marriage Union with Christ: and therefore none else are accounted for the body of his Spouse, but believers, as it is also most fully declared in the Allegories of *Solomons Song*.

11. The Covenant at Mount *Sinai* is also more plurally called Covenants, because every particular Law, and branch of that Law, both of the outward part of it, and also of the inward part of it, is a Covenant, truly so called by the Figure *Synechdoche*: and therefore,

1. The Salt that was used for the salting of every Sacrifice, is called the salt of the Covenant, *Lev. 2.13*.

2. The blood of all their legal Sacrifices, is called the blood of the Covenant, *Exod. 24.7,8*. and the Apostle saith, that the first Covenant was not dedicated without blood, *Heb. 9.18,23*. And the Saints did make a covenant with God by Sacrifices, *Psal. 50.5*. The *Chaldee* doth open it thus; which have stricken the Covenant, and confirmed the Law. See *Ainsworth* in *Psal. 25.10*.

3. The shew-bread that was set in order every Sabbath upon the pure table, is called the everlasting Covenant, *Lev. 24.8*.

4. The cutting off of the foreskin of the flesh of the male-Infant on the eighth day, is called the Covenant, *Gen. 17.10*. *Ab. 7.8*.

5. On the contrary, he whose foreskin was not circumcised on the eighth day, is said to break the Covenant, *Gen. 17.4*.

6. Those Jews which refused to let their servants go free at the end of six years, are also said to transgress the Covenant, *Ier. 34.18*. namely, the typicall Covenant.

7. When *Antiochus* did withdraw the Jews from the observation of their ceremoniall Laws, he is said to have indignation against the holy Covenant, *Dan. 11.28,30,32*.

By these Instances it is evident, that every particular part of the Covenant, may be called the Covenant, by the Figure *Synechdoche*: and in this very respect it is, that the Covenant at Mount *Sinai* is called Covenants in the plurall, *Rom. 9.4*. *Eph. 2.12*.

12. Every particular Law both of the typicall and typified parts of the Covenant of Grace, at Mount *Sinai*, may be called the Covenant: For *Moses* wrote upon the Tables the words of the Covenant, the ten Commandments, *Exod. 34.28*. Now seeing the ten Commandments are here called the Covenant; it doth from thence follow, that all the Law and the Prophets, must in like sort be called the Covenant, because the whole Law and the Prophets do hang on the ten Commandments, as the general heads of all, *Mat. 22.40*. and this is also noted by *Ainsworth* in *Exod. 24.28*.

2. All the judicall and ceremoniall Laws were written in a Book, and that Book is called the Book of the Covenant, *2 King. 23.2,21*. *Exod. 24.27*. *2 Chron. 24.30*.

3. Christ saith thus in *Lev. 26.15*. He that despiseth my statutes, and loath-

Every particular Law, both of the typicall, and also of the typified part of the Covenant made at Mount *Sinai*, may be truly called the Covenant by the Figure *Synechdoche*.

erth my judgements, and doth not keep all my Commandements, doth break my Covenant. From hence it doth also follow, that every one of Gods statutes, judgements, and Commandements, are called his Covenant: and all these are broken, when they are done by the body only, without faith in Christ, which is the only condition of keeping the Covenant on mans part: and in *Psal. 50. 16.* Gods statutes and his Covenant is but the same thing: *What hast thou to do, saith God to the wicked, to declare my statutes, or to take my Covenant into thy mouth.*

4. Christ said thus to his Nationall Church in *Jer. 11.* I earnestly protested unto your Fathers, saying, obey my voice, and they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart, therefore I will bring upon them all the words (i. e. all the threatnings) of this Covenant, which I commanded them to do, but they did them not: and cursed be the man (said he in *Vers. 3.*) that obeyeth not the words of his Covenant.

5. When the Lord plagued the children of Israel with ~~pests~~ for their mixing of Idolatry in Gods Worship, he told them, it was because they brake his Covenant: they manifested by their Idolatry, that they had no faith in Christ, and therefore they are said to break his Covenant. For God had charged them, saying, Ye shall not fear other Gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: but the Lord that brought you out of the Land of Egypt, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice, and the Statutes, and the Ordinances, and the Law, and the Commandement, which he wrote for you, ye shall observe to do for evermore, and the Covenant that I have made with you, ye shall not forget, neither shall ye fear other Gods, 2 *King. 17. 35, 36, 37, 38.* Mark I pray you how he doth enumerate the severall terms of the Law: he doth twice call it a Covenant in these Verses, and Statutes, and Ordinances, and Commandements which he wrote for you (at Mount Sinai) See also 1 *Chron. 16. 17.* with *Psal. 105. 40.*

6. The Lord said thus to the degenerated ten Tribes in *Hos. 8. 1.* The King of Assur shall come as an Eagle against the house of the Lord, because they have transgressed my Covenant, and trespassed against my Laws. Hence I observe, that all Gods Laws are called his Covenant, they are Synonimous terms.

13. The ancient Hebrew Doctors do indifferently and interchangeably use these terms, the Law, the Covenant, and the Testament, for the same thing at Mount Sinai. See 1 *Mac. 1. 56, 57, 58, 59.* 1 *Mac. 2. 26, 27.* *Heb. 9. 19, 20.* *Exod. 34. 27, 28.* *Lev. 25. 46.* *5th p. 225 at n. 5.*

14. Jesus Christ did before-hand call all those Laws, that he intended to give at Mount Sinai, his Covenant, *Exod. 19. 5.* compared with *Deut. 4. 13, 23.* And the Laws of this Covenant were renewed again, about thirty eight, or forty years after in the plains of Moab, *Deut. 29. 10, 13, 14.* Mr Ainsworth calls it the same Covenant for substance, in *Deut. 29. 1.* and so doth our Annotations there: and also in *Jer. 31. 32.* and Mr Calvin saith in *Heb. 8. 8.* we are not to doubt but that the Prophet (in *Jer. 31.*) doth comprehend the whole Ministry of Moses, when he saith, I have made a Covenant with you: and Mr Rusherford doth make it the same with the Covenant

enant at Mount Sinai; his words I have noted in Chap. 5. at Reply 8. and Mr. Haliok makes it the same Covenant in his Doctrine of Life, pag. 293. where he doth also cite Tremellius to the same judgement.

But tis objected by some of the most eminent Ministers of England, That the first Covenant at Mount Sinai, was only a Covenant of works, and that this Covenant in Deut. 29. was given only for a Covenant of Grace.

To this I Reply, that in case this error had kept it self within the bounds of New England, where it was first hatched, I should have taken the lesse notice of it; but seeing it hath crept from thence hither, I think it needfull to put some check upon it to cause the better marking. They in New England do build their said exposition upon the word [Besides] in Deut. 29. 1. But if it be well marked, this word besides hath relation only to the adverb of time: namely that this Covenant, now made in the plains of Moab, was made at this time [besides that time] when it was first made at Mount Sinai.

Mr. Woodbridge in his method of grace doth most unhappily follow this New England error in p. 309.

13. The Covenant at Mount Sinai, must be considered in the extrinsecall part of it two ways. 1. As it related to their Synagogue-worship. and 2. As it related to their Temple-worship.

1. As it related to their Synagogue-worship: there was not the like prohibition of the unclean to come thither, as there was to the Temple-worship, for any persons that were ceremonially unclean, might lawfully resort to the Synagogue-worship every Sabbath, as freely as those that were clean, yea even Heathens might resort to the Synagogues as freely as the Jews, as I have also observed it in my book of the Jews Synagogue discipline, p. 19, 57, 58.

2. But no unclean person might dare to resort to the holy Temple under the penalty of cutting off, or of death, untill they were first legaljustified from their ceremonially sins, by the appointed works of the Law.

3. The true reason of this difference is, because the Temple was a Type of the most holy humane nature of Christ, and also of the most holy place of Heaven it self; and therefore none that were unclean any thing might appear therein; as I noted it before at the end of Ch. 4.

But the Synagogue being not ordained for such a holy Type, thence it me to passe, that the unclean as well as the clean might resort thither every Sabbath day; we deny not saith Cameron (de Triplici Fœdere Thef. .) that even the Sacraments of the New Testament may have a carnall use by the institution and custom of man, but not any such prescribed them by any word of God (as the Typicall rites of the Jews had) namely in relation to the holy Temple.

Persons that were guilty of ceremonially sins, might appear before God in his Synagogue-worship every Sabbath day, but not in the holy Temple, upon pain of cutting off, or of death by the hand of God.

Sect. 6.

Shewing that the ten Commandements do in some respects belong unto the Typicall Covenant of works at Mount Sinai.

I have shewed before in ch. 5. at Reply 16. that the two Tables wherein the ten Commandements were engraven, is now abolished by Christ, as the Apostle saith in 2 Cor. 3. 6, 7, 11, 13. and therefore those ten Commandements may in some sence be called the Typicall Law of works. And this is also evident.

The decalogue doth in some respectes appertaine to the Law of rites, by 2 Cor. 3. 7.

1. Because the Apostle saith in 2 Cor. 3. 7. that the glorious ministration of the Law that was written and engraven in stone, was to be done away, and the reason is (as I conceive) because the decalogue doth in some sort belong to the Typicall Law of works, for according to the ministration of Moses Law, sins against the decalogue (did not only defile the conscience morally, but also) did defile the body ceremonially, and in that respect the Law of Moses, did ordain a ceremoniall cleansing, from the ceremoniall defilements of their morall sins.

2. It is also evident, that all the Typicall Laws which Christ Jesus ordained for the purifying (that is to say for the justifying) of the bodies of the nationall Church from their ceremoniall sins, do belong to the second, third and fourth Commandements; and from thence it followeth, that the said legall justifications are commanded in these Commandements.

Some morall sins did by Gods positive Law defile the body and the holy place ceremonially as well as the conscience morally.

Lev. 16. 16, 21, 22, 30.

3. It was the good pleasure of Christ Jesus, to ordaine by his positive Law, in Lev. 16. 16. That the High Priest should make an attonement for the holy place, because of the uncleannesses of the sons of Israel and because of their trespasses, and because of all their sins; this last clause, and because of all their sins, doth imply that their morall sins, did defile the holy place ceremonially.

4. From this vers. Mr Ainsworth doth observe, that though the people never went into the holy place to defile it personally; yet (by Gods positive ordinance) such was the power of their iniquities, that the holy Altar, Arke, and Sanctuary it self were defiled. But this defiling power of their morall iniquities, came not from the morall Law it self, but from the constitution of Gods Arbitrary will in his said positive Law: and in that respect it was, that he did also ordain, that the holy Altar, Arke, and holy place should be purified (that is to say, ceremonially justified) from the ceremoniall defilements of their morall sins, namely once a year, by the blood of the sin-offering.

5. It was the good pleasure of Jesus Christ, by his positive Law, to ordain in Lev. 16. 21. that the High Priest should make an attonement for the purifying i. e. for the justifying of the bodies of the whole nationall Church from the ceremoniall defilements of their morall sins once a year, by imposing both his hands (with all his might) upon the head of the live Goat buck, and by confessing over him all the iniquities of the children of Israel, and all their trespasses, and all their sins.

5. It was the good pleasure of Jesus Christ in *Lev. 16. 22.* to annex a legall promise to the said bodily works of the Law, namely that the said Goat buck should beare upon him all their iniquities to a Land of seperation; implying thereby, that the ceremoniall defilements of all their morall sins, should be borne away from them by Gods attonement and forgiveness, and that then they might come into Gods holy presence with acceptance.

6. It was the good pleasure of Jesus Christ to enlarge his said legall promise, saying in *vers. 30.* *For in this day the Priest shall make an attonement for you, to cleanse you, and from all your sins before Jehovah ye shall be cleansed, i. 6.* By Gods attonement procured, ye shall be justified from the legall defilements of all your morall sins.

From these three verses in *Lev. 16.* it follows, 1. That as the High Priest did by the works of the Law on the day of expiation, cleanse all the nationall Church from the legall defilements of their morall sins; so much more shall our High Priest Christ Jesus, who through the eternall Spirit offered himself without spot to God, ~~and~~ purge the conscience (of all believing sinners) from dead works, that is to say, from the guilt of all their morall sins, which proceed from their spirituall death in sin; and therefore all such of the Nationall Church as had true Faith in their true sin-offering Christ, were justified not only ceremonially from their legall defilements of their morall sins, but also in soul from the morall defilements of their morall sins.

2. From hence it doth also follow, that the said legall cleansing did justify their bodies from their legall defilements, by an instance in *Dan. 8. 14.* for the Temple is there said in the Hebrew Text to be justified, namely to be purified from the pollutions of *Antiochus Epiphanes*, who had polluted the holy Temple by setting up in it the Idol of *Jupiter Olympus*. But the seventy and our Translators do render the said Hebrew word [by cleansed] so then, to be justified and to be cleansed from sin are Synonymous termes. But how else was the Temple cleansed or justified from its ceremoniall defilements, but by the Typicall works of the Law. 1. By carrying out the Idol. 2. By carrying out the dirt, as was also done in another like case, 2 *Chr. 29. 5, 15, 16, 17, 34.* And 3. By the blood of the sin-offering, in procuring Gods attonement thereby, *Lev. 16. 16. Exod. 45. 18, 19.* and as the Temple was cleansed or justified by these works of the Law, so also was the Altar purified, that is to say, justified from the legall uncleannesses, which it received from the morall sins of the children of *Israel*. See *Ainsworth* in *Ex. 29. 36, 32.*

3. The Ancient Hebrew Doctors have this common saying among them, That the Scape Goat made attonement for all the transgressions of the Law, both the lighter and the more heavy transgressions, whether done presumptuously or ignorantly, whether they were known unto a man or unknown; all are expiated by the Scape Goat, if so be the party do repent; see *Ainsworth*, in *Levit. 16. 22.* verball repentance did obtaine legall justification, but nothing but true repentance, which cannot be done without Faith in Christ, could obtaine true justification

Dan. 8. 14.
The Seventy for
Tzedec justified
in Dan. 8.
14. and in Job
4. 17. do put
Kadapès, clean-
sed or purified,
and thence it
followes that
such as are
cleansed from
sin by Gods at-
tonement, are
thereby formally
justified.

to the conscience from the guilt of morall finnes.

7. It may be also gathered from *Jacobs* example, that morall sins did defile the body ceremonially, in relation to the holy place of Gods Altar; and therefore *Jacob* durst not adventure to goe with his family, into the place of Gods sanctuary, to offer his Sacrifice, on that consecrated Altar at *Bethel*, untill he had first taken order for the purifying, or the justifying of the bodies of his family, from the legall defilements of their morall sin of idolatry, by washing their garments (or else by changing their garments) after their bodies were first washed *Gen.*

35. 2,

8. The taking of Gods holy Name in vain is a morall sin, against the express letter of the third Commandement.

9. To refuse to bear witness to a matter, when it is lawfully required, is a morall sin against the ninth Commandement.

These two sins did not only defile the conscience, but by Gods positive Law they did also defile the body ceremonially; and therefore such persons might not presume to come into Gods holy Sanctuary, under the penalty of cutting off, or of death, untill their bodies were ceremonially justified from those sins, by the appointed works of the Law; see *Ainsw.* in *Lev.* 5. 1, 4, 6, 7, &c.

10. In case any native Jew had committed fornication with a bond-woman that was betrothed to another man (not yet made free) he was to do no more by Gods positive Law, but to bring his trespass offering to the Priest; and then unto this worke of the Law, there is a legall promise annexed, that it should procure Gods legall attonement to his body, for the justification of his body from this sin, *Lev.* 19, 20, 21, 22 and untill he had preformed this sacrifice, he might not present his body before God in his holy Temple, but yet that sin could not any other wayes be forgiven to the justifying of his conscience, than by Faith in Christs death and sacrifice, as the only procuring cause of Gods attonement and forgiveness.

11. Such as sinned presumptuously are threatened to be cut off, in the case of thirty six sins, many of which are morall sins against the Ten Commandements. But yet in case any one did fall into any one of those thirty six sins ignorantly, they might be legally justified therefrom by the blood of the sin offering, *ex opere operato*, and then they might freely come into Gods holy Temple; but this bodily justification by the works of the Law might be done without any Faith in Christ. And according to

Gal. 3. 12. ^{this} sentence it is, that *Paul* saith the Law is not of Faith, *Gal.* 3. 12. namely the Law of works for their bodily justification may be done without Faith in Christ. *Mr Ainsworth* doth number up the said thirty six sins: 1. He that lyeth with his mother. 2. that lyeth with his fathers wife, 3. or with his daughter in Law, 4. with mankind, 5. with a beast, 6. the woman that lyeth down to a beast, 7. he that lyeth with a woman and her daughter, 8. with another mans wife, 9. with his sister, 10. with his fathers sister, 11. with his mothers sister, 12. with his wives sister, 13. with the wife of his fathers brother, 14. with the wife of his mothers brother,

15. with

15. with a woman that hath her sicknesse, 16. the blasphemers, 17. the idol server, 18. he that giveth of his seed to *Moloch*, 19. he that followeth him that hath a familiar spirit, 20. he that prophane the Sabbath, 21. the unclean person that eateth of the holy things, 22. the unclean person that cometh into the Sanctuary, 23. he that eateth fat, 24. he that eateth blood, 25. he that eateth that which remaineth of the sacrifice when it is a polluted thing, 26. he that eateth unclean meates, 27. he that slayeth sacrifices without the Sanctuary, 28. he that offereth them without, 29. he that eateth leaven at the passeover, 30. he that eateth any thing on attonement day, 31. he that worketh on that day, 32. he that maketh any oyle like the oyle of the Sanctuary, 33. he that maketh any incense like the holy incense, 34. he that annoints mans flesh with the holy oyle of the Sanctuary, 35. he that observeth not the passeover, 36. he that observeth not the Law of circumcision.

For these they are guilty of cutting off, if they transgresse presumptuously, if ignorantly they must bring a sin offering, and if they presumed to come into the holy Sanctuary before they had legally cleansed their bodies by a sin offering, they are said to defile Gods Sanctuary, and to prophane the name of his holinesse; and were therefore guilty of cutting off, or of death by the hand of God. But yet by the generall sin offering on the day of attonement, all the transgressions of the Law, both the lighter and the more heavy transgressions, whether done presumptuously or ignorantly, are expiated by the scape goat, if the party do repent, as I noted it before, n. 6.

12. From the premises in this 6th Sect. the Reader may perceive, how the ten Commandements which were written and engraven in stone, do appertain in some respects to the Law of works at Mount Sinai, and in what respects the said ten Commandements are to be done away by the death of Christ, 2 Cor. 3. 7.

But for the beter understanding how the Apostle doth make the ten Commandements to be abolished with the other rites of Moses in 2 Cor. 3. 7.

Observe the dependance of this 7th vers. from vers. 5, 6. to the end of the Chapter.

1. The Apostle saith in vers. 5, 6. *Our sufficiency is of God, who hath made us able Ministers of the New Testament. not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life* (i. e. the letter of the ten Commandements, and of all the rest of Moses Law, though it be never so exactly observed according to the letter, doth but kill; or is the ministration of death as in vers. 7. or it is the ministration of condemnation, as in vers. 9.) *But the Spirit (of the Law) which is Christ, giveth life; and therefore he saith in vers. 19. The Lord (Christ) is that Spirit, none but Christ and Faith in Christ, is here called the Spirit of the letter, both of the ten Commandements and of all the rest of Moses Laws; and to this sence doth the Apostle expound the word Spirit in vers. 8, 14, 17. and thus our larger Annotations, and the Genevah doth*

The sence of 2 Cor. 3. 7. according to its dependance with the rest of the chapter.

Rom. 8. 2.

expound the word Spirit in *vers.* 17.

2. 'Tis in this sence also that the Law of *Moses* is called the Law of the Spirit of life in *Christ Jesus*, *Rom.* 8. 2. Christ is the Spirit and life of the Law, to such only as are in *Christ Jesus* by Faith: and of this I have spoken more at large in *ch.* 25.

3. In this sence it is that Christ said unto the carnall Jews, *It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life,* *Joh.* 6. 63. as if Christ had said thus: I could you before in *vers.* 51. that *I am the living bread which came down from Heaven* (typified by the corporall Manna) if any man eat of this bread he shall live for ever, and the bread that I will give (in my combare of sufferings even to the death of the Crosse) is my flesh for the life of the world. The carnall Jews mistook our Saviours meaning, they thought that he had spoken of eating the corporall substance of his flesh with their teeth, in *vers.* 58. but said Christ, the words, *I speak unto you, they are Spirit, and they are life*, it is me and my flesh that I will give to the death for you, to be eaten with the teeth of Faith, it is I that am the true Spirit of the letter of *Moses Law*; and then said he in *vers.* 58. *This is that bread which came down from Heaven, not as your fathers did eat Manna and are dead; but he that eateth of this bread shall live for ever.* In these words Christ calls himself *this bread*, because he is the Spirit of that bread to such as have the teeth of Faith to feed on his death and Sacrifice.

From these instances it is evident,

1. That Christ is the Spirit of the letter, and the very spirit of all the Types of *Moses Law*.

2. Observe, that the Apostle in *2 Cor.* 3. 6. from this phrase [the letter killeth] doth inferre, that even the ten Commandments as well as the legal rites do kill, though they be never so exactly observed according to the letter; the letter without Faith in Christ is called the ministration of death and condemnation, in *vers.* 7, 9. there is no justification from sin and condemnation without Faith in Christ, who is the only true Spirit and true end of all the Law of *Moses*, *Rom.* 10. 4.

3. The Apostle in *vers.* 7. doth allude to *Exod.* 34. 29, 30, 33, 35. where *Moses* when he came down from the Mount, knew not that his face shone. or that it was glorious as *Paul* doth expresse it (after the Seventy) signifying thereby, that the glory of the Types of *Moses Law* (which did also in some respects appertain to the ten Commandments) should be done away, and therefore the holy Sabbath that was written in stone as it was a Typicall signe, it was done away. And from thence the Apostle doth inferre in *vers.* 8, 9.

V. 8. How shall not the ministration of the spirit be rather glorious (namely, how shall not the ministration of Christ in his office of mediatorship) who is the true Spirit of the Law be glorious? seeing he is the only meritorious author of all spirituall blessings *Eph.* 1. 3.

V. 9. For if the ministration of condemnation be glory (which maketh sin to abound, *Rom.* 5. 20. and causeth wrath, *Rom.* 4. 15. to the condemnation)

demnation of all unbelievers) being delivered with so great glory that it made *Moses* face to shine ; much more saith the Apostle doth the ministration of justification (from all sin which we have) by Christ, exceed in glory ; even as much as the soules justification from morall sins, doth exceed the justification of the body from ceremoniall sins, by their doing of the Typicall works of the Law.

V. 10. For even as that which was made glorious, had no glory by reason of the glory that excelleth, that is to say by reason of the glory of the Spirit of the Law (which is Christ) doth excell the letter and the Types of the Law : In this respect the letter and the Types of the Law have no glory, because the glory of Christ in the Covenant of Grace for the soules justification excelleth.

V. 11, 12. For if that which is done away was glorious, how much more (Christ the end of the Law) which remaineth is glorious. Seeing then we have such hope we use plainnesse.

V. 13. Of speech *vers.* 13. And not as *Moses* which put on a vail over his glorious face, to signifie to the children of *Israel*, that they could not looke stedfastly to the end of that which is abolished ; that is to say, the children of *Israel* could not by the eye of naturall reason look stedfastly to the victorious death of Christ the true end of those Types that are now abolished,

V. 14. But their minds were blinded, for untill this day remaineth the same vail untaken away in the reading of the Old Testament, namely in following after the righteousness of justification of the old Covenant of works given at Mount *Sinai*.

But in these last two *verses* the Apostle doth speak of a double vail, one outward in the Types of the Law under the which Christ was veiled ; the other inward in the heart through unbelieve, and indeed this inward vail of their unbelieve was the only cause of their utter ruine.

V. 15, 16. But even to this day when *Moses* is read the vail is upon their hearts, namely the vail of ignorance and unbelieve, *vers.* 16. nevertheless when it shall turne to the Lord ; namely when the blinded heart shall turne to the Lord Christ by Faith and repentance, then shall the other vail of Types be taken away.

V. 17. Now the Lord (Christ) is that Spirit (both of the letter and of the Types of *Moses* Law) and where the Spirit of the Lord (Christ) is received by Faith there is liberty, 1. From the bondage of *Moses* ceremonies, in the which liberty believers must stand fast, *Gal.* 5. 1. And 2. Liberty from the condemning power of sin, *Rom.* 8. 1.

V. 18. But we all with open face beholding as in a glasse the glory of the Lord ; in these words he compares *Moses* Law to a glasse, in the which we may by Faith behold the glory of Christ mediator, as it were in a glasse namely in the glasse of *Moses* Law ; and from thence it followes, that we cannot, as long as we live here, behold the glory of the Lord Christ so perfectly as we shall doe in Heaven, when we are changed into the same image (*1 Cor.* 13. 49. with *Eph.* 4. 24.) from glory to glory even as by the Lord [Christ] who is the only
C c 2 Spirit

Spirit of the letter, and of the Types of all *Moſes* Law.

Conclusion.

From the permiffes it followes that the ten Comandements do in ſome reſpects belong to the firſt Typicall Covenant of works, under the which the new Covenant of Grace and Reconciliation is vailed, and therefore it is abſurd to call the decalogue the ſecond Edition of the Law of works made with *Adam*, as *Mr Norton* doth all along. See him in p. 180, 182, 184, 186, 187, 189, &c.

CHAPTER VII.

Wherein Mr. Nortons expoſition of Gal. 3. 10. of doing the whole Law by perfect nature as in Adam, is briefly confuted.

Seſt. 1.

1. **M**R Norton cites *Gal. 3. 10.* in p. 2. to prove that *Chriſt* was our ſurety, to doe the command of the ~~works~~ ^{Covenant} made with *Adam* in a way of works; and 2. to ſuffer the eſſentiall puniſhment of that curſed death for our redemption.

And faith he in pag. 14.

“*Chriſt* obeyed the Law of works as God-man; judicially, bare ſin, “ ſuffered the puniſhment due for ſin, in a way of ſatisfaction to di- “ vine juſtice, and all this as the ſurety of the Elect; without which “ doing and ſuffering, the mediatory obedience of *Chriſt* is inſuffi- “ cient, and ineffectuall; for we cannot beare ſin nor ſuffer the puniſh- “ ment of ſin, ſo as to ſatisfie the juſtice of God, nor can we perform le- “ gall obedience: yet all this muſt be ſuffered, *Gen. 2. 17.* and overcome “ *1 Cor 15. 17.* and done, *Lev. 18. 5.* otherwiſe no ſalvation, *Galat* “ *3. 10*

Reply 1.

There are many great errors in theſe two aſſertions, as I have ſhewed at large *ch. 5.* My intent now is to ſpeak briefly to the confutation of his corrupt ſence of *Gal. 3. 10.*

2. Therefore it is a great error to make *Gal. 3. 10.* to ſpeak of *Chriſt* doing the Law of the Covenant of nature, as our ſurety with *Adam*, or elſe that we can have no ſalvation. But I have often ſhewed before in *ch. 5.* and elſewhere. 1. That the Covenant made with *Adam*, can not be called the Covenant of works in the plurall. And 2. That it was utterly extinguished as ſoone as *Adam* had broken it, by eating but once of the forbidden fruit. And 3. That *Chriſt* cannot be our ſurety in the Covenant, becauſe that Covenant was made with no other perſons but with the naturall generation of *Adam* only, of which kind of generation *Chriſt*

Christ was none, and thence it followes that *Gal. 3. 10.* doth not threaten that cursed death that is mentioned in *Gen. 2. 17.* to Christ for our non-continuance in the doing of that now nullified Covenant of nature.

But saith Mr. Norton in p. 140.

"Obedience unto the command, *i. e.* to the Law of works *Lev. 18. 5.* *Gal. 3. 10.* and suffering the punishment due to sin *Gen. 2. 17.* is that which God according to the Law demands, and the debtor, namely the sinner owes.

"Therefore obedience unto the Law of works is that which the surety ought to pay.

I deny this whole Argument; for 1. I have shewed in *ch. 1.* that the Covenant made with *Adam* is not now in being, but that it hath been utterly extinguished ever since *Adam* did but tast of the forbidden fruit, and had received the punishment of that threatened death; therefore not any obedience is now due unto that nullified Covenant: and therefore *Gal. 3. 10.* *Lev. 18. 5.* and *Gen. 2. 17.* are cited to no better end, than to prove that he doth not understand the true nature of that Covenant that was made with *Adam*; nor 2. the true nature of Christs suretyship, nor 3. the true nature of Christs satisfaction, nor 4. the true nature of a sinners justification, nor 5. the true sense and meaning of his three cited Scriptures.

Reply 2.

But saith Mr. Norton in p. 149.

"The immutable truth of God, *Gen. 2. 17.* and his inviolable justice *Rom. 8. 32.* requires obedience in the Mediator; the Law requireth obedience, both active, *Lev. 18. 5.* and passive, *Gal. 3. 10.* or else there can be no life.

In this Assertion he cites *Gal. 3. 10.* to prove the passive obedience of the mediator to the eternall curse of the Law of Grace; I wonder at his verisight seeing this Text speaks not at all of the curse of the Covenant of nature, but of the curse of the Covenant of Grace onely, as it is due to unbelievers only, as I shall make it manifest in my after exposition of it.

Reply 3.

But saith Mr. Norton in p. 191.

"The Law in case of innocency required only doing, *Lev. 18. 5.* but in case of sin it cannot be satisfied without suffering, *Gen. 2. 17.* and doing, *Gal. 3. 10.*

In these words he doth confound the Covenant of nature, with the Covenant of Grace, and 2. he cites *Gal. 3. 10.* to prove that Christ was the surety of the Elect, to do the Law of the Covenant of nature made with *Adam*. But I have sufficiently proved, that the Law of that Covenant is utterly dead and void, and therefore a dead Law cannot act as to the point of doing, neither can it threaten any new punishment; but yet the definitive and inviolable justice of God, doth continually execute that first threatened punishment of a double spirituall death upon all *Adams* naturall posterity successively, by depriving them of Gods concreated image, for the breach of the Covenant of nature to the worlds end, as I have shewed it in Chap. 1.

Reply 4.

But faith Mr Norton in pag. 199.

"The Law is fulfilled as concerning them that are saved, Gal. 3. 10. either by the obedience of Christ, God-man Mediator, or by the personall obedience of the believer; but not by the personall obedience of the believer, Rom. 3. 3. Gal. 3. 10. therefore by the personall obedience of Christ, God-man Mediator.

Reply 5.

1. I have shewed that Christ was none of Adam's naturall generation: therefore he was not bound to fulfill that Law in Gen. 2. 17.

2. That the Covenant of Grace and Reconciliation in Gen. 3. 15. is fulfilled, as concerning them that are saved, even by the personall obedience of the believers faith: for faith in Christ is the only condition that is required on the sinners part, for the fulfilling of the Law of Grace: and this is the great fulfilling that is required of all them that shall be saved, by Gal. 3. 10. and by Rom. 5. 1, 2. and by Rom. 8. as I shall shew ere long.

But I deny that the Law of the Covenant of nature is fulfilled, as concerning them that are saved: because that Law is now become no Law, seeing it hath been utterly extinguished, ever since Adam did but tast of the forbidden fruit. God never ordained any other way to eternall life in Heaven, but by faith in Christ only on the sinners part: and I say also, that he never made any Covenant for eternall life in Heaven, by any Covenant of works.

But faith Mr Norton in pag. 212.

"Not only he that doth whatever the Law forbiddeth, shall die Gen. 2. 17. but he that continueth not in all things that are written in the Book of the Law, to do them, Gal. 3. 10. shall die.

Reply 6.

Doubtless it is the ready way to make men able Ministers of the New Testament, not of the letter, but of the Spirit, 2 Cor. 3. 6. to observe right distinction between the word Law, as it belongs to the Covenant of nature, and the word Law, as it belongs to the Covenant of Grace: and on the contrary, it is the ready way to make heterodox Ministers to confound the word Law; but in both those Covenants, surely it is the ready way to make men leaders of the blind into the ditch of Errour.

2. By observing the said distinction aright, it will be found that the word Law in Gal. 3. 10. doth not at all relate to the Law of the Covenant of nature, in Gen. 2. 17.

3. Therefore the doing of the Law of Grace, (as it is required of all that shall be saved) in Gal. 3. 10. is not to be understood, of the doing by perfect naturall obedience, as in Adam's Creation; but of the doing according to the condition of the Covenant of Grace, which is done no otherwise, but by faith in Christ only: this is the great fulfilling of the Law which God requires, of all that shall be saved in the Covenant of Grace.

But faith Mr Norton in pag. 240.

"The Law required not only death in case of sin, Gen. 2. 17. but also the doing of legall obedience unto the command, Deut. 27. 26. Gal. 3. 10. otherwise there is no life.

I deny

I deny that the Law in *Dent.* 27. 26. and in *Gal.* 3. 10. did require obedience unto the first arbitrary Law of the Covenant of nature, made with *Adam*: for that Law required no other obedience, but to eat once only of the Tree of the two-fold life, for the fulfilling of it, as I have shewed in *chap.* 1. But the doing required in *Dent.* 27. 26. and in *Gal.* 3. 10. is meant of such a doing only, as is required in the Law of the Covenant of Grace, which is done by faith in Christ only, as I shall more fully clear it, in my following Exposition of *Gal.* 3. 10.

But saith Mr Norton in *pag.* 244.

"Perfect obedience to the Law, is the matter of our Justification, *Gal.* 3. 10.

I have before shewed in *Chap.* 5. and else-where, That perfect morall obedience was not ordained by the Covenant of nature, to be the matter of *Adam's* Justification, because God in that Covenant required no more of him, but to do one only transient act of obedience, in eating but once only of the Tree of the two-fold life, for the confirmation of him, and of his naturall posterity, in his concreated morall perfections for ever, in the sweet contents of an earthly Paradise, as I have shewed in *Chap.* 1. 7. 4. And 2. That that Covenant is now totally extinguished, and therefore that now it cannot be the matter of a sinners Justification. And that nothing else is required of sinners for their Justification, by the Law of Grace, but the supernaturall obedience of faith in Christ: and therefore the Apostle doth make Christ only, to be the true end, scope, and aim, of all *Moses* Law, for Justification to every one that believeth.

Thus much in brief, for the confutation of Mr Nortons Heterodox-
all Exposition, of *Gal.* 3. 10.

Sect. 2.

The true Exposition of Gal. 3. 10. doth now follow.

Many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them.

Four phrases must be explained, for the better understanding of the sense of Paul's Argument.

1. What is meant by as many as are of the works of the Law.

2. What by this, that continueth not in things that are written in the Book of the Law.

3. What by this, to do them.

4. What by this, are under the curse.

By as many as are of the works of the Law, I understand, as many as held their Justification to be attained from their morall sins, (as well as from their ceremoniall sins) by their bodily performance of the works of the Law: and for this end, it was the constant endeavour of the false Apostles, to perswade the believing Gentiles, that faith in Christ was not the only condition to be performed on their parts, for the obtaining of their

Reply 7.

Reply 8.

Gal. 3. 10.

The false Apostles taught the believing Gentiles, that their faith in Christ was not sufficient for their Justification from all sin, without they joyned the works of the Law thereto. Of which see before in Chap. 5. at Rep. 13. ult.

their full Justification from all kind of sins, except they did also perform the outward works of the Law, as a necessary condition to be conjoynd to their faith in Christ: and in that respect they did vehemently presse the believing Gentiles, to be exactly carefull in the observation of all the Laws of Moses, or else that they could not be saved, *Act. 15. 1, &c.*

2. The Brethren at Jerusalem said unto Paul, *Thou seest brother how many ten thousand Jews there are which do believe, and yet they are all zealous of the Law, Act. 21. 20. and now (saith he in Vers. 21.) they are informed of thee, that thou teachest the Jews, which are (in dispersion) among the Gentiles, to forsake Moses, and that they ought not to circumcise their Sons, neither to live after the customes.* And by the example of Ananias we may see, that many Jews which were eminent for their faith in Christ, were also for a time exceeding zealous in the observation of Moses Laws; for Ananias was a godly man as pertaining to the Law, *Act. 22. 12.* And there were divers other Jews which did believe in Christ, and yet were zealous also not only for the practice of circumcision, but also for all the other customes of Moses, *Act. 15. 5.* And such as were converted by the preaching of Paul, and others in the Jews Synagogues, were by the malignant Jews of that Synagogue, often persecuted to strange Cities, and then they did separate themselves from the Synagogues, and joyned themselves into Christian Churches, and yet they did still continue zealous for the observation of Moses Law, even after they had separated themselves into Christian Churches, *Act. 21. 20. Act. 15. 5, 24. Jam. 1. 1. 1 Pet. 1. 1.* and many of them did sometimes resort to Jerusalem, to observe the Festivall Sabbath, *Act. 2. 5.*

But as soon as the Apostles did perceive, that the said believing Jew grew stiffe and sturdy, for the observation of Moses Ceremonies in Christ an Churches, as a necessary condition to be performed on their part, for their eternall Justification, then Paul and the other Apostles grew resolute to oppose this practice of theirs in Christian Churches, *Gal. 2. 5.* as it is most evident by Paul's down-right reproofs of them, in the Churches of Galatia, *Gal. 2. 3, &c. Gal. 3. 1, &c. Gal. 4. 9, &c. Gal. 5. 1, 2.* Especially mark the manner of his reproof, in *Gal. 4. 9, 10, 11.* for he doth there call all the customes of Moses, but weak and poor Rudiments whereunto as from the beginning, (when you were first converted, and whilst ye lived in the Jewish Synagogues) ye will be in bondage again.

3. The Apostle in *Heb. 13. 9.* exhorted the Jews (in dispersion) that were now joyned into Christian Church Assemblies, not to be carried about with divers and strange Doctrines, (namely touching the observation of Moses customes, for their eternall justification) for (saith he) it is a good thing that the heart be established with grace, and not with meats, which have not profited them that have been exercised therein. And he calls the observation of meats and drinks, and divers washings, carnall Justification in *Heb. 9. 10.* which were imposed on them (as teaching types only untill the time of bettering, by the Mediatours fulfilling of the new Covenant.

4. The Apostle saith thus to the *Colossians*, Let no man judge you in meat or drink, or in respect of an holy day, or of the new Moon, or of the Sabbaths which are a shadow of things to come, but the body is Christ, Col. 2. 16, 17. And saith he in *Vers. 18*. Let no man beguil you of your prize; that is to say, of that pretious liberty from the bondage of *Moses Rites*, which Christ hath merited for you by his death: and then he passeth his sentence against the authors of this evil, saying in *Vers. 19*. that they are but self-willed in unbleness: and then he concludes in *Vers. 20*. If ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to Ordinances? that is to say, why do you still live in the observation of *Moses Rites*, seeing they are but externall and worldly things?

5. The Apostle doth again call them the elements of the world, in *Gal. 4. 3*. and he doth also call the holy Sanctuary, but a worldly Sanctuary, in *Heb. 9. 1*. Therefore why do you subject your spirituall consciences to these worldly things, seeing Christ hath through his death in the flesh abrogated his Law of Commandements, contained in Decrees (or Ordinances,) *Eph. 2. 15*. But of these things see more in *Chap. 5. Sect. 4, 5*. and in my Book of the Institution of the Sabbath, in *pag. 116, &c.*

6. Paul saith in *Phil. 3. 5, 6*. As concerning the Law I was a Pharisee, concerning zeal I persecuted the Church, and as concerning the Justification which is of the Law, I was unrebukeable: and from thence the Apostle inferreth, that if any man had cause to glory in the Justifications of *Moses Law*, he had more cause to glory in it than any other. But saith he in *Vers. 7*. What things were gain to me, I now count loss for Christ: and in *Vers. 8, 9*. I count them but dung that I may win Christ, and be found in him, not having my own Justification which is of the Law, but that which is through the faith of Christ, the Justification which is of God by faith.

7. The Apostle Peter doth write to the same sence to the Jews, (in dispersion) saying in *1 Pet. 1. 18*. Ye know that ye were not redeemed with corruptible things, as silver or gold, from your vain conversation, or as the Synack hath it, from your vain (or empty) works (of the Law) received by tradition from your Fathers. 1 Pet. 1. 18.

Dr Alle saith in his poor mans Library, *part. 2. fol. 105*. "That by vain traditions from their Fathers, may be meant conversation of life, according to *Moses Law*, which was vain and weak, to the attaining of eternall life: for (saith he) these works of the Law did not justify of themselves, they were but shadows and figures, and could not remit (morall) sins: from these Lawish works the Jews were delivered, being now no more bound to *Moses Law*, seeing Christ our Saviour hath fulfilled it. And to this sence Paul saith, that he was zealous of the Traditions of the Fathers before his conversion, *Gal. 1. 13, 14*. not meaning it of humane Traditions, and pharisaicall Traditions, but of the Traditions of *Moses Law*, which the Fathers left as an inheritance to their children, for their bodily justifications from their ceremoniall sins; though those Traditions were corrupted by their children, to serve not only for their bodily justifications, but also for their morall and eternall justification. Dr Hammond doth paraphrase this Verse of Peter thus;

The Hebrew Doctors expound the statutes in Lev. 18. 5. not as Mr Norton doth of the Law of the Covenant of nature made with Adam, but of the bodily doing of Moses statutes, as the condition of eternall life: and 2. they did as grossely erre in making these statutes to continue as the condition of life to the end of the world.

"This redemption from their vain conversation, means, That Christ by his death hath taken away the legall Rites of meer externall obedience,

"wherein the sages of the Jews placed all their Religion.

8. The chief ground of this their superstitious Errour, both of the apostate and also of the converted Jews, did arise from their blind carnal reason, in taking Moses Types too much in a literall sence: for it is observed by Mr Ainsworth in Lev. 5. 15. that the Hebrew Doctors say, "Behold

"it is said in the Law, ye shall keep my statutes, and all my judgements,

"and do them; our wise men have said, that the keeping and doing must

"be applied unto the statutes, as well as unto the judgements; now the

"judgements are Commandements, the reason (or meaning) whereof

"is manifest, and the good that cometh by the doing of them is known

"in this world, as the forbidding to rob, and to shed blood, and the

"Commandement, to honour Father and Mother: but the statutes (or

"Ordinances) are Commandements, the reason whereof is not known

"&c. and all the Sacrifices every one of them generally are statutes, (or

"Ordinances.) And our wise men have said, that for the services of the

"Sacrifices, the world doth continue; for by the doing of the statute

"and judgements, righteous men are made worthy of life in the world to

"come: and the Law setteth the Commandement of the statute first, say

"ing, *Ye shall keep my statutes and my judgements, which if a man do,*

"*shall live in them,* Lev. 18. 5.

2. Maymony saith, "That the Law, the statutes, and the Rites of

"do stand for ever, yea for ever and ever, and that nothing may be ad

"ded, nor nothing taken away; this is noted by Mr Bro. more at large i

"Eccl. pag. 33. And saith he in *Melchisedeck* H. 1. This Tenent of thei

"was and is among the Jews the ground of all their Errours. This su

"perstitious opinion of theirs was also signified by Moses, when he put

"vail upon his shining face, signifying thereby, that the children of Isra

"(after the flesh) could not stedfastly look unto the end of that which is no

"abolished, but their minds were blinded, for untill this day remaineth t

"same vail untaken away, in the reading of the old Testament, (namely

"the reading of the typicall Rites of the first old typicall Covenant, (

"Testament, which Rites were ordained for their bodily justification

"from their ceremoniall sins. And 3. That they might be as a teacher

"Schoolmaster unto Christ, that so they might be justified from all the

"morall sins through faith in him. And this old typicall Covenant is al

"called a Testament in *Exod. 24. 8.* compared with *Heb. 9. 20.* which (t

"picall) vail is now done away by Christ; but even to this day when Moses

"read, the vail (of ignorance and unbelief) is upon their heart, 2 Cor.

"13, 14, 15. And indeed this literall understanding of the typicall Rit

"of Moses Law, was so rooted in all the Nation in generall, that it w

"not easily taken away even from the believing Jews, in the first preac

"ing of the Gospel.

9. Cameron saith in *Triplici Fœdere*, *Thes. 7. 5.* "That the Sacrific

"Sacraments, and Ceremonies of the Ancients, had their carnall u

"over and besides their spirituall signification. And saith he in *Thes. 7.*

"We deny not but even the Sacraments of the New Testament, may have
 "a carnall use by the institution and custome of man, but not any such
 "prescribed for them, by any Word of God, (as the Ceremonies of the
 "Jews had) for God had appointed their ceremoniall works of the
 "Law to be done, for the justification of the bodies of all the Nationall
 "Church, from their ceremoniall sins, before they might presume to ap-
 "pear before God in his holy Temple, as I have shewed it more at large
 "in Chap. 5, 6.

From hence we may see, that the false Apostles took these ceremoni-
 all justifications of their body, in a larger sence than God intended it,
 namely for the justification of their souls from their morall sins, as well
 as for the justification of their bodies from their ceremoniall sins.

But the Apostle Paul denies this Tenent, and doth labour to confute it
 by three sorts of Arguments.

1. From the appointed time of ending all the Rites of Moses Law :
 namely ^{when} the fulness of the time (appointed of the Father) was come,
 God sent forth his Son, to redeem them that were under the Law, (from
 that bondage of Moses Rites) that we might receive the adoption of Sons,
 (by faith in Christ) which is the full fruit of such as are come to ripe
 age, from being children under the rudiments of the world. But of this
 full time see my Exposition of Dan. 9. 24.

*The Apostle
 doth confute the
 Doctrine of ju-
 stification by the
 works of the
 Law, by three
 sorts of Argu-
 ments.*

2. The second sort of Arguments which he useth is, because the said
 typicall works of the Law, were never ordained for any other kind of ju-
 stification, but of the body only from ceremoniall sins, as I have shewed
 it more at large in my Exposition of Heb. 9. 10. and in that respect the
 Apostle doth peremptorily deny, that the said works were ordained to
 justify the conscience from dead works, (namely from morall sins)
 Heb. 9. 9, 13, 14, 15. Heb. 10. 4, 11. Act. 13. 39.

3. The third sort of Arguments which he useth is taken from Faith in
 Christ, which God hath ordained to be the only condition to be perform-
 ed by the sinner for his full justification from all his moral sins; as it is well
 observed by Mr. Watton (and by many others) the Apostles disputation
 against the false Apostles (faith he) was not so much by what we are
 formally justified, as by what God requireth to be performed on the sin-
 ners part for his justification, whether works, or Faith in Christ, Gal. 2.
 16. Eph. 2. 8. 9. neither was their disputation whether their own ful-
 filling of the Law, or whether our Saviour Christs fulfilling it for them,
 was imputed to them for their formall justification; but what it is that
 God requireth on mans part to his justification, whether Faith alone, or
 Faith joyned together with the works of the Law.

Mr. Woodbridge faith in his Method p. 53. " That Christians attain that
 " Righteousnesse by Faith, which the Jews sought after by workes, Rom.
 " 9. 31, 32. Israel which followed after the Law of Righteousnesse,
 " have not attained to the Law of Righteousnesse, wherefore ? Because
 " they sought it not by Faith, but as it were by the works of the Law.
 " Ergo, faith he when justification is ascribed unto Faith, it must be
 " taken in the same sence, as when it is denied unto works : but faith
 " he

" he the Jews sought to be justified by works, as the matter (of
 " that condition) for which they should be justified ; and therefore the
 " Apostile doth directly oppose it in these words: *By the deeds of the*
 " *Law shall no flesh be justified*, namely in the sight of God ; as it is ex-
 " pressed by the Psalmist in *Psalm* 143. 2. and by the Apostile also in *Rom.* 3. 20.
 " and *Gal.* 3. 11.

Conclusion.

From the consideration, of what is alledged in the said nine particulars, it followes; that by as many as are of the works of the Law; is meant, as many as sought for their eternall justification *ex opere operato* by their bodily doing of the workes of the Law.

CHAPTER. VIII.

Which is meant, by every one that continueth not in all things that are written in the Book of the Law.

BY every one than continueth not, is meant the same thing that is meant in *Deut.* 27. 26. by this phrase, he that confirmeth not, so the Hebrew is, but the Seventy render it, he that continueth not but I will first speak of the Hebrew phrase, he that confirmeth not all things that are written in the Book of the Law, namely he that confirmeth not the Spirituall Typified sence of it by Faith in Christ, as well as the outward part of it by bodily exercise, for this Book of the Law was given as a Covenant of Grace and Reconciliation in both these senses, namely 1. To the bodies of the Nationall Church in relation to their ceremoniall sins: God Covenanted that upon their bodily performance of the Typicall workes of the Law, they should be cleansed, or justified from their ceremoniall sins: this was the Typicall part of the Covenant of Grace and Reconciliation. 2. In the Typified sence it was given to their souls in relation to their morall sins; namely that upon their performance of the condition of that Covenant on their part, which was by believing in Christ the only procuring cause of Gods Reconciliation, their morall sins should be forgiven them and so their souls should be justified from their morall sins; and from thence it follows, that none else can confirm all things that are written in the Book of the Law, according to the true sence of it, but such only as have true Faith in Christ, being rooted and built up in him being stablished (or confirmed) in him as ye have been taught *Col.* 2. 7.

The coherence of this Exposition lies thus.

1. Christ was the giver of the Law at Mount Sinai, *Acts.* 7. 30. and therefore

herefore it was Christ that commanded *Moses* to tell his Nationall Church in *Deut. 27.* That it was his will and pleasure that they should in a most solemn manner confirme the Covenant which he had made with them at Mount *Sinai*; as soon as they were entred into the possession of the Land of *Canaan*; and for the greater solemnity of their confirmation, he commanded them to set up certain great stones, and to plaister them with plaister; and to writ thereon all the words of the said Law very plainly. and 2. For the higher solemnity, he commanded that six of their Tribes (when they heard the blessings of the Law pronounced towards Mount *Gerizim*) should confirme all the words (namely all the blessings) of the Law, by saying Amen at the end of every blessing, *Deut. 27. 26 Jof. 8. 34, 35.* And that the other six Tribes when they heard the curses of the Law, towards mount *Ebal*, should likewise confirme all the words of the Law (namely all the curses of the Law as it was given for the Covenant of Grace) by saying Amen at the end of every curse, *Deut. 27. 15. with Deut. 11. 29.* By this word Amen, all the twelve Tribes did Covenant to confirme all the words of the Law, namely both the blessings, and the curses, the promises and the threatenings, which appertained to the keepers, or to the breakers, of the Law of the Covenant of Grace.

2. As soone therefore as *Joshua* had conquered *Ai*, and had thereby gotten some possession in the Land of *Canaan*, he did without any delay yield obedience to the a foresaid command.

3. For the greater solemnity of their confirmation of the said Law and Covenant, he did first build an Altar to the Lord in Mount *Ebal* (where the curses were pronounced) as *Moses* had commanded, *Jof. 8. 30. with Deut. 11. 29.* and then, 2. *Joshua* offered thereon both burnt offerings and peace offerings (as the most lively types and representations of the sacrifice of Christ for the procuring of their peace with God *Heb. 10. 10.*) these things did *Joshua* performe just as the Lord had commanded it by *Moses*, *Deut. 27. 2, 6, 7.* compared with *Jof. 8. 31.*

4. Then did all the Tribes resort thither to keep the feast of the Lord: for there they did eat and rejoyce before the Lord their God.

5. By this Typicall Covenant feast they were taught, that all the curses of the Law were now expiated to all that did believe, and that God was atoned to them by the true burnt offering, and peace offering of Christs death, and sacrifice; as it is also expressed, in *Rom. 5. 1, 11.* and in other places

6. For the further solemnity of confirming all the words of the Law, as it was given for a Covenant of Grace, not only *Moses*, but the Priests did also speak unto all *Israel* before they came into *Canaan*, saying, in *Deut. 27. 9. 10.* Take heed and hear O *Israel*: this day thou art become the people of *Jehovah thy God, to do his commands and his statutes which he commanded thee this day.*

7. This very charge did *Joshua* renew unto them at Mount *Ebal* at
D d 3

their solemn-Covenant feast, For there was a word (i.e. not a command) of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and little ones and strangers which were conversant among them, Jos. 8. 35. But I intreat the Reader to take special notice, that all these degrees and sexes of the people, are here owned and acknowledged to be the true visible subjects of the said Covenant of Grace; and for this see further in Ainsworth in Dent. 7. 11, 12.

From the premises we may see the true manner how they confirmed the Covenant of Grace on their part.

The Nationall Church confirmed the whole Law to do it by faith in Christ, or else to suffer the curse of it as Covenant-breakers, by saying Amen at the end of every curse pronounced, Exod. 24. 5

1. They made profession of their subjection to all the Laws of Moses, the generall heads of all being contained in the ten Commandements, which also were ordained to be the rules of their faith, and of their holy life and conversation.

2. They made profession of their faith in Christs death and sacrifice, by offering burnt-offerings and peace-offerings, and by their Religious feasting on the holy flesh of their peace-offerings, with expressions of joy in Gods attonement, which was by the sacrifice of Christ procured, for their justification from all sin: they rejoiced, just as they did rejoyce at the first solemnization of this Covenant of Grace at Mount Sinai, Exod. 24. 5.

From these Considerations it follows; 1. That none else can truly confirm all the words of the Law, as it was given for a Covenant of Grace, and Reconciliation, but such only as have true faith in Christ: none but such can truly say Amen to all the words of the Law.

Mr Ainsworth saith in Numb. 5. 22. and in Dent. 27. 15. "When Amen is added at the end of prayers or curses, it is an approbation and a confirmation, with a desire that the thing may be so. And saith he in Psalm 41. 14. Amen implyeth both a wishing of the thing to be so, and a persuasion in faith that so it shall be, namely when it is added at the end of blessings or imprecations.

2. A more full view of the severall times wherein the Nationall Church did confirm all the words of the Law, as it was given for a Covenant of Grace.

1. At Mount Sinai: for though the word confirm is not there expressed, as it is in Dent. 27. 26. yet in true substance it is there expressed; for at Mount Sinai all the people said with one mouth, All that Jehovah (Christ) hath spoken we will do, or we will say Amen to it, not only with bodily exercise, but we will also do it inwardly by faith in Christ, who is the true end of the whole Law, as it was given for a Covenant of Grace and Reconciliation to believing sinners: but without faith in Christ none can do the Law, so as it was given at Mount Sinai, for the Law is Spirituall, Rom. 7. 14. "And what else is the meaning of the first Commandement, (saith Mr Burges) but to have one God in Christ, one God by faith; for (saith he) if faith had not been on such terms commanded, it had been impossible for them to love God, or to pray unto God, for how can this be done without faith through Christ. And 'tis true (saith he) there is no mention made of Christ, or of faith in

"Christ

Christ, in the first Commandement: but that is nothing (saith he) for love also is not there mentioned, and yet our Saviour discovers it to be there, and so must faith and Christ be supposed to be there also by necessary consequence: and he doth further prove by divers undeniable Reasons, that the Decalogue doth require faith and repentance in pag. 149, 166, 181, 182, 234. and thence it follows by necessary consequence, that the Nationall Church did covenant to do all the Law by faith in Christ, when they said, *All that Jehovah hath said we will do*, Exod. 19.8.

2. It is further evident that the Nationall Church did (at Mount Sinai) confirm all the words of the Law, to do it by faith in Christ, because when he did repeat the Law to the people in Exod. 24. they all answered with one voice and said, *All the words (i. e. all the commands) which Jehovah (Christ) hath spoken we will do*, Exod. 24. 4, 5, 6, 7, 8. and then 2. For the fuller and stronger confirmation, they doubled their promise, saying in Vers. 7. *We will do and be obedient*. And then in the 3rd place, They did for the stronger confirmation of their Covenant on their part, offer sacrifices for the procuring of Gods Reconciliation. And in 4. For the joy thereof, they feasted on the holy flesh of their peace-offerings before the Lord, Exod. 24. 4, 5. compared with Psal. 50. 5. And for the fuller confirmation of this Covenant at Mount Sinai, Moses sprinkled the blood, and put it in Basins, and the other half of the blood he sprinkled on the Altar, and then he took the Book of the Covenant, (in the which was written the statutes and judgements, Exod. 24. 7. 2 King. 23. 1. 2 Chron. 34. 30.) and read in the audience of the people, and then they said, *All that the Lord hath said we will do, and be obedient*, Vers. 7. and then in Vers. 8. *Moses took the other half of the blood which he had put in Basins, and sprinkled it on the people, saying, Behold the blood of the Covenant, which the Lord hath made with you concerning all these words: and thence the Apostle draws this Conclusion, that the first Covenant was dedicated without blood, Heb. 9. 19. Now the first Covenant was ordained, to be for a typicall pattern only of the Covenant of Grace, and in respect it was, that the blood of Beasts offered in sacrifice, and sprinkled on the Book, and on the peoples representatives, was to typifie the blood of Christ, by the which he confirmed the better Covenant, (named the Covenant of Grace) which is also called the second Testament, Heb. 8. 7. and the New Testament, in Dan. 9. 27. with Mat. 26. 28. by the which blood dedicated for us a new and living way into the holy Heavens, Heb. 10. different from the bodily works of the typicall Testament.*

3. The Nationall Church did by their promise confirm the whole Law, as was given for a Covenant of Grace at Mount Sinai, saying thus unto Moses in Exod. 20. 19. *Speak thou with us and we will hear, but let not God speak with us lest we die: and God did so well approve of this their promise and request, that he did thereupon promise Christ to speak unto them; for it is from thence that Moses told them in Deut. 18. 15, 16. that he would raise up a Prophet like unto him, and unto him thou shalt hearken, according unto all that thou askedst of Jehovah thy God in Horeb, saying, let me*

Seeing the Law was given as a Covenant of Grace at Mount Sinai, it follows that the Nationall Church did covenant to do it as a Covenant of Grace by faith in Christ, when they said, All that Jehovah hath said we will do. Exod. 24. 4, 5, 6, 7, 8.

Exod. 20. 19.

me not hear again the voice of the Lord my God, and then the Lord said unto me in Vers. 17. they have well spoken which they have spoken, I will raise them up a Prophet from among their brethren like unto them, and I will put my words into his mouth, and he shall speak unto them all that I shall command them: then in Vers. 19. it shall come to pass, that whosoever will not hearken to my words, which he shall speak in my name, I will require it of him, (or as the Seventy translate it, I will take vengeance on him) and to that sence doth the Apostle expound it in *Act. 3. 23.* Every soul which will not hear that Prophet, shall be destroyed from among the people; and this threatening was figurally fulfilled on them, when for their refusing to believe in Christ, he destroyed their City and Sanctuary, *Dan. 9. 26.* Then wrath came on them to the utmost, *1 Thes. 2. 16.* On the contrary, so many of them as did confirm the Law by faith in Christ, were made partakers of the righteousness of the Law, *Rom. 8. 4.* namely of that justification from sin, that was typified by the bodily justifications of the Law.

4. The Nationall Church did at another time confirm all the words of the Law, as it was given for a Covenant of Grace: for in *Exod. 34.* as soon as Moses had hewed two Tables of stone like unto the first, he went up into the Mountain as Jehovah had commanded him, and then Jehovah passed before him, and proclaimed, saying, Jehovah, Jehovah, God pitifull and gracious, long-suffering, and much in mercy and truth, keeping mercy for thousands, forgiving iniquity, trespass and sin: and then the Lord said unto Moses in Vers. 27. Write thou these words, for after the tenour of these words, (both morall and positive, and of pardon promised to repenting sinners) I have made a Covenant with thee, and with Israel. And it is manifest by *Exod. 19. 7, 8.* that all Israel stood to this Covenant on their part.

Exod. 34. 4, 5, 6, 7.
The Law at Mount Sinai did promise forgiveness to repenting and believing sinners, therefore it was not given for the Law of Adam's nature in a separated sence, but in a conjunct sence only to the Covenant of grace Vindicta legis. pag. 234.

Mr Ainsworth saith, "That the above-said seven Attributes, do shew Gods affection to repenting and believing sinners. The Lord (saith he) came down in a Cloud, proclaimed his Name, renewed the Covenant, and repeated the principall Laws of the Covenant. 2. Mr Burges saith "In the second Commandement, [God is described to be one shewing mercy unto thousands, and by shewing mercy (saith he) is meant pardon, as it appeareth by the contrary, visiting iniquity; and therefore untill sinners do turn unto God by true repentance, they cannot receive Gods pardoning mercy; but as soon as they do receive Gods pardoning mercy, they are thereby made sinlesse, and so consequently perfect doers of the whole Law, 2 King. 17. 13. compared with *Neb. 1. 9.* and with *Neb. 9. 29.* and *Ezek. 18. 19, 21, 22.* 2. None else can keep or do Gods Commandements, as they were given for a Covenant of Grace, but such only as have a fixed hope (or trust) in Gods attonement, through faith in Christ the Mediator of it, *Psal. 78. 7.* and see more in *Chap. 9. Sect. 4. n. 2.*

3. This blessed proclamation of Gods mercifull forgiveness to all repenting, and believing sinners, doth ~~there~~ ^{there} and advise all that love the truth in sincerity, that this Covenant at Mount Sinai, is no other but the Covenant of Grace and Reconciliation, and that therefore it must not be taken for the bare morall Law of nature in the which Adam was created;

ted; much lesse must it be taken for that transient Covenant of nature which was made with Adam, which Mr Norton doth usually ~~call~~ the Covenant of works made with Adam. But I have often shewed, that the Covenant made with Adam required but one work or act of eating of the tree of life, for the fulfilling of it, and 2. that it was utterly extinguished as soon as Adam, had but once tasted of the forbidden fruit.

5. The Nationall Church did again confirme all the words of the Law to do them, as they were given for the Covenant of Grace, in Deut. 1. 1, 2, 3. which was about fourty years after it was given at Mount Sinai, Deut. 1. 3.

Moses doth repeat the Law to the Nationall Church (fourty years after they came out of Egypt, Num. 33. 38.) saying, Jehovah made (or shew'd) the Covenant with us in Horeb, Deut. 5. 2, &c. And then all the people in Vers. 7. said unto Moses, (by their representatives) All that Jehovah our God shall speak unto thee, we will hear and do it. Then Jehovah (Christ) said unto Moses in Vers. 28. I have heard the words of this people that they have spoken unto thee, they have well said all that they have spoken; and thereupon the Lord Christ did presently break out into this patheticall wish in Vers. 29. Who shall give that their heart may be such in them, to fear me, and keep my Commandements alwayes. From this patheticall wish of Christ, it follows, that they covenanted to do the whole Law, by the true fear of God in their hearts, that is to say, to do it by faith in Christ, or else Christ would not have given such an approbation of their promise, as he did in Vers. 28. and as he did, by conjoyning thereto a promise of an eternal life in Heaven in Vers. 33. which doubtless he would not have done, if they had not promised to do the whole Law by faith in Christ, as it is given for a Covenant of Grace, under a legall administration: and therefore it doth from hence also follow in the second place, that Christ did not accept of their bare verball confirmation, nor yet of their doing it by bodily exercise only, but of such a doing of it, as proceeded from the true fear of God in their hearts; and indeed none else can truly fear God in their heart, but such only as have a true faith in Christ.

As for example;

1. It is said of Cornelius, that he was a devout man, and one that feared God, Act. 10. 2. "But how could this be (saith Dr Barnes the Martyr) without God had taught him inwardly by faith? how could he know God and pray devoutly to him, but by faith? Ergo (saith he) he was justified before God by his faith." A description of the true fear of God.
2. To fear God aright, is to be devoted to his fear, Psal. 119. 38. or to serve God with reverence and godly fear, Heb. 12. 28.
3. God doth absolutely promise to all his elected Israel, I will give them heart and one way, that they may fear me for ever, and I will make an everlasting Covenant with them, and will not turn away from them to do them hurt, but I will put my fear in their hearts, that they shall not depart from me, 32. 39. 40. "And it is a truth beyond contradiction, (saith Mr Wood-

“bridge in his Method 329.) That the giving of the first grace (i. e. of
 “faith in Christ) is promised, not as a part of the Covenant, but as a
 “means and qualification on mans part, for his entrance into Cove-
 “nant:

4. This fear of God which Christ wished might be in their hearts, is fo-
 described in *Moses Law*, that none else can have it but such only as have
 true faith in Christ, as these Scriptures do testify; *Deut. 4. 2, 40. Deut. 5. 29, 31, 32, 33. Deut. 6. 2, 13. Deut. 10. 12, 20. Deut. 26. 16, 17, 18. Deut. 27. 10. compared with Deut 30. 11, 12. Deut. 29. 12. Deut. 31. 12. Jos. 1. 7, 8. Jos. 22. 5. with 2 King. 17. 35, 36, 37, 38. Psal. 19. 7. Psal. 25. 10. Psal. 103. 18. Psal. 111. 10. Psal. 132. 12. Prov. 7. 2. Eccles. 12. 13. Deut. 7. 9, 10, 11. Deut. 11. 1, 13, 27, 28. Deut. 13. 4, 18. Deut. 15. 5. Deut. 28. 9, 13. 1 King. 11. 38. 1 King. 8. 59.*

6. After the captivity, the Nationall Church did again confirm all the words of the Law, to do them by faith; in Christ, as they were given for the Covenant of Grace.

Neh. 8. 38.

And that they might the better express their serious resolution, to confirm all the words of the Law, they said, *We will make a sure Covenant, and we will write it, and our Princes and Priests and Levites shall seal it.* Neh. 8. 38. And then 2. For the stronger confirmation of their Covenant, they recorded the very names of them that did seal it, *Neh. 10. 1.* And then 3. For the further confirmation of their Covenant, *they entred into a Curse, and into an Oath, to walk in Gods Law given by Moses the servant of God, to observe and do all the Commandements of the Lord our God, and his judgements and his statutes, Neh. 10. 39.*

And 2. They did thus solemnly enter into this Covenant, and into this Oath, from the example of their Forefathers in *Deut. 29. 10, &c.* for all *Israel* took themselves to be bound up in that Covenant: and *David* did acknowledge that his consent was included in his Forefathers Covenant, and therefore he said in *Psal. 119. 106. I have sworn and I will ratifie it, to observe the judgements of thy justice;* and this he performed in part by his sanctified walking, but more fully by his faith in Christ, as the procuring cause of Gods atonement and forgiveness, for by that faith he had daily recourse to Gods Throne of Grace in Christ, where he obtained Gods Reconciliation and forgiveness for his daily failings. This was the true way whereby he did confirm Gods Covenant, to the perfect keeping of the whole Law, as it was given for a Covenant of Grace; and thence it follows, 1. That he that will be justified from sin, and saved eternally by the justice of the Law of God, must be saved by faith in Christ only, for faith in Christ is that justice or conformity to the Law, that God doth most especially require and command in the Law of *Moses*, 1 *Joh. 3. 23. Joh. 5. 46, 47. Rom. 5. 1, 2.* And 2. Thence it follows, that in case any son of *Adam* could keep the Law by the strength of nature, as perfectly as *Adam* did in his innocency, (it might make him live a sinless life here, on earth) but it could not bring him to Heaven, because there is no other condition made for an eternall life in Heaven, by the Covenant of Grace, but by faith in Christ only.

Conclusion.

Conclusion.

No man on earth can confirm all the words of the Law to do them, neither by the strength of his own naturall principles, nor yet by the naturall principles of Christ, (or of any other) for them, seeing the Law at Mount Sinai was not given for the Covenant of nature, but for the Covenant of Grace and Reconciliation to repenting and believing sinners only: therefore none else can truly confirm all the words of the Law to do them, but such only as have attained to the supernaturall Grace of true faith in Christ, the only true end of all the Law of Moses, for justification to every one that believeth, Rom. 10. 4. The naturall performance of the condition of the Covenant of nature, is no performance of the supernaturall condition of the Covenant of Reconciliation.

Sect. 2.

This phrase, He that continueth not, is borrowed from the Seventy in Deut. 27. 26. and means no other thing than is meant by the former word, confirm.

1. **M**R. Ainsworth saith in Lev. 26. 15. "To break the Covenant, is expounded by the Apostle, of not continuing in it, Heb. 8. 9. from Jer. 31. 32. on the contrary (saith he) to confirm, is to continue in doing all things commanded, Deut. 27. 26. with Gal 3. 10. And from thence it follows, that such as have covenanted to do the whole Law by faith in Christ, (who is the only true end of the Law) as the Nationall Church did, and yet do neglect to get true faith into their hearts, by the constant use of all possible means, they do not continue to do the Law according to their Covenant. And 2. Though such as have gotten faith in Christ into their hearts, do daily sin some or other sin against the Law of their sanctified walking, yet for all that they do not break the Covenant of Grace, because that Covenant was given not only for a rule of sanctified walking, but also for the way of Reconciliation to believing sinners, that they might be daily justified from the guilt of all their sins. And thence it follows in the third place, that nothing else can be said to break that Covenant, but the want of faith in Christ, which all professors of Christ have covenanted to get, for the keeping of the Law. And to this fence doth the Apostle reason in Rom. 11. 20. Because of unbelief they were broken off, but thou standest (i. e. continuest in that Covenant) by faith; and thence he infers this exclamation in Vers. 22. Behold the goodness and the severity of God, on them which fell (from the Covenant of Grace through unbelief) severity, but towards thee goodness, if thou continuest in his goodness, (i. e. if thou continuest in his good Covenant of Grace, by faith in Christ) otherwise thou also shalt be cut off. The Apostle doth tell us in these words, that there is no other way to continue in his goodness, (manifested in his Covenant of Grace) but by faith in Christ only; and of this see more in Ainsworth, in Numb. 15. 31. And 2. on the contrary, no other sin doth utterly break the Covenant of Grace, but the want of faith in Christ, in not laying hold upon Gods promise in Christ.

Nothing but faith in Christ doth make men to continue to do the whole Law, as it was given for a Covenant of Reconciliation, therefore such as trusted to their doing of it by bodily exercise only, did not continue to do the Law, but did break it. And see c. 9. §. 5 Rom. 11. 23.

No sin doth utterly break the Covenant of Grace, but the want of faith in Christ.

doing mercy, Heb. 8. 9. Heb. 10. 38, 39. Jude v. 5. Lev. 26. 14, 15. Numb. 14. 34. Dent. 31. 16, 17. Zach. 10. 11.

2. The Apostle doth expound the word *continue* [of faith in Christ only] in 2 Tim. 3. 14, 15, 16. *Continue in all things thou hast learned, and hast been assured of, for thou hast known the holy Scriptures (of Moses and the Prophets) from a child, which are able to make thee wise to salvation, through faith in Jesus Christ.* And from hence it follows, that if it could be supposed, that any son of *Adam* could ^{by the strength of nature} keep the whole Law, as exactly as *Adam* did in his innocency, yet it could not make him wise to salvation, because nothing else can make a man wise to salvation in Heaven, but faith in Christ Jesus. The Apostle John speaking of temporary professors, saith, *If they had been of us, no doubt but they would have continued with us*; namely, if they had been such as had had the true grace of faith in their hearts, (which is a lasting grace) they would have continued with us in the same faith, Joh. 2. 19. And then saith he in Vers. 24. *If that (faith) which ye have heard from the beginning, shall remain in you, ye shall also continue in the Son and in the Father.* And our Saviour said thus to his Disciples, *If ye continue in my Word (which is done by faith only) then are you my Disciples,* Joh. 8. 31. And Paul and Barnabas perswaded the Religious Jews and Proselytes that followed them, to continue in the Grace of God, Act. 13. 43. namely to continue in the Covenant of Grace, by stirring up their faith in Christ; and when Paul and Barnabas returned again to Lystra, and to Iconium, and to Antioch, they confirmed the souls of the Disciples, and exhorted them to continue in the faith, Act. 14. 22. And Paul said thus to the Colossians, *You that were sometimes alienated, and enemies in your mind by wicked works, now hath he reconciled in the body of his flesh through death, to present you holy and without blemish, and spotless in his sight, (so Bro. reads it) if ye continue in the faith grounded and settled,* Col. 1. 21, 22, 23. and from thence it follows, that none else can have Gods Reconciliation, to make them perfectly holy from all sin, and perfectly without blemish, and spotless in Gods sight, but such only as have true faith in Christ, the only Mediator and procurer of Gods Reconciliation; and to this very sence doth the Apostle speak in Gal. 3. 10. *Cursed is every one that continueth not in all things that are written in the Book of the Law, (namely as it was given for the Gospel of Reconciliation through faith in Christ.)* And thus Samuel told the people, saying, *If ye will fear the Lord, and serve him, and obey his voice, and not rebell against the Commandement of the Lord, then shall both ye and also the King that reigneth over you, continue following the Lord your God.* This is the true sence of the word *continue* in Gal. 3. 10.

3. It was for the want of faith in Christ, that God found fault with them, Heb. 8. 8. namely with the Nationall Church, (and not with it, as some translate it) namely not with the typicall Covenant of works, for God ordained that to belong to the Covenant of Grace no otherwise, but as the type belongs to the truth: God never gave the typicall Covenant of works, for a Covenant of salvation by it self alone, but he gave it for the sake of the thing typified, *conjunctim*, and not *divisim*, untill Christ had fulfilled the said typicall Covenant. But contrary to Gods appointment

Col. 1. 21, 22,

23.
Gods Reconciliation procured by the mediation of Christ to believing sinners, doth make them perfectly holy, and without blemish, and spotless in his sight, that is to say, it doth perfectly justify them.

the carnall Jews did trust to their outward doing of the works of the Law, for life and salvation; but Paul doth often rebuke them for their gross mistake of the works of the Law, and tells them, that those typicall works were ordained to be but as a *teaching Schoolmaster unto Christ*: it is absurd therefore to say, that God found fault [with it] namely with the typicall pattern of the Covenant of Grace; but he found fault [with them] as it is expressed in *Vers. 9. because they continued not in my Covenant*. They covenanted to couple faith in Christ to the litterall sence of the command, and to the typicall pattern of the Law of works, and in case they had done so, he had not found any fault with them, but on the contrary, would have esteemed them as the true doers of the Law, for their justification from all sin: but because they did not couple faith in Christ to the letter, and to the typicall works of the Law, therefore he found fault with them as Covenant-breakers in *Vers. 9.* for nothing else but the want of faith doth fully break that Covenant; and thence it follows, that God did not find fault with the typicall Covenant of works, seeing he ordained it to be a *Schoolmaster unto Christ*, but he found fault with them, because they continued not to do his Covenant, by believing in Christ, as they promised to do at Mount Sinai, and at sundry times afterwards.

4. From hence the Reader may see, that Mr Weames doth make a very bad Exposition of the typicall works of the Law: "for (saith he) *Ezekiel* saith in *Chap. 20. 25.* [That the works of the Law were not good; this Exposition I did once follow in my former Reply in *pag. 120.* but I perceive since then, by some Animadversions that I received from a godly Friend, that Mr Weames's Exposition is very bad; for *Ezekiel* must thus be understood, that the Lord in wrath did give over his Nationall Church to statutes not good, namely to Heathen statutes, when they were carried captive into Heathen Countries. But in case the Nationall Church had but regarded the statutes of *Moses*, as the typicall part of the Covenant of Grace, for which end they were given, they would have been as good to them, as our Sacraments of Baptism and the Lords Supper are to us."

5. From the premisses it follows, that faith in Christ doth denominate a believing sinner to be one, that doth continue in all things that are written in the Book of the Law, as it is also most fully evident by the like equivalent term in *Deut. 11. 22.* *Ye shall diligently keep all these Commandements which I command you, to do them, to love the Lord your God, to walk in his wayes, and to cleave unto him*; that is to say, to continue fast united unto him, and to his Laws, as *Ainsworth* doth expound it in *Deut. 10. 20.* namely *to cleave unto him with purpose of heart, Act. 11. 23.* and *with the soul, Psal. 63. 9.* and *with a continued resolution, Ruth 1. 14, 16.* And saith he in *Deut. 11. 10.* *Moses* exhortation is to a continuall and constant obedience, saying, *Thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgements, and his Commandements all thy dayes*, that is to say, constantly and continually, *Deut. 12. 1.* or for evermore, *2 King 17. 37.* *1 Chron. 28. 7.* *Col. 1. 22, 23.* But without faith in Christ it is not possible to please God, *Heb. 11. 6.* And therefore the Law as it was given for a Covenant of

Grace and Reconciliation, doth command all sinners to believe in Gods Reconciliation, through the mediation of Christ, who was ordained to be the only propitiation for their sins, that so through him they might be justified from all their morall sins, from the which they could not be justified by the typical works of *Moses Law*, *Act. 13. 38, 39.*

6. The Law of *Moses* required the National Church to do the Law; 1. By their sanctified walking, and in that respect they must abstain from every thing that defiles their bodies from ceremonial sinne; for none that were guilty of ceremonial finnes might come into Gods holy Temple untill they were legally purified. 2. Therefore when they were defiled with ceremonial finnes, the Law of *Moses* required them to do the appointed works of the Law, for the purifying (i.e.) for the justifying of their bodies from the said ceremonial finnes, before they might appear before God in his holy Temple. The most usuall defilements were expiated only by the washing of their bodies, but they could not be justified from some sorts of ceremonial defilements, but by the blood of Bulls and Goats, &c. and in those cases the owner must impose both his hands on the head of his offering, and confess his sinne, and then as soon as he had performed these works of the Law, his sinne was forgiven him. But the children of Israel (in the generall) could not look stedfastly to the end of that which is abolished, 2 Cor. 3. 13. implying by this word *stedfastly*, that the National Church had but a temporary faith in the works of the Law, and that for the want of true faith they could not look stedfastly unto Christ the true end of the Law for justification to every one that beleeveth, *Rom. 10. 4.* It is said in *Exod. 17. 12.* That *Moses* hands were faith, that is to say steady; and saith *Ainsw.* this doth shew, that the force of the Hebrew word *Emunah*, which signifieth faith, is a steady or firm perswasion in Gods promises; and the Hebrew word *Amen*, is of the same force, and therefore it is used as a word of confirming our prayers by faith. 3. The Hebrew word for *Abrahams* faith, doth signifie in *Gen. 15. 6.* that he trusted to, or depended upon the promise of God, as sure, certain, stable and constant: he trusted to the promise of Gods Reconciliation through the obedience of Christ in his combat and sacrifice, *Gen. 3. 15.* but now declared unto *Abraham* in other words. 4. This act of faith was lively typified by the act of the sinner, in imposing both his hands with all his might upon the head of the sin-offering; for when the sinner brought his sinne or trespass offering to the Priest, he was commanded to impose his hands with all his might upon the head of his sacrifice, to signifie thereby his steady faith of dependance on the true sin-offering Christ, as the only procuring cause of Gods attonement; and then as soon as he had confessed his finnes, the legall promise annexed was, that he should have Gods attonement for his justification from his said finnes. Mr *Ainsw.* saith, that the Apostle makes this inference in *Heb. 10. 21.* Having a High Priest over the house of God, let us draw neer to him with a true heart in full assurance of faith.

7. The Hebrew Doctors do explain this act of imposing hands to the said sence; they say when the High Priest imposed his hands on the live scape-

2 Cor. 3. 13.
Faith in the
true nature of
it is a steady
or a firm per-
swasion in the
promises.

Imposition of
hands upon the
head of their
Sacrifices was
ordained to ty-
pifie their faith
of dependance
upon the true
Sacrifice, as the
only procuring
cause of Gods
attonement for
their justificati-
on.

scape-Goat, he prayed thus; "O Lord make attonement now for the sinnes, and for the iniquities, and for the trespasses of thy people Israel. They say also, "That neither Reconciliation-day, nor the sin-offering, nor the trespass-offering, do make attonement for any, but for them that repent and beleve in their attonement.

2. They do usually call their sacrifices their attonement, because they were ordained to procure Gods attonement to such as did beleve in their attonement. See *Ainsw* in Lev.4.4. and in Lev.4.4. and in Lev.5 5,6. and Numb. 5.7.

3. I have observed in my former printed Reply, in p.197,198, and 203. that the word *hand* in Lev.3.2,8. is put for both the hands, as it is also evident, by conferring it with Lev.16.21. and with Exod.17.12. and with Numb.8.12. Lev.24.14. Deut.17.7. Mar.5.23. Mar.16.18. and to this end also *Ainsw*. doth expound hand for hands, in Lev.1.4. and Lev.9.22.

4. Mr Warren saith, "That by laying the hand upon the head of the sacrifice, is signified the apprehending of Christ by faith.

5. Mr Woodbridge saith, "As under the Law there was no propitiation by sacrifice typicall, but it supposed on the offenders part the concurrence of some act; as confession, Lev.5.5. humiliation, Lev.23,29,30. laying his hand on the head of the sacrifice, Lev.1.4. signifying thereby that faith by the which sinners shall be justified, when Christ the true sacrifice should be offered up But saith *Maimony*, "there is no imposing hands on offerings but by Israelites, by man only and not by women: See *Ainsw*. in Lev 22.25. and so in like sort circumcision did belong to men only and not to women; and yet the spiritual application of all these types did belong to women as much as unto men, in resting upon Christ by faith, as the only procurer of Gods attonement and forgiveness for their justification.

The Hebrew Doctors did usually call their Sacrifices their attonement.

On Justif. p.249 in his Method. p. 242.

Conclusion.

Such only are said to continue in all things that are written in the book the Law, as have attained to faith in Christ, for by faith in Christ a sinner doth make his obedience perfect to the whole Law, as it was given for Covenant of grace, because such sinners do goe unto God through faith in Christ for his daily attonement and forgiveness, by the means whereof they are justified daily from all sinne, and are thereby made as perfectly holy and righteous as the Law of God (as it was given for a Covenant of grace) doth require them to be: and in case any do not thus continue to be the Law, they are under the curse.

See Sect. 3.
What is meant by All things in Gal.3.10.

A Nswer. The word *things*, doth in the Hebrew mean 1. Every word or command. 2. Every word of promise. 3. Every word of threatening. It is comprehended in Moses Law, as it was given for a Covenant of grace and Reconciliation. But none can continue in all these things without faith in Christ; for all the promises of God are in Christ Yes, and are in him

*Faith in Christ
is the most prin-
cipall part of
those all things,
that is com-
manded to be
done for life in
the Law of
Moses.*

Heb. 11. 6.

him Amen: 2. Seeing Christ is the end of the whole Law; none else can continue to do all things therein contained, but such as have faith in Christ. And 3. Without faith in Christ there can be no true obedience performed to any one command: and thence it followes, that faith in Christ is the principall of those all things that is commanded in the Law of Moses, as it was given for a Covenant of Grace and Reconciliation; with restipulations often renewed on both sides. Mr Calvin saith in *Instit.* p. 370. "Whatsoever a man thinketh, purposeth or doth, before he be reconciled to God by faith in Christ, is accursed, and not only of no value to righteousness, but of certain deserving to damnation. And saith Luther in *Gal.* p. 23. "Whosoever goeth about to please God with works going before faith, goeth about to please God with sinne: and that (saith he) is nothing else but to heap sinne upon sinne, and to mock God, and to provoke him to wrath. "And nothing in man (saith Mr Woodbridge in his *Method.* 209.) is lovely in Gods eyes without faith: and thence it follows, that when by faith we are said to please God, or to be pleasing to him, *Hebr.* 11. 6. or that it is impossible to please him without faith; it must be understood of the pleasingness of the person as well as of the action, as I have also shewed it in the example of *Gain* and *Abels* sacrifice in *Gen.* 4. 7. And the reason is, because all the commands, promises and threatnings of the Law at Mount *Sinai*, do appertain to the Covenant of grace, *Deut.* 30. 19, 20. *Deut.* 27. 26. and not to the Covenant of nature, as Mr Norton doth corrupt the sence of the word Law at Mount *Sinai*.

2. Observe these differences between *Paul* and *Moses*.

1. *Paul* calleth that All things in *Gal.* 3. 10. which *Moses* calleth All the words of the Law in *Deut.* 27. 26. (i.e. all the commands or charges of the Law.) See *Ans.* in *Gen.* 15. 1. in *Exod.* 34. 28. in *Lev.* 18. 4. *Deut.* 10. 4. *Deut.* 12. 32. and in *Psal.* 7. 1.

2. *Moses* said, *Cursed be he.* But *Paul* saith, *Cursed is every one.*

3. *Moses* saith, *That confirmeth not.* But *Paul* saith, *that continues not.*

These differences were first made by the LXX, whom *Paul* followeth: and by that we may see, that *Paul* doth much approve of the various phrases of the LXX Translators: and so consequently he approves of the like differing expressions in translations, provided the true sence be kept: and indeed various expressions when they are conferred together, do greatly help to explain the sence.

CHAPTER IX.

Shewing what is meant by this Phrase To doe them.

1. **T**His phrase [to doe them] doth mean, such a doing of the Law, as is opposite to that doing that was taught by the false Apostles, for a sinners justification.

The

The false Apostles taught, that the doing of the works of the Law by bodily exercise, was of necessary use for their justification in Gods sight; but in opposition thereto the Apostle Paul doth affirm, that every one is cursed that continueth not in all things that are written in the Book of the Law to do them, in that manner that was required in the Covenant of Grace; and that was to do them, not only outwardly with the flesh or body, but also inwardly by faith in Christ: and in this very sense the Apostle doth cite this word [*to do*] in Rom. 2. 25, 26. *Circumcision verily profiteth, if [thou do] the Law*, namely if thou do it so, as it was given for a Covenant of Grace to be done, and that was by faith in Christ, the true end of the Law for justification to every one that believeth, Rom. 10. 4. And faith the Apostle in Vers. 26. *If the circumcision do the righteousness of the Law*, that is to say, do it inwardly by faith in Christ, (for in that their flesh was circumcised, they did it outwardly) and from hence it follows, that faith is here called the righteousness of the Law on the sinners part, for his justification from sin.

2. God promiseth to his elected Israel in Ezek. 36. 27. *I will put my Spirit within you, and cause you to walk in my statutes, and do them*; implying hereby, that none can walk in Gods statutes, and do them, untill God do put his Spirit into their hearts, to cause them to believe in Christ, the only true end of the Law for their justification: and from thence it follows, that none else can do Gods statutes, as they were given for a Covenant of Grace and Reconciliation, untill God by his Spirit doth work in them the grace of faith in Christ; by that means only God doth effectually cause them to do his statutes in the typified sense.

3. David saith in Psal. 103. 17, 18. *The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness [or his justification from sin] unto childrens children, to such as keep his Covenant, and to those that remember his Commandements [to do them.]* In these words David doth make a full description of a sinners justification. 1. He doth make the everlasting mercy of the Lord, in pardoning sin to them that fear him, and his justification, to them that keep his Covenant, to be one and the same thing; but none else can fear him, nor keep his Covenant, but such persons only as have a true faith in Christ; neither can any else remember his Commandements, to do them so as they were given for a Covenant of Grace and Reconciliation, but such only as have a true faith in Christ, as the only Mediator of Gods reconciled forgiveness. These kinds of persons are the only subjects that are constantly justified, even to childrens children to the worlds end.

4. Paul saith in Rom. 4. 13. *The promise was not made to Abraham or to his seed through the Law, i. e. through his bodily doing of the work of circumcision, and of washings, &c. but through the righteousness (or the justification) of faith*; and therefore the work of circumcision in Vers. 11. is called the seal of the righteousness of that faith, which he had being yet uncircumcised; for the Apostle doth tell us, that the (outward works of the) Law is not of faith, but (saith he) the man that doth them, (so as they were given for a Covenant of Grace) shall live in them, Gal. 3. 12. or

This phrase, to do them, is meant chiefly of the inward doing of the Law, as it was given for a Covenant of Grace, by faith in Christ only the true end of the Law.

Rom. 2. 25, 26.
Ezek. 36. 27.
Psal. 103. 17, 18.
Rom. 4. 11, 13.
Gal. 3. 12.
Rom. 9. 31, 32.

that doth them so, as Abraham did the Law of circumcision, by that faith in Christ which he had, being yet uncircumcised.

5. The Apostle tells us in *Rom. 9. 31, 32.* That Israel which followed after the Law of righteousness, (or of justification from ceremoniall sins, by the bodily doing of the typicall works of the Law) hath not attained to the Law of righteousness, (or of justification from morall sins) wherefore? because they sought it not by faith, but as it were by the (bodily) works of the Law. The Apostle doth here speak of a double Law of righteousness, (or of a double Law of justification from sin) the one outward, the other inward; the one of the letter, the other of the Spirit; the one by the bodily works of the Law, the other by faith in Christ the true end of the Law; the one for the justification of the body from ceremoniall sins, the other for the justification of the soul from morall sins: and in this double sense it is, that Mr Woodbridge saith, that the Law of righteousness in *Vers. 31.* is called the righteousness which is of faith in *Vers. 30.* and so it is also called in *Heb. 11. 7.* and in *Rom. 10. 6.* compared with *Vers. 10.* and see what more I have also cited from in the end of *Chap. 7.*

Cornelius is said to work the righteousness of the Law no otherwise, but by his faith in Christ only. Of which see more in Sect. 5. at n.

3.

6. Cornelius is said to work the righteousness of the Law, and to be accepted of God, *Act. 10. 35.* but without faith it is not possible to please God, *Heb. 11. 6.* therefore Cornelius did work the righteousness of the Law by his faith, even then when he lived in a Heathen Countrey, remote from the Jews Nationall Church, where the typicall works of the Law were done, for as yet he was an uncircumcised Gentile, *Act. 10. 35.* and many other Gentiles did the like, as I have expounded. P. Martyr saith in *Rom. 9. 30 31.* "The Israelites did not uprightly seek the righteousness of the Law, for in case they had sought it according to the true meaning of the Law, they had believed in Christ that was the true end of the Law, and then they should thereby have been justified (from the guilt of all their morall sins.) But saith he a few lines after, being void of faith and of the Spirit of Christ, they could not keep the Law; for (saith he) faith is the root and life of all those things which are commanded in the Law."

7. When the Nationall Church covenanted to be obedient in *Ex. 24. 7.* they did thereby covenant to perform the whole Law, by the obedience of faith in Christ, as it is called in *Rom. 1. 5.* which is not done, untill every thought is brought unto the obedience of Christ by faith, *2 Cor. 10. 5.* and it is also said, that by the preaching of the Word a great company of the Priests became obedient unto the faith, *Act. 6. 7.* and on the contrary it is said, that such as refuse to be obedient, shall perish in their sinnes, *Isa. 1. 16, 17.*

But for the clarer understanding of this word Doe, I will open it from the Context from *ver. 9. to 12.*

1. In *v. 9.* the Apostle doth make this inference from the premises: So then they which be of faith, are blessed with faithful Abraham, (and not with working Abraham) the blessing promised to him in his seed Christ, was given to him before he had done the typicall work of circumcision; yea it was given to him 430. years before the whole body of the typicall Law of works, was given to the Nationall Church at Mount Sinai: and from thence

Gal. 3. 9, 10, 11, 12. explained from the Context.

thence it follows, that as *Abraham* was justified by faith in Christ to come without any help from the works of the Law; so by the same faith in Christ already come, we are still justified without any help from the works of the Law: for now Christ by his death hath fulfilled these types, and so consequently the use of them for ever after is abolished.

2. From thence the Apostle inferreth in v. 10. *That as many as are of the works of the Law* (for their eternall justification thereby) *are under the curse*; for it is written, *curst is every one that continueth not in all things that are written in the book of the Law to doe them*: namely, as many as are of that judgement, that faith in Christ is not a sufficient condition to be performed by a sinner for his eternall justification, except he joyn thereto the bodily works of the Law. They are under the curse of the Covenant of grace, because they doe apostatize from the condition of that Covenant that was made with the consent of the whole Nationall Church at Mount Sinai; or then they covenanted to doe the whole Law by faith in Christ, as it was given for a Covenant of Grace and Reconciliation: But you that are or justification from all sinne by the bodily doing of the works of the Law, doe not continue in that Covenant, but doe apostatize from it; therefore you are under the curse; for it is written, *Curst is every one that continueth not in all things that are written in the book of the Law to doe them*; namely, to doe all by faith in Christ, according to the first promise at Mount Sinai: the which promise you have often renewed.

3. From thence the Apostle doth further confute them with another argument in v. 10. saying, *But that no man is justified by the Law* (i.e. by the bodily works of the Law, as he doth explain himself in v. 2, 5, 10. in the sight of God, is evident; for it is written, *The just by faith shall live, Hab. 2.* . and not such as think to make themselves just by works: for in these words *Paul* doth utterly exclude all the external works of the Law, as no way coincident or coordinate with the grace of faith; for faith he, *None* are justified from sinne in Gods sight, but such as are first made just by performing the condition of the Covenant by faith onely, such persons onely shall live eternally.

4. From thence the Apostle doth proceed to a 4th Argument in v. 12. saying, *The Law is not of faith*, (i.e. the said works of the Law may be one by the whole Nationall Church, for the justification of the body from ceremoniall sins, without any faith at all; for those works of washing the body with water, and with the ashes of an heifer sprinkling theunclean, had vertue by Gods Ordinance, *ex opere operato*, to purifie or cleanse the body from ceremoniall sins, without any faith at all, as the Apostle doth also explain himself in *Gal. 3. 19, 21, 23, 24.* and in *Heb. 9. 13.*) but the man that doth those works of the Law, (by looking unto Christ by faith, as the only true end of the Law) shall live in them, that is to say, shall live by looking to the true end of them, which is Christ by faith.

5. This is the true sence of this phrase *to doe them* (in *Gal. 3. 10.*) from the Context; and from thence it follows, that it is no small error in *Norton*, to expound this doing of the Law, to be meant of the perfect doing

doing of the Covenant of nature, which he doth also make to be the morall Law of nature, (though much amiss) ^{through the} strength of pure nature, as in the time of *Adam's* innocency, seeing the Law of that Covenant of nature that was made with *Adam*, was no other but a transient positive Law: And 2. Seeing it required no other work to be done for the fulfilling of it, or for the final breaking of it, but one single act of eating only.

6. The Apostles disputation is quite another thing from the Covenant of nature that was made with *Adam*: his disputation is altogether against the false Apostles, that held there was no justification from all sin, without their bodily doing the works of the Law. The Apostle doth not deny, but that the bodies of the Nationall Church were justified from their ceremoniall sins, by their bodily doing of the typicall works of the Law; for in case he should have denied this, he should by the same reason have denied the Law of works to be a Schoolmaster unto Christ, but he might not deny this: and therefore that which he denied was, that the works of the Law were not ordained to be a coordinate means with faith, for the soules justification from morall sins. And to this sence do the rest of the Apostles argue the matter in *Act. 15. 1*, &c.

7. It is further evident, that the true doing of the Law, as it was at the first given for a Covenant of Grace and Reconciliation, is meant of doing it by faith in Christ, as the only procurer of Gods Reconciliation, for their perfect justification from all their morall sins; as it is explained by these particulars:

1. The Law saith, Do the Passeever; so the Hebrew Text speaketh in *Ex. 12. 48*. *Numb. 9. 2, 3, 4, 5, 6*, &c. *Deut. 16. 1*. and so speaks the Greek Text in *Mat. 26. 18*. But the carnall Jews mistook the true nature of this doing; they made account that in case they did but do the Passeever by their bodily exercise only, they had done as much as the Law required. But *Moses* Law commanded a more spirituall doing, namely, to do the Passeever by faith in Christ the true Passeever; and in that respect it is said, that *Moses* kept the Passeever by faith, and the sprinkling of blood, lest he that destroyed the first-born of *Aegypt*, should also destroy them, *Heb. 11. 28*. He saw by faith that Christ was the true Passeever, that by his obedience unto death, did appease Gods wrath, and procure his atonement, for his full justification from all sin, *1 Cor. 5. 7, 8*.

2. The Law said, Do the Feast of Bootheries; so speaks the Hebrew Text in *Deut. 16. 13*. But the carnall Jews made account that if they did but do that Feast, by their bodily exercise only, they had done as much as the Law required. But *Moses* Law commanded them to do that Feast, with a more spirituall doing, *Lev. 23. 34*, &c. namely, to do it by faith in the true Tabernacle, which was to come into the world by his birth at this time of the year, to dwell in the Tabernacle of our flesh, *Joh. 1. 14*. which the Lord pight and not man, *Heb. 8. 2*. who is also called the greater and more perfect Tabernacle, not made with hands, that is to say, not of this building, who entred by his own blood once (for all) into the holy place, having found eternall redemption for us, *Heb. 9. 11, 12*.

3. The Law saith, Do thy Sacrifice; so speaks the Hebrew Text in Ex. 10. 25. 1 King. 12. 27. Jer. 33. 18. Psal. 56. 18. (See Ainsworth there) and see how this word *do* is used in Job 7. 20. cited in Chap. 20. at n. 8. But the carnall Jews understood this doing, but of their outward doing of those works that appertained to their Sacrifice, as a sufficient doing for the procuring of Gods Reconciliation, for their eternall justification from all sin. But the Prophets did most sharply reprove them, for their gross mistake of the true doing; and in that respect *Isay* doth call the Nation in generall, the people of *Gomorrhah*, saying thus in Isa. 1. 10. Give ear unto the Law of our God, ye people of *Gomorrhah*. To what purpose is the multitude of your sacrifices? I delight not in the blood of *Bullocks*, or of *Lambs*, or of *he-Goats*. And saith he in Vers. 12. Who required this at your hands? did I ever require the outward act of the body, without the inward act of faith in Christ? And then saith he in Vers. 13. Bring no more vain oblations, incense is an abomination to me, and your new Moons, and your solemn Feasts, my soul hateth, because ye do them by your bodily exercise only with faith. And then in Vers. 16, 17. he doth exhort them, saying, Put away the evil of your doings from before mine eyes: he calleth the bare outward doing of their sacrifices, the evil of their doings, because they did not do it by faith in Christ the true sacrifice; and thence he enforceth another exhortation; saying, Cease to do evil, learn to do well, (i. e. cease to do your sacrifices without faith, and learn to do them by faith in Christ the true sacrifice: learn it by the diligent use of the means of grace, and cease not to use the means, untill you have attained to faith in Christ.

Isa. 1. 10, 11,
12, 13, 16.

4. Much after this sort doth the Psalmist reprove them, for not offering their sacrifices by faith in Christ, Psal. 50. 5, 6, 7. and *Jeremy* did reprove them for the like want of faith in Christ the true sacrifice, Jer. 7. 22, 23. and Jer. 32. 23.

5. God reproveth *Cain* for this very sin, saying to him in Gen. 4. 7. If thou do well shalt thou not be accepted? that is to say, if thou do thine offerings in faith, shalt thou not be accepted? surely thou shalt be as much accepted as *Abel* is. Mr Ainsworth doth observe from this phrase, if thou do well, that God doth thereby teach us, that well-doing consisteth not in the outward offerings which *Cain* brought, but in faith which he wanted, Heb. 11. 4. Job. 6. 29. and from thence the Apostle concludes, that *Cain's* good works were evil, only for the lack of faith in Christ, 1 Joh. 3. 12. there was no difference to the eye of man in their bodily doings, for *Cain* brought of the best of the fruits of the earth, just as it was afterwards commanded to be done in the Law; but his sin was, in that he wanted faith in Christ the true oblation: he did not strive for that grace with that unwearied industry in the use of the means, as he ought to have done.

4. The Hebrew Text saith, Doe thy sinne (i. e. do thy sin-offerings) Lev. 9. 7, 22. Lev. 16. 9. Exod. 29. 36, 39, 41, 42. Numb. 6. 11, 16. The carnal Jews made account, that in case they were exact in the bodily doing of their sin-offerings, that it was as much as was required to be done on their part for their eternal justification from all sinne: but the Apostle

Paul doth tell us, that the Law required a more spirituall doing, namely of doing them by faith in Christ the true sin-offering, *Heb. 10. 5.* and he doth again tell us in *2 Cor. 5. 21.* That God made Christ to be our true sin-offering (for this end) *that we might be made the righteousness of God* (or the justification of God) *in him*, that is to say, by faith in him. The Prophet *Daniel* likewise foretold, that at the end of seventy sevens of years, the *Messias* should by his death doe these four things; 1. That he should end the Leviticall use of all sin-offerings. 2. That he should make Reconciliation, (i.e. procure Gods attonement) for iniquity. 3. That by that means he should bring in an eternall justification from morall sinnes, instead of the ceremoniall justifications of the body. And 4. It doth from thence follow, That *Moses* commanded the Nationall Church to doe all their sin-offerings by faith in Christ, the only true sin-offering.

5. The Hebrew Text saith, Doe the Sabbath. *Deut. 5. 15. Ex 31. 16.* compared with *ver. 13, 14.* But the carnall Jews and the false Apostles understood this command, to doe the Sabbath, but of their exact bodily doing of the duties of the Sabbath: But the Apostle *Paul* doth tell us, that the true doing of the Sabbath is by faith in Christ, *Heb. 4. 3. 9, 10.* and I have shewed more at large in my Book of the Institution of the Sabbath, that Christ is the true Sabbath (i.e.) the true rest to the souls of all true wearied and beleiving sinners.

Yea the typicall Covenant at Mount *Sinai*, did not only command the Nationall Church to doe the Sabbath with the outward rest of the body, but it did also command them to doe the Sabbath by resting on Christ by faith, as the only procuring cause of Gods attonement, for all believing sinners to rest upon. 2. From hence I infer, that as the breaking of the outward rest of the Sabbath, is called the breaking of Gods typicall Covenant, *Neh 9. 14. Ezek. 20 12, 13, 16, 20.* so it doth also imply, that in case they did not rest their souls on Christ by faith, as the only procuring cause of Gods attonement, they should much more break the inward and spirituall part of that Covenant; for no other sin doth torally break the Covenant, but the want of faith in resting on Christ the true Sabbath of rest, because he was the only procuring cause of Gods attonement.

Seet. 2

Lev. 18. 4, 5. The doing of Gods statutes in Lev. 18. 5. is not meant of that doing that was required of Adam in the Covenant of nature; but of that doing that was

6. Christ Jesus said thus to his Nationall Church in *Lev. 18. 4, 5.* My judgements shall ye do, and my statutes shall ye keep, to walk in them, I am *Jehovah* your God. Ye shall therefore keep my statutes and my judgements, which if a man do he shall live in them.

1. I wonder that Mr Norton should so unadvisedly involve his Divinity studies, under such an inextricable Conclusion, as to make this Scripture to speak of the obedience of the Covenant of nature, that was made with Adam in his innocency. He thinks these very titles, *I am Jehovah* your God, and this, *ye shall keep my statutes and judgements*, should have kept him from expounding these words, of any other Covenant than that of Grace only.

2. It is out of Question, that the Doing of these statutes and Judgements doth not belong neither to the Law of Nature, nor yet to the Covenant of Nature: but to Moses Law as it was given at Mount Sinai, for the typical part of the Covenant of Grace.

Mr Bolton saith (in his true bounds, pag. 154.) "That *Do this and live*, hath not reference to the moral Law onely, but to the ceremonial also, which was their Gospel, as it carries a typical Relation to Christ; for every Lamb slain did point out Christ, and say, Behold the Lamb of God that takes away the sins of the world.

required in the typified part of the Covenant of Grace, by faith in Christ only.

2. (Saith he) "This was spoken of the Law, not abstractly and separately considered, but of the Law and Promise joynly considered; as having the promise involved in it, and therefore Paul saith in Gal. 3. 21. Is the Law then against the promises of God? God forbid. Therefore (saith he) we must so interpret these words, *Do this, and Live*, that we must not make it against the promises. But on the contrary Mr Norton doth interpret this doing of the Law, of the doing it according to the Covenant of Nature, and so consequently he doth interpret it against the promise of Christ, quite contrary to the Apostles way of arguing.

3. Saith Mr Boulton, "We must have life before we can do any acceptable work: Without me (saith Christ) ye can doe nothing, John 15. 4, 5. Dead men cannot work untill they be made alive by faith in Christ.

4. (Saith he) in pag. 125. "The Law, as some Divines say, was given with Evangelical purposes, that is, with purposes subservient to the Gospel: And (saith he) I say it must be obeyed with Evangelical principles (namely with faith in Christ.)

5. I shall hereafter shew in my Exposition of Rom. 10. 4, 5, &c. that the possle Paul did preach the word of faith from the statutes of Moses Law, entioned in Lev. 18. 5.

6. The promise of a life in Heaven for the Doing of the Law in Lev. 18. 5. is meant of such a doing as is done by faith in Christ. But the contrary the promise of life that was made to Adam for his doing of the Covenant of Nature by eating of the tree of the twofold life, is not meant of a life in Heaven (as it is in Levit. 18. 5.) but it is meant of the confirmation of his concreated life of Nature onely in the ^{earthly} contents of earthly Paradise, as I have shewed it in Ch. 1. Sect. 4.

7. Christ Jesus said thus to his National Church, *Ye shall keep my statutes, and do them, I am Jehovah that sanctifieth you, Levit. 20. 8. and in ver. 1. Ye shall keep all my statutes, and all my judgements, and do them; and thereupon he doth make this gracious promise, Ye shall dwell in the Land in confident safety: namely in the spiritual Canaan, or in the spiritual Church militant of Christ: made of regenerate hearts that are all justified from sin, faith in Christ, and such regenerate hearts are called the good ground, Mat. 13. 8, 23. In this spiritual Land of Canaan (though it be also militant here on earth) Ye shall be kept in confident safety through faith, 1 Pet. 1. 5. till ye shall at last passe from hence to the heavenly Canaan of triumphant and glorified souls, Heb. 11. 9, 10, 14, 16. with Ezek. 47. 22. Gal. 3. 16, 26, 29. & Heb. 4. and the like spiritual promises are made under other earthly*

Lev. 20. 8, 22.

Lév. 26. 3.

*How and in
what sence the
end of the Com-
mandement is
love, 1 Tim. 1. 4
5. and how
faith worketh
by love, Gal. 5. 6*

earthly types, as in Lev. 25. 3. *If ye shall keep my statutes, and keep my Commandements; and do them, then will I give you rains in their season, &c.* Mr Ainsworth observeth that the condition here required, is by faith fulfilled, as Enock walked with God, Gen. 4. 24. when he pleased him by faith, Heb. 11. 5, 6. This then (saith he) according to the letter is legal, but yet it doth spiriually lead unto Christ, who is the end of the Law for justice to every one that believeth, Gal. 3. 24. Rom. 10. 4.

2. It is also further evident, that under earthly promises, spirituall promises are chiefly meant: as in Hos. 10. 12. *Anos 9. 13, 14, 15. Eze. 34. 27. Zach. 8. 12. Zach. 9. 17. Isa. 29. 6. Isa. 45. 8. Jer. 31. 12. Hag. 1. 6, 7. Job. 3. 12.* But howsoever God perswaderh his people by promises of outward blessings to keep his Law, yet (saith Ainsw. in Lev. 26. 10.) *the end of the Commandement is love out of a pure heart and of a good conscience, and of faith unfeigned, 1 Tim. 1. 5. and true love cannot be without faith, and therefore the ancient Hebrew Doctors say; "All love that dependeth on a thing, when the thing ceaseth, the love ceaseth. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved, his service is not perfect; as Satan said, Doth Job fear God for nought? he that serveth God because of bodily things on which his service dependeth, it shall not be confirmed unto light, in the light of the living, for when those things cease for which he serveth, his love will cease, and there is no eating and drinking in the state of death whither thou goest. But he that serveth God out of entire love, his love shall be in life everlasting, and shall not depart for ever, and his reward that loveth God shall be eternall: See Ainsw. in Exod. 20. 6. and the Apostle saith, that love shall abide after this life, 1 Cor. 13. 1. and to this sence see more in Sect 6. at n^o 2.*

3. As God perswaded his people to keep his Law by outward promises, so he doth threaten to punish the breakers of his Law by depriving them of outward blessings in Lev. 26. 14, 15. *If ye shall despise my statutes, and your soul loath my judgments, so that ye do not all my Commandements, that ye break my Covenant, &c.* But here it may be questioned, How do men break Gods Covenant? The answer is not by every sinne that is committed against Gods statutes and Commandements, nor yet by any other sinne, but by final unbelief only, as I have shewed it before in Ch 8. Sect. 2. and in this Chapter also; for as it pleased God to ordain, that nothing else should be the condition to be performed on mans part for the keeping of his Law or Covenant, but faith in Christ only who is the very end of the Law or Covenant, and where faith in Christ is there will be sanctified obedience: so on the other hand he hath ordained, that no other sinne shall be the condition of breaking the Law or Covenant or grace finally, but unbelief only, Deut. 29. 18. compared with Heb. 10. 38. All sins are forgiven daily to a beleever through Gods multiplied pardons. for though the body of sinne doth abound in all beleevers, yet the free grace of Gods forgiveness doth superabound them all.

In his Method.

*P. 4, 51, 58, 65,
71, 73, 101, 127
171.*

Mr Woodbridge saith, "that almost all our Protestants doe frequently call faith the condition of our justification; and saith he, Mr Wotton doth purposely

“purposely disprove it *de Reconcil. pec. part. 1. l. 2. ch. 18.* and (saith he)
 “Mr *Wotton* hath saved me the labor of transcribing the testimonies of many
 “famous Protestants who say the same: and yet Mr *Woodbridge* doth also
 “adde many more famous Writers unto these which are cited by Mr
 “*Wotton*. And Mr *Jessop* saith in his Preface touching the nature of the
 Covenant of grace p. 3. “That if no duties were commanded to man by
 “the Lord, nor no promise made by man to be performed on his part, he
 could not justly be said either to keep or to break Covenant; which the
 Scripture doth oft affirm: See him more at large in pag. 3, 36, 37, 44, &c.
 See Mr *Graile* in the same Book, pag. 37, 43, &c.

Sect. 3.

8. Christ Jesus said this to his Nationall Church in *Deut. 4. 1, 5.* Now *Deut. 4. 1, 5.*
Israel hearken unto the statutes and unto the judgments which I
 teach you to doe.

Doubtless it is a marvellous blindness to affirm, that Christ Jesus did now
 teach his Nationall Church, to do all his typicall statutes and judgements,
 by their own naturall strength; or else that Christ must be their surety to
 do all the statutes, &c. for their justification, and so consequently that
 Christ must believe in Christ for them all; seeing the doing that Christ
 doth here teach them to doe, is called their wisdom in *ver. 6.* namely,
 that wisdom that makes men wise to salvation, through the faith which
 is in Jesus Christ, *2 Tim. 3. 15.* But how Christ did teach them to do his
 statutes inwardly by faith, I have shewed more at large in *Chap. 5. Sect. 5.*
 at n. 6.

9. Christ Jesus said thus to his Nationall Church in *Deut. 5. 1.* Hear O
Israel the statutes and judgments which I speak in your ears, ye shall learn them,
 and keep and do them. And again in *ver. 32.* Ye shall observe to do as *Jeho-*
vah hath commanded you. This word as *Jehovah* hath commanded you,
 must be understood of the inward doing of the Law, by faith in Christ;
 for God did never command the outward bodily doing, without the in-
 ward doing, as he doth explain his meaning in *Isa. 1. 11, 12, 13, &c.* and
 in *Ier. 7. 22, 23.*

10. Christ Jesus said thus to his Nationall Church in *Deut. 6. 18.* Thou
 shalt do that which is right (or pleasing) and good in the eyes of *Jehovah*.
 It is no less than gross ignorance to say, that this right doing is meant of a
 meer bodily doing; seeing the Apostle sheweth that this right doing in
Rom. 12. 2. is to Be ye transformed by the renewing (or regenerating) of your
 minds, that ye may prove what is that good, that well-pleasing and perfect will
 of God. From hence it follows, that no work doth please God, untill
 the mind be regenerated, and untill faith be wrought. And *Moses* doth
 thus explain the matter in *ver. 24, 25.* *Jehovah* doth command us to do all
 these statutes, to fear *Jehovah* our God for good unto us all our dayes, to pre-
 serve us alive, as it is this day, and justice shall it be unto us, when we observe
 to do all these Commandements, before *Jehovah* our God, as he hath command-
 ed us.

The LXX renders the word statutes in Deut. 6. 1, 2, 17, 20, 24 by Dicaomita, justifications.

God in the Covenant of Grace hath ordained no other justification for believing sinners, but negative holiness and righteousness by his atonement, procured by Christ. Psal. 51. 7.

In the Exposition of these last two verses Mr *Ainsw.* doth follow some erroneous Leader (just as Mr *Norton* hath done all along.) "This justice" (saith he) meaneth, That, whereby men, if they could do the Law, might be justified before God, and differeth from the justice of faith. But, 1. I reply, That no Law of God was ever given to merit Heaven, by any mans natural performance of it. 2. I reply, That this doing doth nor differ one hairs breadth from the justice of faith: For if the command in *vers. 24.* be well marked, it doth command us to do all the statutes, or all the justifications by faith in Christ. For to fear *Jehovah* for good, is to worship him in faith, for that eminent good that we receive from him in the Covenant of Grace and Reconciliation. The typical Covenant taught them to do the statutes, and all the other works of the Law for a double end: 1. For the Sanctification of their bodies, by avoiding ceremonial pollutions, as well as moral pollutions by sins. 2. For the Justification of their bodies from their ceremonial sins, when they were defiled: And thence it follows, that the typified part of this Law did teach them sanctified walking both in body and mind. And, 2. It taught them justification, not onely from ceremonial sins, but also from their moral sins by faith in the blood of their atonement: And so in *Deut. 28. 45.* The curses of the Law are denounced against all such as do not hearken to the voice of the Lord thy God, to keep his Commandments, and his *Dicaomita* his statutes, or his justifications which were thereby typified.

2. Consider that the condition which God required to be performed on their part for the justification of their bodies from their ceremonial sins, was but bodily exercise only in doing the extrinsecal works of the Law, but the condition which God required to be performed on their part for the justification of their souls from their moral sins, was by their faith in Christ only; and from thence it follows, that none else could keep the Law for good unto them, but such only as had true faith in Christ the onely procuring cause of Gods atonement and forgiveness, who by their souls were justified from their moral sins: for thus stands the similitude: First, The bodies of their National Church were cleansed or justified from their ceremonial sins upon condition of doing the works of the Law by washing their bodies, &c. *Lev. 4. 13, &c. vers. 22, &c. vers. 27, &c. Num. 15. 22, &c. with vers. 27, 28.* And then, 2. Their souls were justified, in the typified sence, upon condition of their faith in Gods atonement, which was procured by Christ: and thus the soul was made perfectly just from all its moral sins, and so saith 1 *John 2. 1, 2.* If any man sinne we have an advocate with the Father, *Jesus Christ the Righteous, and he is the propitiation for our sins:* And therefore as soon as God for Christ his sake hath forgiven us our sins, we are thereby made sinlesse: And so the Hebrew word doth signifie in *Numb. 8. 21. Numb. 19. 12, 13, 19, 20.* and it was in that respect that repenting and believing *David* prayed to God to make him sinlesse, or to purge him with hyssop: but the Hebrew is, *Make me sinlesse with hyssop, and I shall be clean, wash me, and I shall be whiter than snow,* *Psal. 51. 7.* even as perfectly white as the Law of God (as it was given for a Covenant of Grace and Reconciliation) doth require sinners to be,

be, and in this sence it may be truly said, that all believing sinners do perfectly keep the whole Law of God for their eternal justification ; for the Law of God was never ordained for the justification of sinners any other way , but as it is thus performed and done by faith in Christ, the true end of the Law for justification to every one that believeth.

Tindal saith, " When I say that faith justifieth the understanding, is, that faith receiveth the justifying : God promisseth to forgive our sins, and "to impute us for full righteous, and God doth justifie us actively, that "is to say, forgiveth us for full righteous : and Christs blood deserveth "it, and faith in the promise receiveth it, and certifieth the conscience "thereof, fol. 225. And (saith he) where Paul saith, that faith justifieth, "understand thereby, that faith causeth that we be counted just, reputed "righteous, and that our sins are not imputed to us, but forgiven us for "Christ his sake. Tindal is full and clear for justification by pardon of sin, in sundry places of his works.

11. Christ Jesus said thus to his National Church in *Deut. 7. 11, 12.* it shall be because ye shall hearken unto these judgements, and shall keep and do them. That Jehovah thy God will keep unto thee the Covenant that he hath sworn to thy Fathers. Hence observe, that the condition required to be performed on the peoples part for their keeping of the Covenant, is to hearken, and to do the judgements : now so to hearken as to do them according to the Covenant of Grace given to the Fathers, is to hearken to them with an obedient ear, untill saith be wrought in the heart, and then to do them, by faith in Christ, as these Scriptures do explain it, *Gen. 3. 15. Gen. 12. 3. Levit. 26. 44, 45.* compared with *vers. 3, 12, 41, 42.* 2. Then God on his part will keep the Covenant as he sware unto the Fathers. Mr Ainsworth observeth, That the Oath and Promise made to the Fathers pertaineth to the faithfull children, which are all implied in the same Covenant, *Psal. 105. 8, 11. Luke 1. 55, 72, 73, 74. Acts 3. 25, 26. Gal. 3. 29.* On the contrary, the punishments (of the said Covenant) remaineth for the wicked from the parents to the children, for God recompenseth the iniquities of the fathers into the bosome of their children after them, *Jer. 32. 18.* and see my Note also in *Chap. 8. at N. 5.* and see more here in *Self. 5. N. 4.*

The Covenant of Grace was made not only to believing parents, but also to their children upon the condition of their believing. *Self. 266*

2. From hence it is also evident, that the Covenant of Grace and Reconciliation was declared unto the National Church at Mount Sinai, under a typical Covenant of bodily works : but yet it is no other Covenant, but the very same in the spiritual sence of it, that was made with the Fathers ; namely with Abraham, Isaac and Jacob : For thus Christ said in *Exod. 3. 15. I am the God of Abraham, and the God of Isaac, and the God of Jacob, this is my memorial to all generations* (that are begotten of their faith, as it is also expounded in *Gal. 3. 7, 8.*) and on the contrary what ever generations are begotten of their bodies, and not of their faith, they are none of that spiritual seed that do belong intrinsically to the Covenant of Grace, and therefore they are put under the eternal curse of that Covenant in *Gal. 3. 10.*

12. Jesus Christ said thus to his National Church in *Deut. 11. 32.* and in *Deut.*

Deut. 12. 1. These are the statutes and judgements which you shall observe to do in the place which Jehovah shall choose, and there shalt thou offer thy burnt-offerings, and there thou shalt do all that I command thee, v. 14. namely in thy inward man by faith in Christ, that was typified in the Land of Canaan, both by the Sanctuary, and by the Altar, and by Sacrifices. For as I have shewed before, God never required his typical worship to be performed alone by it self, but together with faith in Christ: and then said Christ in v. 28. Observe and hear all these words that I command thee, that it may be well with thee, and with thy sons after thee for ever, when thou shalt do that which is good and right in the eyes of Jehovah. This exhortation backed with a promise, That it should be well with them, and with their sons after them for ever, was made to them upon this condition, that they should observe and hear all the words of command, and do that, which was good and right in the eyes of Jehovah. But without faith in Christ, the true end of the whole Law for Justification they could not performe the condition, and thereupon Christ said thus to them in *vers 32. Thou shalt not adde unto it, neither shalt thou diminish from it*; that is to say, thou shalt not adde any will-worship to my typical worship, neither shalt thou take any thing from it, and therefore consequently they might not take away faith in Christ from it; for in case they did so, they made all their worship to be abominable in the sight of God, as I shewed before from *Psalms 50. Esay 1. and Jer. 7.*

13. Christ Jesus commanded him that offered the basket of first fruits to make this profession of his Faith in *Deut. 26. 14. I have hearkened to the voice of Jehovah my God, and have done according to all thou hast commanded me.* But they could not make this profession in truth without faith in Christ; for God commanded faith in Christ, as the main End of the whole Law; and therefore Christ said thus in *vers. 16. This day hath Jehovah commanded thee to do all these statutes and judgements, and thou shalt keep and do them with all thine heart, and with all thy soul.* But they could not do all these statutes and judgements with all their heart, and with all their soul without faith in Christ; and therefore Christ said thus unto them in *vers. 17. Thou hast avouched Jehovah this day to be unto thee for a God, and to walke in his wayes, and to keep his statutes, and his Commandments, and his judgments, and to hearken unto his voice.* Christ Jesus doth tell them in these words, that they had covenanted to do the whole Law by faith in Christ, and that God should be their God; no otherwise but by faith in Christ.

14. Christ Jesus commanded this National Church in *Deut. 27. 10, 26 and in Deut. 28. 1, 13, 15, 58. and in Deut. 29. 9. and in Deut. 30. 8, 12, 13, 14. and in Deut. 31. 12, 29. and in Deut. 32. 46. To observe and do all that Moses commanded them;* and thereupon he annexed a promise of an eternal life in Heaven to such as observed the said condition: and so in *Exod. 1. 8.* he annexed a promise of good successe unto them: from whence we may observe, That Jesus Christ did not command them to do that which was impossible for them to do, in case they did but set upon the work of Repentance and of believing in Christ in the use of the means in good earnest. And the like exhortation Joshua made to the people, *That they should cleave unto the*

the Lord with all their heart and soul, according as they had promised and covenanted, Joshua 22.5: Josh. 23.6.8, and so in like sort Nehemiab did speak unto the captived Israelites, even after their repentance and conversion, that now they should do the Law as they had covenanted to do it, namely to do it by faith in Christ, Nehem. 1.7,8,9. and in Chap.9 29. he doth first confesse their disobedience against the Laws of Moses, and then he doth exhort them to do the Law by faith in Christ, which if a man do he shall live in them. For this is a certain truth, that the whole Law was given for a Covenant of Grace and Reconciliation, to such as should believe only, and therefore such doers of the Law shall live. And for the better Reformation of their unbelief, they entred into a curse, and into an Oath, to walk in Gods Law (in the constant use of all those means) which was given by Moses the servant of God, and to observe and do all the Commandments of the Lord, and his judgements, and his statutes. But I hope no man is so grossly ignorant, as to think that they entred into this curse and oath, to do all that Moses commanded by the meer strength of their own natural obedience, (or else by Christ their Surety) for they knew that the greatest part of Moses Law had relation to purifications by washing, and to Sacrifices which were ordained to be used for the procuring of Gods attonement for their daily sins, and without faith in Christ they could not observe the condition that was required on their part: Therefore when they entred into this curse, and into this oath, their intent was to flie daily to the throne of grace for Gods mercifull pardon and forgiveness, for their daily failings by faith in the death and sacrifice of Christ: And in doing so, they might well enter into a curse, and into an oath, to do all that Moses commanded, seeing it was to do no more than they had formerly covenanted to doe at Mount Sinai, which Covenant they did sundry times afterward renew, and now after their captivity they did but renew the same Covenant in Nehem. 9.29.

Nehem. 1.7,9.
Nehem. 9.29.

SECT. 4.

The Prophet Ezekiel doth also expound the true Doing of all Moses Law to be by Faith in Christ.

1. Ezekiel doth repeat Gods absolute Covenant and Promise made only to the elect Israel of God in Ezek. 11.19,20. saying, *I will give them one heart, and I will put a new Spirit within you, and I will take the stony heart out of their flesh that they may walk in my statutes, and keep mine Ordinances, and do them.* From hence it follows, that none else can walk in Gods statutes, and keep his Ordinances to do them, so as they were given for a Covenant of Grace and Reconciliation at Mount Sinai, untill God do effectually take away the stone out of their heart, and put a new Spirit into them, then, and not till then, they shall keep the Law of Moses, as it was given for a Covenant of Grace and Reconciliation, as I have also expounded these words in Ch. 11. Sect. 1. Reply 3.

2. None but such as truly repent can truly keep Gods statutes, as I shewed before in Chap. 8. N. 5. and in that respect it is that God made this gra-

Ezekiel doth
expound the
true doing of all
Moses Law to
be by faith in
Christ.

Ezek. 11.19,
20.

Ezek. 18.19,
21.

Ezek. 30.15,
16,19.

Ezek. 33.15.

None can truly
keep Gods sta-
tutes but such
as do truly re-
pent of their
sins.

Gods forgive-
nesse through
faith in Christ
is called a sin-
ners righteous-
nesse.

Ezek. 18. 22.

Ezek. 18. 31.

Ezek. 20. 11,
19, 20, 21.

cious promise to converting and repenting sinners in Ezek. 18. 21, 22, 27, 28. If the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live, and shall not die: (this promise is just like unto that in Levit. 18. 4, 5.) All his transgressions that he hath committed, they shall not be mentioned unto him: vers. 22. (because they shall be expiated by Gods attonement, through the procuring cause of Christs sacrifice) in his Righteousnesse that he hath done (by flying to Christ by faith) he shall live: (for a sinner can do no other act of righteousness, but by his flying to Christ by faith, as to the procuring cause of Gods attonement and forgiveness.) But I pray mark it: That Gods Forgiveness through faith in Christ, is here called [A sinners Righteousnesse] and in vers. 19. (by his faith in Christ) he shall surely live, namely an eternal life in Heaven. And it is in that respect that Gods statutes are called statutes of life in Ezek. 30. 15, 16, 19. and in Ezek. 33. 15. But the statute of the Covenant of Nature that was made with Adam, did not promise an eternal life in Heaven. it promised no more but a perfect natural life in the sweet contents of an earthly paradise, as I have shewed it in Ch. 1. Sect. 4. Therefore the statutes that are here mentioned cannot belong to any other Covenant but that of Grace only.

3. Ezekiel doth thus expound the true doing of Moses Law in Ezek. 18. 31. Cast away all your transgressions, whereby you have transgressed: and make you a new heart, and a new spirit; for why will you die, O you house of Israel. You may cast away your transgressions, if you will use your utmost endeavour, by labouring for such an earnest and zealous Repentance, as may breed in your soul an utter indignation against sinne, and you may make you a new heart, and a new spirit by the industrious use of the means of Grace; or else if you do not take this course you will die in your sins: But I say, do not die in your sins, but use all possible endeavours to repent and to believe in Gods attonement and forgiveness, through the procuring cause of Christs sacrifice. This do, for this is lawfull, namely it is according to the true intent of the Law; and this is right, vers. 21. namely this is the only right way which I have appointed in my Law, whereby believing sinners may be justified from all their sins, and live an eternal life in Heaven after this life is ended.

4. The Lord Jesus doth first exhort his people to true Repentance in Ezekiel 20. 7. and then he saith in ver. 11. I gave them my statutes, and shewed them my judgements, which if a man doe he shall even live in them.

This Law and promise is cited by Mr Norton in pag. 254. to prove, that the Covenant of Nature made with Adam for life, was made upon condition of his exact obedience to the works of the moral Law of Nature: and that now Christ our Surety hath fulfilled that Law for our perfect Righteousnesse, and that God the Father doth impute his fulfilling of it to believers for their justification.

I confesse I cannot but wonder at the strangeness of this collection, and at the darkness of his understanding, as to interpret the word statutes in this

this Text of the moral Law of Nature, seeing it is so evident by his exhortation to Repentance in *vers. 7.* and by his inference in *vers. 19, 20, 21.* that the promise annexed doth belong onely to the Law of *Moses*, as it was given for a Covenant of Grace and Reconciliation to repenting sinners through faith in Christ: yea it is most easie to be discerned, that this whole Chapter doth reprove the National Church for the breach of *Moses Law*, as it was given for a Covenant of Grace, through their Apostasie to Idolatry, and so consequently it layes them under the damning sinne of final unbelief, from *vers. 13, to 33.*

5. The Lord doth thus swear in *Ezek. 33. 11.* As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. And then in *ver. 19.* he makes this gracious promise to repenting sinners: *If the wicked turn from his wicked way, and doth that which is lawfull and right, he shall live thereby.* *Ezek. 33. 11, 19.*

1. He doth promise, that repenting sinners shall not die in their sins, because their sins shall be pardoned upon their true Repentance.

2. He doth promise that in case they do that which is lawfull and right, namely in case they doe that which I have appointed them to doe in my Law, as it was given for a Covenant of Grace, by getting a repenting heart in the constant use of the means, and by getting the grace of faith in Christ, who is the procuring cause of my attonement and forgiveness, *They shall live thereby.*

3. Inasmuch as God doth confirm this gracious promise by his oath: It is for the stronger Surety sake to all those that should believe his said promise, that their faith might be the more confirmed in the certainty of his promise, as I have opened it in *Heb. 7. 22.* For Gods oath is as an unchangeable thing as his immutable counsell is; and therefore the Apostle doth oyne them together, as things of the same infallible certainty, in *Hebrews 6. 17, 18.*

6. Christ Jesus saith thus to his elect *Israel* that lived promiscuously among the outward members of the National Church in *Ezek. 36. 27.* *I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* *Ezek. 36. 27.*

This promise is an absolute and an imperative promise, and it is grounded on that absolute promise that God made to Christ: and therefore it hath the force of causing; implying thereby, that they could not possibly walk in Gods statutes, neither by their natural principles which are now corrupted, nor yet by the principles of *Adams* pure nature, in case he had stood, because *Moses Law* doth require such a walking in Gods statutes, and such a keeping of his judgements, and such a doing of them as doth appertain to repenting sinners in the Covenant of Grace and Reconciliation, that must be assisted therein by the supernatural aid of Gods Spirit converting the soul, and working the grace of faith in it, to inable it to flie to the throne of grace for Gods attonement and forgiveness through the procuring cause of Christs sacrifice: which Grace *Adam* had not in the time of his pure Nature, neither could he have it as long as he stood in his pure Nature, because this supernatural Grace of true Repentance and faith in Christ, was not consistent

consistent with his pure Nature. And the like promise doth God make in *Ezek. 37. 24.* That *Judah and Israel shall dwell together in the Land of Canaan for ever, and that they shall be cleansed from their sins, and walk in my judgements, and observe my statutes to doe them; namely, by faith in Christ.*

By these, and the like places, *Ezekiel* doth tell us, but that we are dull of hearing, that the Doing required in *Moses Law* is not to be understood of a bare bodily doing, but of the inward doing of it by faith in Christ, as the only procuring cause of Gods attonement and forgiveness for their perfect justification in his sight.

Sect. 5.

Shewing, That the speeches of the godly in their prayers, and meditations, and in their exhortations under Moses Law, do witnesse that they understood the doing of Gods statutes, to extend to the inward doing of them by faith in Christ.

1. **D**avid knew that such as are truly Regenerate might keep the whole Law of *Moses* perfectly: and therefore he saith thus in his prayer, *1 Chron. 29. 18.* O Lord God of Abraham, of Isaac, and of Israel our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee, and give unto Solomon my sonne a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all. In this prayer *David* doth pray for these particulars: 1. That God would keep the very thoughts and imaginations of the heart of the people for ever to do Gods will. And, 2. That God would prepare their hearts thereto. And, 3. That *Solomon* might have a perfect heart to keep all Gods Commandments, his testimonies, and his statutes, and to doe all. But *David* knew that *Solomon* could not have this perfect heart to doe all this, but by repentance, and by faith in Christ only. But in case the Law of *Moses* had required no other perfect doing, but by their bodily exercise only, then *David* needed not to have prayed for a perfect heart to do it. For the Apostle doth tell us, *That the Law is not of faith, Gal. 3. 12.* that is to say, the outward duties of the Law may be done by bodily exercise onely for their bodily justification from their ceremonial sins without a perfect heart, namely, without any faith at all, for the effecting of it. But *David* knew that the Law of *Moses* was given for a Covenant of Grace and Reconciliation, for the justification of their souls from their moral sins; and therefore he prayed to the God of Abraham, of Isaac, and of Israel, to whom God renewed the Covenant of Grace, which was first made to *Adam* in *Gen. 3. 15.* that he would prepare the hearts of the people by his supernatural Grace (above their natural principles) and that he would give unto *Solomon* a perfect heart to do all the works of the Law by faith in Christs Sacrifice, as the only procuring cause of Gods attonement and forgiveness for the eternal justification of his soul from his moral sins. And see more to this sence in *1 King. 2. 3.* & *1 King. 9. 4, 5.* *2 Chron. 7. 17.* *2 Chron. 28. 7.* *1 Chron. 28. 7, 8.*

3. Sundry others are said to keep the whole Law : and God doth in particular testifie, that David kept all his statutes and Commandments, 1 King. 11. 38. & 1 King. 15. 5. 2 Chron. 7. 17. 1 King. 14. 8. and Asa kept all, 2 Chron. 14. 4. and Hezekiah kept all, 2 King. 18. 6. 2 Chron. 31. 21. 2 King. 23. 3. and so Jos. 22. 2, 5. And God doth tell them, that they may keep all his statutes and Commandments, if they will but turn from their evil way (by the which means they may get the spirit of Regeneration, and the grace of faith in Christ) 2 King. 17. 13, 37. Nehem. 1. 9. and see Deu. 11. 1, 13, 27, 28. Deut. 13. 4, 18. Deut. 15. 5. Deut. 7. 9, 11. Deut. 30. 11. And of this see more in Ch. 8. sect. 2.

2. David doth pray thus in Psal. 119. 68. Thou art good, and dost good, teach me thy statutes. And again in vers. 124. Teach me thy statutes. And in vers. 135. Make thy face to shine upon thy servant, and teach me thy statutes. And in vers. 112. I have inclined my heart to performe thy statutes alwayes. And in vers. 54, 55, 56. Thy statutes have been my songs in the house of my pilgrimage, and I have remembered thy Name, O Lord, and kept thy Law; and this I had, because I kept thy precepts. And in vers. 166. O Lord, I have hoped for thy salvation, and have done thy Commandments. In all these expressions, David doth shew, that he looked at Christ by faith, as the onely procuring cause of Gods attonement and forgiveness for his perfect justification, or for his perfect righteousness, from the condemning power of all his moral sins. For he that is no sinner by Gods attonement, is a perfect keeper of the whole Law.

Dr Gouge hath observed in Psal. 119. that the Law of Moses is set out by ten several Hebrew words, in Heb. 7. Sect. 38. But none of those ten words are to be understood of the Covenant of Nature, nor yet of the Law of Nature in an abstracted sence from the Covenant of Grace, as it was given to Adam.

3. David hath this meditation in Psal. 103. 17, 18. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his justification to childrens children to such as keep his Covenant, and to them that remember his Commandments to do them.

In the beginning of this ninth Chapter I have shewed, That the mercy of the Lord in pardoning sinne, and his justification from sinne, are equivalent terms. 2. That the persons to which this mercifull justification doth belong, are to such as fear God; and, 2. such as keep his Covenant: But none can truly fear him, nor keep his Covenant without faith in Christ. And, 3. They are such as remember his Commandments to do them, namely, to do them so, as they were given for a Covenant of Grace and Reconciliation, and that is to do them in the inward, as well as in the outward man, by faith in Christ, as the procuring cause of Gods Attonement for their eternal justification from all sinne. And, 4. After this sort these kind of persons are constantly justified even to childrens children, because they are begotten by their faith, by the which they performe the condition that is required on their part: And this kind of condition performed by them, is called the work of Righteousnesse (or the work of justification) on mans part in Act. 10. 35. He that feareth God and worketh Righteousnesse

Such as have faith in Christ, that is the onely procuring cause of Gods attonement and forgiveness, do keep the whole Law perfectly, as it was given for a Covenant of Reconciliation.

David makes a true description of a sinners justification, in Psal. 103. 17, 18

Act. 10. 35.
Rom. 2. 26.
2 Thess. 1. 11.

Faith is a supernatural work which a sinner must labour to get by the use of means, before he can be justified from the condemning power of his sins.

Psal. 78. 1, 5.

teousnesse (or that doth work out his justification by faith in Christ) is accepted with him. Cornelius was not made Righteous by doing the outward works of the Law, for he was as yet uncircumcised in flesh, but yet he did performe the inward work of the Law, because he was circumcised in his heart by faith in Christ, and in that sence he performed the condition of the Covenant of Grace on his part, or he did work the righteousness, or the justification of the Law on his part (Of which see more in in the beginning of this ninth Chapter) and in this sence it is, that believing in Christ is called the Righteousnesse (or the justification) of the Law, Rom. 2. 26. Rom. 8. 4. And in that sence it is also called the Law of faith, Rom. 3. 27. and the Righteousnesse of faith, in Rom. 4. 13. And so in Psal. 15. 2. *He that shall dwell with God for ever, is he that worketh righteousness,* not only by his sanctified walking, but more especially by his believing in Christ, for the procuring of Gods attonement for his justification from sin: And in this sence it is, that the godly fore-fathers wrought Righteousnesse, namely, by their faith in Christ, Heb. 11. 33. 6. And all the godly are exhorted to Remember Gods Commandments to doe them (by faith in Christ) Psal. 103. 18. Exod. 20. 8. Deut. 8. 11. Mal. 4. 4. And in their prayers they did often desire the Lord to remember his Covenant. And on the contrary such as wanted faith in Christ, are said not to continue in his Covenant, Heb. 8. 9. But to break his Covenant, Lev. 26. 15. Deut. 31. 16, 20.

4. Christ Jesus said thus to his National Church, in Psal. 78. 1, 5. *Give ear my people to my Law, how he established a Testimony in Jacob, and put a Law in Israel, which he commanded to our Fathers, to make them known to their sons: that so (in vers. 7.) they might put their constant hope in God, and might keep his Commandments.*

Mr Ainsworth saith, "That it is Christ in ver. 1. that speaketh this Psalm to his people, as (saith he) the next verse sheweth: And (saith he) "it is Christ also that saith in Esay 51. 4. *A Law shall proceed from me; and "that saith, A Law shall goe out of Zion, Esay 2. 2, 4. namely, the Law of "the Gospel, which is nothing else but the Law of Moses in its spiritual sence; "and it began to be spread abroad upon the death of Stephen, Act. 8. 1, &c.*

2. This Law which God gave to the Fathers for a Covenant of Grace and Reconciliation: He commanded them to make it known to their sons: and from thence it follows, That the children of believing Parents are the true subjects of the Covenant of Grace, extrinsically at least: of which see before in Sect. 4. N. 11.

3. This Law was also given to them for this End (in vers. 7.) that they might put their constant hope in God: namely, in Gods attonement, by faith in Christ, who is the only procuring cause of Gods attonement; and so the holy Ghost doth expound the word *wait* or *hope*, Esa. 42. 4. of *Trust*: which is the nature of faith, Mat. 12. 21. And

4. Might keep his Commandments, but none else can keep Gods Commandments, as they were given for a Covenant of Reconciliation without this constant hope or trust in Gods attonement.

5. It was Solomons prayer for the people at the Dedication of the Temple, *That God would incline their hearts unto him, to walk in all his wayes, and*

to keep all his Commandments, his statutes, and his judgements which he commanded to our Fathers, 1 King.8.58.

1 King.8.58.

It appears by this petition, that Solomon knew well enough, that they could not keep Gods Law by their own natural abilities, and therefore he prays, That God would incline their hearts by his Spirit to keep his Law, he knew they could not walk in Gods ways, nor keep his Commandments, statutes and judgments, as they were given for a Covenant of Reconciliation without faith in Christ. And therefore he doth exhort them in v.61. saying, *Let your heart therefore be perfect with the Lord our God to walk in his statutes, and to keep his Commandments.* In these words Solomon doth place the true and perfect doing of the Law in the supernatural work of faith in Christ, *For without me (saith Christ) ye can doe nothing,* John 15.5. But (saith Paul) *I can doe all things through Christ that strengthens me,* Phil.4.13. The true doing therefore of Moses Law is by faith in Christ, as all these places do also testifie, *Gen.17.9,10. 2 King.23.3,24. Eccles.12.13. 1 Chro. 22.12,13. 2 Chro.34.31. Psal.119.2,5,24,33,34,35,69,70,77,88,100, 126,112,129,134,143,146,147. Ezek.37.24. Rom. 2.25,26. Rom. 7.22. Gal.6.9. 2 Theff. 3.13. 1 Pet. 4.19. 1 John 3.22. 1 John 5.2,3. 1 Tim. 6.14. John 15.10. Gen.18.19. Judg. 2.22, Exod.15.26. Nehem.1.4,5. Dan 9.4.*

6. Take notice, That the Covenant-promise doth run thus, in *Levit. 26.3,12. If you walk in my statutes, and keep my Commandments and doe them; then in vers.12. I will walk among you, and will be your God, and you shall be my people.* But neither the Jews, nor yet Adam in his innocency were able to keep these statutes and Commandments, as they were given at Mount Sinai for a Covenant of Grace without faith in Christ: and the Apostle doth tell us plainly in *2 Cor. 6.16,17,18.* that this Covenant-promise in *Levit. 26.12* doth appertain to none else but to believers only: and from thence he doth infer in *2 Cor. 7.1. That having these three promises, we must cleanse our selves from all filthinesse of the flesh and spirit, and perfect holiness in the fear of God.*

Lev.26.3,12.

2 Cor.6.16,17, 18.

The first of the said three promises he doth cite from *Levit. 26.12.* which doth answer to the Apostles words in *vers. 16.* The second promise he doth cite from *Esa. 52.11.* which doth answer to the Apostles words in *vers. 17.* The third promise he doth cite from *Jer. 31.1, &c.* which doth likewise answer to the Apostles words in *vers. 17.* and thus by this comparing of things you may see how the Law in its promises doth answer to the Gospel-promises made over to believers only.

7. It is said in *Psal. 111.10. Good prudence have all they that doe them;* namely, that do the precepts which are so called, in *vers. 7.* But the LXX read it, *That do it,* meaning, that do his Covenant for ever: as it is also called in *vers. 9.*

But indeed there is no difference between them. For the precepts of the Law and Gods Covenant is but the same thing: and the true doing of all is by faith in Christ only: or else if they be done by bodily exercise onely, they are not done as God commanded.

Obj. P.Martyr saith, It is objected by some, "That the ancient people
H h 2 " of

"of the Jews did never exprelly call upon Christ, nor pray for the forgiveness of their sins, for the Messias sake.

Ans. He doth thus answer, "They performed this abundantly, when they said, *Lord remember the Covenant that thou hast made with Abraham, Isaac, and Jacob, and also with David,* (Ex. 2. 24. Ex. 6. 3. Ex. 32. 13. Lev. 26. 42, 45. Ps. 20. 3. Ps. 27. 7. Ps. 105. 8, 42. Ps. 106. 45. Luk. 1. 72. and in many such like places, which I have immediately cited.) Wherefore (saith he) so often as the old Fathers called these things to remembrance, they did no less include Christ in their prayers, than we do now at this day.

8. *David* doth signifie, That the great mysteries of salvation by Christ, were veiled under the types, and under the letter of *Moses Law*; and therefore he doth thus pray unto God in *Psal. 119. 18. O Lord open mine eyes, (or unvail mine eyes) that I may see the wonderfull things of thy Law*: and he speaketh thus in his meditations on the blessings that are comprehended in *Moses Law*; *The Law of the Lord is perfect, converting the soul, making wise the simple, rejoicing the heart, enlightning the eyes, enduring for ever: true and righteous altogether; and more to be desired than gold, yea than much fine gold, sweeter also than honey and the honey-comb, and in the keeping of them there is great reward,* *Psal. 119. 7. &c.* These spirituall and heavenly blessings the Law doth afford to all such, as are the true inrinsicall subjects of the Covenant of Grace, which no man can be, till he hath gotten faith in Christ, as the procuring cause of Gods attonement and forgiveness for his eternall justification: and from thence it follows, that as soon as a sinner is thus justified from all sin, he is thereby made as perfectly holy and righteous, as the Law of God (as it was given for a Covenant of Grace) doth require sinners to be. *Adam* in his innocent nature was not so supernaturally righteous, as they are by the said conditions of the Law of Grace; and therefore their supernaturall righteousness shall have a far greater reward, than his naturall righteousness should have had, in case he had continued in his innocency. But on the contrary, such as lived under the outward practice of the Law of *Moses*, without faith in Christ, had no more benefit by the Law of *Moses*, than a bare shadow of good things to come; the Law was no better to them than a carnall Commandement, and a dead letter.

2 Cor. 3. 7, 16.

9. The shining of *Moses* face, did typifie the glorious Ministry of *Moses* Law to the Nationall Church; and the veil that he put upon his shining face, did typifie the hiding of the true end of the Law from the unbelieving *Israelites*. 2 Cor. 3. 7, 13, 16. compared with Ex. 34. 30, 33. And so in like sort his Rod turned into a Serpent, was for a sign to such as otherwise would not believe him, Ex. 4. 5, 8, 9. signifying thereby, that his Ministry should become deadly to all such, as did not by faith see the end of the same, to be the redemption of *Abrahams* seed by Christ, Luk. 1. 68, 74. Rom. 10. 4. This is observed by *Ainsworth* in Ex. 4. 3.

10. *Paul* saith thus in Rom. 2. 17. *Behold thou art called a Jew; and restest in the Law.* And in ver. 20. *Hast a form of knowledge of the truth in the Law.* But yet saith he in ver. 28, 29. *He is not a Jew which is one outwardly,*

ly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit and not in the letter, whose praise is not of men but of God.

But on the contrary, the false Apostles taught the beleevving Gentiles, that faith was not a sufficient condition to be performed on their part, for their full justification from sin, without the bodily act of circumcising the foreskin of their flesh, and doing the other works of the Law, *Ath. 15. 1, &c.* But yet *Moses Law* taught them, that the true circumcision was of the heart, by cutting off the corrupt lusts of it by sound repentance, and by faith in Christ, as the procuring cause of Gods atonement, for their eternall justification, *Dent. 10. 16. Dent. 30. 6. Jer. 4. 4.* And 2. In opposition to the false Apostles, *Paul* affirmed, that the outward act of circumcision, did avail them nothing to their eternall justification from sin in Gods sight, but faith working by love, *Gal. 5. 16.* and a new creature, *Gal. 6. 11.* and that it availed nothing, but the keeping of the Commandements of God by faith in Christ did, *1 Cor. 7. 19.* and that circumcision availed nothing to the purifying of their heart from sin, but faith in Christ did, *Ath. 15. 9.* And faith *Paul* in *Phil. 3. 3.* *We are the circumcision which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh,* (namely, not in the bodily use of the Rites of *Moses Law*, for justification in Gods sight.) The circumcision of the flesh, was ordained to justify the body from its ceremoniall sins of uncleanness in its birth, and yet it is not called the seal of their bodily justification, but it is called the seal of their eternall justification from their morall sins, by faith in Christ, *Rom. 4. 11. Rom. 2. 29. Rom. 3. 30.*

When God did first institute the Sacrament of circumcision, he changed *Abram* into *Abraham*, and *Sarai* into *Sarah*, *Gen. 17. 5. 15.* to signifie faith *Austin*, that newness which is shaddowed in the types of the old Testament, (as circumcision, &c.) in the which the new one lyeth prefigured: for why else is it called the old Testament, but for that it shaddoweth the new? and what is the new Testament, but the opening of the old?

11. Christ Jesus said thus unto *Isaac* in *Gen. 26. 3.* *I will perform the Oath unto thee, which I sware unto Abraham thy Father, because that (in ver. 5.) Abraham obeyed my voice, and kept my charge, my Commandements, my statutes, and my Laws;* namely by faith in Christ: for the Apostle doth tell us, that circumcision was given to him, as a seal of the righteousness which he had (by faith) before he was circumcised in his flesh, *Rom. 4. 11.*

12. God gave the like testimony of *Dauids* faith under the Law, That he kept his Commandements and his statutes, *1 King. 11. 34, 38. 1 King. 14. 8.* and *David* knew that the Law might be perfectly kept and done, by believing sinners; and therefore he did thereupon exhort *Solomon* to keep all Gods Laws, and all his statutes with a perfect heart; but no man hath a perfect heart by nature, untill his heart be made perfectly conformable to the Law of God, as it was given for a Covenant of Grace and Reconciliation, which is done by faith in Christ, and no other way, as in

In the City of
God. 1. 16. c. 26.

Gen. 26. 3. 5.

*Faith in Christ
doth make sin-
ners as perfectly
righteous, as the
Law of Moses
doth require
them to be. p.*

159.

1 King. 2. 3, 4. 1 King. 6. 12. 1 King. 3. 14. 1 King. 15. 5. 1 King. 9. 4, 6.
1 Chr. 22. 13. 1 Chr. 28. 7, 8, 9. 1 Chr. 29. 17, 18, 19.

From these and the like exhortations it is evident, That the godly under *Moses* Law did know, that believing sinners might perfectly keep the whole Law, namely as perfectly as it was given for a Covenant of Grace and Reconciliation at Mount *Sinai*. The Law ordained a typical Priest and sacrifice, for the expiation not only of their known sins and trespasses, but also for their doubtful trespasses, and also for their unknown sins; yea even for the sins of their holy things. And 2. It required nothing else to be performed on the sinners part, as the condition of their eternal justification from all sin in Gods sight, but faith in the true Priest and sacrifice Christ Jesus, as the only procuring cause of Gods attonement and forgiveness; by which means they were made as perfectly holy, and righteous in Gods sight, as the Law of *Moses* did require them to be.

And it was in this sence that God said unto *Cain* in *Gen. 4. 7.* *If thou do well,* (that is to say, if thou dost present thy oblations to me by faith in Christ, as the procuring cause of my attonement) is there not bearing? that is to say, is there not a bearing away of thy sins by my attonement so procured? and consequently shalt thou not be accepted into my favour, as *Abel* is? for *Abels* sacrifice is no more acceptable to me, in respect of the outward matter of it, than thy oblation is; but he hath obtained witness, (by the fire that I sent from Heaven to burn his sacrifice) that he was made righteous by his faith in Christ, as the procuring cause of my attonement, *Heb. 11. 4.* but because thy offerings are not offered with the like faith; therefore in dislike thereof, I have not sent any fire from Heaven to burn thy offerings.

Conclusions from the premisses.

1. That no son of *Adam* under the Law of *Moses*, was ever accounted to be a true doer of *Moses* Law, as it was given for a Covenant of Grace, but such only as had true faith in Christ.

2. That *Adam* in his innocency could not keep *Moses* Law, because it was not given in his innocency for the Covenant of Nature, but it was given after his fall for a Covenant of Grace and Reconciliation.

3. Hence it doth also follow, that it is a great error in *Mr Norton*, to separate the moral Law of nature from the ten Commandments, as the only matter of a sinners justification, seeing the morall Law of nature was conjoyned to the ten Commandments, as it was given for a Covenant of Grace. He may as well say, that the Covenant of Grace was given to *Adam* in his innocency, as say, that the Decalogue at Mount *Sinai* was given to *Adam* in his innocency. The one is as true, (or rather as false) as the other.

4. Hence it follows, that all the works of *Moses* Law, though observed never so exactly by bodily exercise, are vile in Gods sight, without faith in Christ, *Isa. 1. Gal. 4. 9. Col. 2. 8.* and in that respect all the works of *Moses* Law, that are done without faith in Christ, is called the Ministry of condemnation, *2 Cor. 3. 9.* and Christ is of none effect to such bodily doers of the Law; they are fallen from Grace, *Gal. 5. 4.* and the Lord

was

was wroth with such as were circumcised, but in their flesh only, and not in their heart by faith in Christ, *Jer. 9. 25, 26.* and they that want faith are said to break Gods Covenant, as I noted it before at *N. 3. ult.* and they that want faith want true repentance also: and such as want true repentance, are also said to break Gods Covenant; *2 King. 17. 13. Ezek. 18.*

Sect. 6.

The New Testament doth also expound the true doing of all Moses Law to be by Faith in Christ only.

A Certain rich man said thus unto Christ: Good Master, what good thing shall I do that I may have eternal life? Christ answered: If thou wilt enter into life, keep (or do) the Commandments, *Matth. 19. 16, 17.* compared with *Mark 10. & Luke 18.* as if Christ in more words had said thus: dost thou ask me what good thing thou shalt doe, as the condition to be performed on thy part for the obtaining of eternal life; my answer is, keep the Commandments in that sense as they were given for a Covenant of Grace and Reconciliation, namely by Repentance, by the supernatural grace of faith in Christ: for none that are descended from the natural generation of Adam, can do or keep the Commandments by their natural obedience; therefore if thou wilt performe the condition that is required be done on thy part, then labour earnestly in the constant use of means: either faith in Christ, for he is the only procuring cause of Gods attonement for forgiveness, and then all thy sins shall thereby be expiated, and done away, and when they are in that manner done away, then thou shalt be made as perfectly righteous in Gods sight thereby, as the Covenant of Grace doth require sinners to be to their attainment of eternal

The New Testament teacheth, that the keeping of Moses Law by faith in Christ, is the perfect keeping of it to everlasting life. *Mat. 19. 16, 17, 21.*

But the rich man mistook our Saviours meaning in this word Keep or Do Commandments, he thought our Saviour did teach him to do no more the attaining of eternal life, but to keep the Commandments by his ex- bodily obedience: as soon therefore as our Saviour did perceive the our of his understanding, he replied thus to him in *vers. 21.* If thou wilt be perfect (namely, if thou wilt be a perfect doer of the Commandments) sell all that thou hast, and give it to the poor, and thou shalt have treasure in Heaven, and come and follow me: for I am the true End of Moses Law. But thou canst not follow me, or prefer me before all thy worldly things (as converted *Zachew* did, *Luke 19. 8.* and as believing *Peter* did, *Matth. 18. 28, 29.* with *Matth. 19. 27.*) untill thou hast gotten faith in Christ: when the young man heard that saying, he went away sorrowfull, for he had his possessions, *vers. 22.* Then said Jesus to his Disciples (in *vers. 23.*) verily, I say unto you, that a rich man shall hardly enter into the Kingdome of Heaven. In his Reply, our Saviour did also declare, that the true doing of the Law by faith in Christ: for if he had gotten true faith in Christ, he would have departed from Christ for the losse of all his substance: When *Paul* converted to be a believer in Christ, he counted all his former righteousness of the Law to be but losse for Christ, *Phil. 3. 7, 8, 9.* And so did *Zachew*,

them, when he said, *Behold Lord the half of my goods I give to the poor, and if I have taken away any thing from any man, I will restore him fourfold*, Luke 19. 8. or else our Saviours advice to the rich man had been in vain, when he said, *If thou wilt enter into life, keep (or do) the Commandments*, if those Commandments had not required him to prefer Christ (before all his worldly riches) as the chief End of the Law, and as the onely procuring cause of Gods attonement and forgiveness, for his justification, seeing there is no other name (or means) given under Heaven whereby sinners can be saved, *Act. 4. 12.*

The life and blessing which Gods Law set before the National Church, was by faith in Christ, *Gal. 2. 16 Gal. 3. 19.* And the death and curse was by refusing to believe in Christ, and by seeking to be justified by the works of the Law, for as many as are of the works of the Law are under the curse, *Gal. 3. 10.* This is observed by Ainslie in *Deu. 30. 19. & Deu. 6. 1. & Deu. 7. 12.* And saith Bullenger in Dec. 3. Ser. 6. "He doth fulfill the Law that hath no confidence in his own works, but doth seek all Righteousnesse in the faith of Christ, wherupon it is evident, that these two sentences of Christ, are of one sense and meaning, 1. *Whoever believeth in me, hath everlasting life*, John 3. 16. And 2. *If thou wilt enter into life, keep the Commandments*, Mat. 19. 17. As Paul also saith in *Act. 13.* By him all that believe are justified from all things, &c.

Luke 10. 25,
28.

Love, and faith
that worketh by
love makes a
sinner to keep
Gods Com-
mandments per-
fectly.

2. A certain Lawyer tempted Christ, saying, *Master, what shall I doe to inherit eternal life*, Luke 10. 25. compared with *Mat. 22. 35. & Mark 12. 28. &c.* Christ said unto him, *What is written in the Law, how readest thou?* The Lawyer answered, saying, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde, and thy neighbour as thy self.* To this answer Christ replied in vers. 28. *Thou hast answered right, this do, and thou shalt live.* But thou canst not in this sort love the Lord thy God (in the Covenant of Grace) with all thy heart, and with all thy soul, and with all thy strength without faith in Christ the onely Mediator of that Covenant: and so saith the Apostle in *1 Tim. 1. 5.* The end of the Commandment is love out of a pure heart and a good conscience, and faith unfeigned. Love is first named here (and so it is in *Exod. 20. 6.* Doing mercy unto thousands of them that love me, and of them that keep my Commandments.) "Love (saith Ainslie) is first named, as that grace from which the keeping of the Commandments proceedeth, *John 14. 15.* and towards such as love him and keep his Commandments, God keepeth Covenant and mercy, *Dan. 9. 4.* and Faith worketh by love, *Gal. 5. 6.* and love walketh after his Commandments, *2 John 6.* And of this Love, see more in *Seel. 2. N. 7.* But since the fall of Adam none can so love God nor have a pure heart by any natural inherent sanctity, but only by the supernatural Grace of faith in Christ. For it is Christ (by his Death and Sacrifice that hath procured Gods attonement and forgiveness to such sinners only, as have faith in Christ. And from thence it comes to passe, that the heart is fully purified, *Act. 15. 9.* that is to say justified from all sinne, and by that means they came to receive an inheritance among them that are sanctified by faith in Christ, *Act. 26. 18.* And to him give all the Prophets witnesse

that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins, *Act. 10. 43. 1 John 2. 12. Act. 13. 38, 39.*

2. Obſerve that Chriſt ſent him back to the Scriptures, ſaying, *What is written in the Law? how readeſt thou? do that onely that thou findeſt written, and thou ſhalt live.* From hence it follows, that our Saviours Reply: *This do, and thou ſhalt live,* doth imply, That he muſt do the Law in the ſame manner, as it was written or commanded to be done on his part, and that was by faith in Chriſt, the only procuring cauſe of Gods attonement, and then he ſhould live: But not by his bodily doing of the Law, though he were as exact in his performance of it, as *Adam* was in his innocency. And to this ſence doth *Luther* interpret the Doing of the Law for eternal life. "To love God (ſaith he) with all the heart, is to love God above all creatures, though they be never ſo amiable; and to love God with all the ſoul, is to beſtow our whole life and body at his pleaſure; and to love God with all the ſtrength, is for Gods cauſe to renounce all the members and limbs of the body, rather than to ſinne againſt God; and to love God with all the minde, is to enterprize nothing but that which may pleaſe God. This is to love God wholly, and in every part of thee; not thy hands, not thy mouth, not thy knees alone, &c. Chriſt answered *Do this,* which indeed is as much as to ſay, thou art altogether a naughty fellow, thou haſt never in all thy life fulfilled ſo much as one letter thereof, *For without faith it is not poſſible to pleaſe God, &c.* Thus ſaith *Luther*.

*In his choice
Ser. on this Text,
and alſo in Gal.
fol. 128, 129.*

3. This Lawyer bewrayed his hypocrifie, becauſe he was willing to juſtifie himſelf, and therefore he ſaid unto Chriſt, *Who is my neighbour,* verſ. 29.

4. Chriſt doth alſo expound his meaning to the ſame ſence, in *John 14. 21.* He that hath my Commandments and keepeth them, he it is that loveth me, and ſhall be beloved of my Father, and I will love him, and will manifeſt my ſelf unto him. Our Saviour doth in theſe words affirm, that none elſe can keep the Commandments of *Moses Law* (which he calls his Commandments, becauſe he was the Angel of the Covenant that gave them at Mount *Sinai*) but thoſe that love him with that united love of faith in Chriſt. And ſo ſaith the Apoſtle, *The end of the Commandment is love out of a pure heart, and a good conſcience, and of faith unfeigned, 1 Tim. 1. 5. And he that loves me (ſaith Chriſt) ſhall be beloved of my Father.* For it is for the ſake of my meritorious obedience in my Death and Sacrifice, that the Father doth love me, and all ſuch finners as are united to me by faith.

John 14. 21.

5. The place of Scripture to which the Lawyers answer doth refer, is, *Deut. 6. 4, 5, 6.* which place doth include Chriſt as the main thing in the Law that is ſo highly to be beloved with all the heart, minde, ſoul and ſtrength: as it is alſo well expounded there by *Ainſe*.

Deut. 6. 4, 5, 6.

3. The carnal Jews ſaid unto Chriſt: *What ſhall we do, that we may do the works of God,* *John 6. 27.* It ſeems they thought that everlaſting life did depend upon the condition of their bodily doing the works of the Law, as I have cited their meaning more at large in *Chap. 7.* But Chriſt did thus

John 6. 27, 29.

answer them in *vers. 29.* *This is the work of God, that ye believe in him whom he hath sent.* The Geneva Note saith, That Christ did call them back from the bodily doing of the Law to faith: And in the fore-going words, Christ said in *vers. 26, 27.* *Ye seek me not because you saw the miracles, but because ye did eat of the loaves, and were filled.* Labour not (or worke not) for the meat that perisheth, but for the meat that endureth to everlasting life, which the Son of man shall give unto you (which in *vers. 51.* is said to be his flesh to the death for you) for him hath God the Father sealed, i. e. authorized. And now your Question is, what external works of Moses Law you must do, that you may work the works of God for an eternal life in Heaven? I answer, That you must believe on him, whom God hath now sent unto you. And this believing is called the *work of faith and power*, 2 Thess. 1. 11. and in *Sell. 5. at N. 3.* I have shewed, That faith is wrought in sinners by the supernatural aid of Gods grace: And that it is such a work that none without it can do the commanded works of *Moses Law* in a right sort: for Christ said thus to the Jews, *This is the work of God* (namely, that work that God expects from you) *that ye believe on him, whom the Father hath sent,* John 6. 29. And saith John, *This is his Commandment, that we should believe on the Name of his Sonne Jesus Christ,* 1 John 3. 23. Here the word Commandment in the singular, is put for all the Commandments of *Moses Law*, because they do all generally teach us to believe in Christ.

Mat. 5. 17, 19,
20.

4. Our Saviour said thus to his hearers in the Mount: *Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfill,* Matth. 5. 17. namely to fill up their true interpretation which the Scribes have destroyed with their corrupt glosses: For (in *vers. 18.*) *Till Heaven and Earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled;* namely, untill all their true sence be filled up. But (in *vers. 19.*) *whosoever shall do and teach* (them to be done by faith in Christ, the true End of the whole Law) *the same shall be called great in the Kingdom of Heaven.* And then our Saviour told his Auditory in *vers. 20.* *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven:* for their righteousness stood in outward sanctification, and, 2. in case of defilement in the outward justification of their bodies from their ceremoniall sinnes by the workes of the Law: But our Saviour told them, that they must goe beyond their bodily sanctification, and beyond their bodily justification by faith in Christ, or else that they could not enter into the Kingdome of Heaven. And after this sort the Apostle James doth teach them to couple faith in Christ to their hearing, or else they were but vain hearers and doers of the Law, deceiving themselves, James 1. 22, 23, 24, 25.

Rom. 2. 13.
Rom. 4. 14.

5. Paul told the Jews in Rom 2. 13. *That not the hearers of the Law are just before God, but the doers of the Law shall be justified:* But without faith in Christ none can be a true doer of the Law, as it was given for a Covenant of Grace and Reconciliation: And to this sence the context doth carry it, as I have expounded it more at large in my former printed Reply in pag. 18. And unto that I will adde the testimony of Dr. Wilson in his Book against Usury, fol. 182. "The doers of the Law shall be justified, that is, (faith

"(saith he) they shall be pronounced just and righteous: as if Paul had said thus: It is not enough for thee, O Jew, to hear the Law onely: But if thou wilt be justified and made righteous in the sight of God by the Law, thou must have another way to become righteous, and that is by faith, that fafully believeth sins to be forgiven freely by Christ, and not by our works and deservings; and (saith he) to this purpose doth Ambrose expound this Text, saying, Not they are righteous which have the Law, but which believe in Christ, whom the Law promised; affirming plainly, that to believe in Christ is to doe the Law. And see Luthers Exposition in Sect. 8.

And saith Dr Barnes the Martyr, "Paul meaneth in Rom. 2. 13. by the hearers of the Law, all them that do the outward works of the Law for fear, or for reward; or else by them to be justified. But (saith he) the Doers of the Law be they that doe the works of the Law after the intent of the Law, and so as the Law commandeth them, that is in the true faith of Christ Jesus, which is the very End of the Law, and the fulfilling of the Law to all them that believe, Rom. 10. 4. wherefore all men be but hearers of the Law onely, untill the time they have the faith of Jesus Christ.

6. Paul doth thus argue against the false Apostles that held justification in Gods sight by their bodily doing the works of the Law. If (saith he in Rom. 4. 14.) they which are of the (works of the) Law be heirs, then faith is made void, and the promise (to Abraham, as believing) is made of none effect. The Apostle James saith, Ch. 2. 21. Was not Abraham our Father justified by workes, when he offered Isaac his sonne upon the Altar? But his works (in offering his only sonne the type of Christs Sacrifice) could not justify him without faith in Christ, as vers. 22. sheweth: He believed that God was able to raise him up from the dead; from whence also he received him in a figure: namely in the figure of the Death and Resurrection of Christ, Heb. 11. 19. For he knew that Christ must die, and rise again for our justification, Rom. 4. 25. And then the Scripture was fulfilled, which saith, Abraham believed God, and it was counted unto him for righteousness, Jam. 2. 23. Rom. 4. 3. Gen 15. 6. And Cornelius is said, to work the righteousness of the Law by his faith. Therefore this is a sound truth, that the Law was not at all given at Mount Sinai for a Law of works to an eternal life in Heaven, by any bodily doing of it in an abstracted sense from faith in Christ: And therefore in case it could be supposed that any man could keep the Law by his natural principles, as perfectly as Adam did in his innocency, yet it could not bring his soul to Heaven, because there is no other Name (or means) under Heaven whereby we can be saved, but by faith in Christ only.

7. The Apostle doth thus conclude his disputation against justification by the works of the Law, in Rom. 3. 31. Doe we then make void the Law through faith? God forbid; yea, we establish the Law, i. e. we do not onely stablish the Decalogue; but all the rest of the Law also, in the true spiritual sense of it, as it was given for a Covenant of Grace and Reconciliation, and the reason is, because Christ believed in is the procuring cause of Gods atonement and forgiveness. But the works of the Law performed by bodily

Rom. 3. 31.

dily exercise onely, were ordained for no other end but to purifie and justifie the body from ceremonial finnes, *Heb. 9. 13.* They were not ordained to purifie the heart from moral finnes, *Heb. 10. 4. 11.* That purifying or justifying power was given onely to the blood of Christ, as the onely true end of the whole Law for justification to every one that believeth, *Heb. 9. 14. Rom. 10. 4.* and so the heart is purified or justified from moral, sins: onely by faith in Gods attonement through the procuring cause of Christs blood, *Act. 15. 9.* and by that means they are made as perfectly holy and righteous in Gods sight, as the Law of God (as it was given for a Covenant of Grace and Reconciliation) doth require them to be. This kind of negative holinesse and righteousnesse is it which the whole oecomy of *Moses* doth drive at: and saith *Bibliander* on *Jude*, "They are blessed and sanctified of God that have faith, and do believe that their finnes are taken away by Christ, and by his bloodshed: These are they that be truly hallowed and sanctified in God the Father: and these be holy and blessed whether men do either blesse them or curse them: and in all *Moses* there is no other way of justification from sinne but this. Though Mr Norton doth out of his heterodox principles call this heresie; but I believe it is approved to be orthodox Divinity, by others of sounder judgement. This may be referred to my former printed Reply in pag. 125. for a further explanation of *Rom. 3. 31.*"

Rev. 22. 14.

8. The Apostle *John* saith in *Apoc. 22. 14.* *Blessed are they that do his Commandments that they may have right to the tree of life: namely, that doe his Commandments by faith in Christ, that so they may have right to an eternal life in the spiritual, so also in the heavenly Paradise.*

9. When Christ ordained his last Supper, *He took Bread and brake it, and gave it to his Disciples: saying, This is my body which is given for you, This do in remembrance of me, Luke 22. 19.* After the same manner also he tooke the Cup, and when he had supped, he said, *This Cup is the New Testament in my Blood, This Do as often as ye drink it in remembrance of me, 1 Cor. 11. 25.* Can any man be so grossly ignorant, as to think that our Saviour did command them to do these actions but with their bodily mouth onely: doubtlesse he commanded them to Doe it all by faith in the Death and Sacrifice of Christ, as the procuring cause of Gods attonement and forgiveness for the justification of every believing Communicant from their finnes.

2. I have shewed in the beginning of this ninth Chapter, That when Christ said, Doe the Passeeover, Doe your sinne-offerings, Doe all your Sacrifices, &c. he commanded them to doe all these Ordinances by faith in the Remembrance of his promised Death and Sacrifice; and therefore it was Christ that commanded them to doe all the Law of *Moses* by faith in his expiatory sacrifice.

Sect. 7.

Moses in Rom. 10. 5. describeth the Righteousnesse which is of the Law : that the man which doth these things shall live in them : His proof is taken from *Levit. 18. 5.* But in my former printed Reply in *Chap. 2.* I have expounded the Doing of Gods statutes and judgements there spoken of, of such a doing of the Law, as is done by faith in Christ only.

2. His proof also is taken from *Ezek. 20. 11.* which I have also expounded before in *Sect. 3.* of such a doing of Moses Law, as is done by faith in Christ.

3. His proof is also cited by *Paul* in *Gal. 3. 12.* which place I have also expounded in the beginning of this ninth Chapter of such a doing of the Law, as is done by faith in Christ.

4. The said proof is also cited by the Apostle here in *Rom. 10. 5.* as a reason of that justification which he taught: For (saith he) *Moses describeth the justification which is of the Law: that the man that doth these things shall live in them;* namely, that man that doth them by faith in Christ, shall live in them, because Christ is the procuring cause of Gods attonement and forgiveness for the justification of believing sinners.

5. This is the true sence according to the Context. For (saith the Apostle in *Rom. 10. 3.* *They (i.e. the carnal Jews) being ignorant of Gods Righteousnesse (i.e. of that typified way whereby God doth make believing sinners righteous by his attonement and forgiveness) and going about to establish their own Righteousnesse, namely their own carnal way of justification from sinne, by trusting to their own bodily doing of the letter of the Law, and of the typical purifying which did indeed justify their bodies from their ceremonial sins: But they did not submit themselves to the Righteousnesse of God; namely, they did not submit themselves to that way of making sinners righteous or sinlesse by Gods attonement and forgiveness procured by Christ upon the onely condition of faith in Christ on their part, they did not submit themselves to this kinde of justification which God ordained in the Covenant of Grace, to make believing sinners righteous in his sight.*

Rom. 10. 3, 4, 5, 6, 7, 8, 9, 10.

Then in *vers. 4.* the Apostle doth give another Reason of this sence of justification; *For Christ is the End of the Law for justification (from all sin) to every one that believeth.* The causative particle [For] doth shew that this verse is added as a Reason of that which went before: and then in *v. 5.* he doth again amplifie the said Reason: Saying, *For Moses describeth the Righteousnesse (i.e. the justification) which is of the Law: that the man which doth these things shall live in them (i.e. that doth them by faith in Christ who is the true end and scope of the whole Law) shall live in them (that is by faith in Christ who is related to, in them, according to v. 4.*

6. Then the Apostle doth still amplifie his former Reason in *vers. 6, 7.* saying, *Moreover, The justification which is by faith speaketh on this wise, Say not in thine heart, who shall ascend into Heaven (that is to bring Christ down from above to be incarnated) or who shall descend into the deep (that is, to*

bring Christ up again from the dead.) And then in *vers. 8.* the Apostle doth answer to the said unbelieving interrogation: *But what saith it (i. e. what saith the Law of Moses, as it was given for a Covenant of Grace and Reconciliation to believing sinners) The Word (i. e. the Law afore-spoken of) it is nigh thee, in thy mouth, and in thy heart: This is the word of Faith which we preach:* that is to say, this Law of Moses is no other, but the very same Word of faith which we the Apostles of Christ do preach from *Deut. 30. 14.*

So then, this word (or this command) of *Moses Law, Do this and live,* is the same word of Faith which I *Paul* and the other Apostles do preach: It is no other but that Law that was prophesied of, to goe out of *Zion, Isa. 2. 4.*

Therefore *Moses Law* cannot in any respect be called, The Covenant made with *Adam*, as Mr *Norton* doth most inconsiderately make it to be: But it is the Covenant of Grace typified under a legal Covenant; and so saith the Apostle in *Act. 26. 22, 23.* *We preach no other thing then what the Prophets, and Moses said should come (to wit) that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the Gentiles.*

Then the Apostle doth in *vers. 9.* enlarge his Answer to the former unbelieving interrogation: for there he doth oppose their unbelief to true believing in the heart, saying in *vers. 9.* *If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For (saith he in vers. 10) with the heart man believeth unto justification, and with the mouth confession is made to salvation.* Even as when the twelve Tribes did renew the Covenant of Grace upon their first conquest of *AI* in *Canaan*: They said *Amen* to all the Blessings, and *Amen* to all the curses that were annexed to *Moses Law*: By which word *Amen*, they covenanted with their mouth to do the whole Law by faith in Christ, in their hearts, as I have shewed it more at large in *Ch. 8.*

Conclusion:

The Apostle doth declare from all the said verses, and from the subsequent verses, that himself and the other Apostles, did preach the word of faith from *Moses Law*, and in particular from *Levit. 18. 5.* and from *Deut. 30. 6, 11, 12, 14, &c.*

Objeſt. Mr *Norton* doth boldly and constantly affirm, "*That doe this and live,* doth relate to the command of the Covenant of works made with *Adam.*"

Anſw. 1. The Covenant made with *Adam*, had no relation at all to the moral Law of Nature; in the which *Adam* was created; because the Law of the Covenant required no more but one single transient act of eating of the tree of the two-fold life for the fulfilling of it. And, 2. It forbade but one transient act of eating of the forbidden fruit for the final breaking of it. And therefore, 3. As soon as that act of eating the forbidden fruit was but once done, that Covenant was for ever after extinguished: and nothing thereof doth now remain but the vindicative punishment of a double spiritual death to all *Adams* natural posterity successively

to the worlds end, Gen 2.17. And then God declared his Covenant of Grace and Reconciliation to fallen Adam, and to all his posterity successively, that in case they did believe in the seed of the woman, that he should break the Devils head; but for their Redemption, they should be justified from sinne, and so eternally saved, and that such as did not believe should be damned. Therefore this command, *Do this and live*, being given at Mount Sinai two thousand five hundred and thirteen years after the Covenant of Nature was extinguished, can relate to no other Covenant, but the Covenant of Grace and Reconciliation: There is no other Covenant for salvation to the world, but that Covenant only.

2. The true sense and meaning of these words, *Do this and live* in Lev. 8.5. must be fetched from the context in vers. 4. *Te shall doe my judgements, and do mine ordinances to walk therein, I am the Lord your God* in the covenant of Grace, (and not of Nature, for that Covenant is not in being) *ye shall therefore keep my statutes and my judgements* (by faith in Christ according to their typified sense) which if a man do, *he shall live in them*. And I have shewed from Ezek. 11.19,20. in Sect. 4. that none else can walk Gods statutes, and keep his ordinances, and do them, but such as he doth able to do them by his Spirit.

Object. 2. But Mr Norton doth oppose this interpretation of the word *live*, in Rom. 10.4. and doth affirm in pag. 199, 214, 225, &c. that Christ is the perfecting End of the Law by fulfilling the duties that are required in the moral Law for our justification.

Answer. 1. Tindals Annotations on the said 4th verse, doth thus answer: "Christ (saith he) fulfilled the Law not so much in observing all the Ceremonies and Precepts thereof, as in performing that which was meant by the whole course of the Law, which was, that he being pure and without spot of sinne, should purge our filthy nature, by the shedding of his most precious blood, for so many as should believe in his Name. And this Exposition I gave at first in true substance in my Dialogue.

2. Mr Bro. saith, "That Faith in the Sonne is the very End of the Law.

In Melchis. p.

3. P. Martyr saith on this 4th verse: "Christ is said to be the End of the Law, because he bringeth the perfection, and the absolution thereof. 50. in Com. pl. p. 580.

4. Saith he, "We must note the propriety of the word *τελειωσις*: for it signifieth two things:

1. The extreame or uttermost part or limit of things: Or
2. The perfection and absolution of a thing which is brought to the uttermost of its motion, and bringing forth (i. e. its perfect accomplishment.)

5. Saith he, "As touching the first signification, although Christ by his coming made an end of the Law, for he took away the Ceremonies and the curse thereof: yet saith he, Paul in this 4th vers. meaneth not that Christ was in such manner the end of the Law: Death is the final end of flesh, Gen. 6. 13. and in that respect the LXX translate death by this word

"word

"word end, in Gen. 27. 2. Deut. 31. 29. Deut. 33. 1. Josh. 1. 1. Judg. 1. 1. &c.

But, 2. Saith he, "*Paul* hath respect to the other signification of this word : namely, unto perfection and absolution, *Forasmuch as Christ finished and perfected that which the Law could not perform.* Howbeit, that which it can do it doth, namely, it urgeth us, and accuseth us, that we might think upon our deliverer, and by that means, be converted unto Christ ; by whom we may be absolved from finnes, and also by his Spirit and Grace, may be able (as much as the condition of this life will give leave,) to obey his Law given unto us ; which two things Christ most liberally giveth unto them that believe in him. And thus Christ is called *the end*, that is to say, the consummation and perfection of the Law.

3. Saith he, "Let us learn therefore hereby to consider two things in every precept of the Law, namely our finnes, and Christ our Redeemer, whom all the Commandments do set forth, for otherwise saith he, we shall unprofitably consider of the Law : and the *Jews* (saith he) inasmuch as they excluded Christ, boasted of the Law in vain, as they which had not the Law, but a shadow of the same.

4. Saith he, "In *Part 3. p. 119. Chrysostome* expounding these words, *The end of the Law is Christ* : saith, if the end of the Law be Christ, thence it followeth, that he which hath not Christ, though he may seem to have the righteousness of the Law, yet he hath it not in very deed. And a little after he saith, whosoever hath faith, the same also hath the end of the Law, and whosoever is without faith, is far from either of them.

5. Saith he, "In *p. 39. If any man doubt whether the Old Testament* hath spoken of Christ as the New Testament doth, let him hear what *Paul* saith, in *Rom. 10. 4. Christ is the end of the Law, for justification to every one that believeth.*

From these several Considerations taken from *Peter Martyr*, the Reader may see, that *Mr Nortons Exposition of Rom. 10. 4.* in making Christ the perfecting end of the Law by his life, by fulfilling the Precepts of the Law, as it was given to *Adam* in his innocency for our justification, comes not at all within the compasse of *Peter Martyrs* twofold division ; nor yet within the compasse of *Tindals Exposition*. Neither doth he agree with the Exposition of sundry *Lexicons*, which make Christ in *Rom. 10. 4.* to be called the end of the Law, as he is the scope and final cause of *Moses Law*. See *Pasor, Symphon, Cockins, &c.* And the same Greek word hath the same sence in *2 Cor. 3. 13.* The children of *Israel* could not look to the end of that which is abolished, that is to say, the carnal *Jews* could not look to Christ who is the true scope and the perfecting end of the typical Law, which is now abolished.

6. For further light into the true sence of this word end, in *Rom. 10. 4.* peruse *Mr Wottons Exposition de Reconfi. pec. p. 151, 152, 153, &c.*

7. See what I have also cited in *ch. 5. at Reply 20.*

Why do you translate the particle *ἐν* in *Rom 10. 6.* by moreover, (as you have done in this 7. *Self.* at n. 6.) for a further amplification of the Apo-

Object. 3.

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files former reason; seeing Translators do generally render it [*But*] as a discrepant particle: to manifest, that this 6. *vers.* speaks of a disagreeing matter, from that which was expressed in the 5. *vers.*

I grant that the particle *ſè* is ordinarily translated *But*, as a note of a disagreeing matter from that which went before: yet it is not alwayes so translated, but sometimes it is translated [*And*,] as a Conjunction Copulative: and sometimes *moreover*, or, *furthermore*, as a Conjunction Copulative to that which went before, and so it must be translated in this 6. *vers.*

1. Dr *Gouge* doth expound it *And*, in *Heb. 1. 6. Sect. 66.* "In the Greek (saith he) the particle of opposition [*But*] is used, which is here well turned into a Copulative *And*; for (saith he) all the testimonies tend to the same scope.

2. *Beza* doth render *ſè* in *James 1. 9.* by *porro*, *moreover*, or, *furthermore*; and so do the *Geneva* and King *James* Translators, in *Rom. 5. 2c.* and in *Rom. 8. 3c.*

3. Dr *Gouge* in *Heb. 9. 5. Sect. 109.* doth make *ſè* a Conjunction with the word *And*, and also the Adverb [*likewise*,] "all which (saith he) our English doth comprize under this word *moreover*.

4. Saith he in *Heb. 7. 5. Sect. 37.* "This adversative Conjugation translated [*But*,] is sometimes a note of a strong affirmation: and so it is used in *Heb. 3. 5. Sect. 50.* and in *Heb. 6. 16. Sect. 115.* And saith he, if it be taken as a note of asseveration, then it implyeth, that the point there spoken of, is the more thoroughly to be weighed, as a matter that is most certainly true. And I apprehend that the particle *ſè* in the said 6. *vers.* is to be taken both as a Conjunction Copulative, and as an asseveration also of that truth which went before in *vers. 5.*

5. The Hebrew particle which is usually translated *but*, is sometimes also put for a reason of the foregoing assertion, as it is observed by our Annotat. on *Job 9. 18.* And consonant thereto, must the particle *ſè* be rendered, in *Rom. 10. 6.* namely, as a Conjunction Copulative, and as a further explication and asseveration of that which went before in *vers. 4, & 5.* for all those testimonies there cited, do tend to the same scope, namely, to prove that faith in Christ is the only condition required on the sinners part for his justification from sinne.

SECT. 8.

YOUR Exposition of the word *Do*, in *Gal. 3. 10.* is a new upstart Exposition, differing from the sence of all Expositors; and therefore it may well be suspected to be no better than a fiction of your own brain.

1. I confesse that many Orthodox Divines, do interpret this word *Do* in *Gal. 3. 10.* as Mr *Norton* doth, namely, of such a perfect doing of the Moral Law, as God required of innocent *Adam*, for they take it for granted, (which is not true) that the Covenant made with *Adam* was, that in case he continued to do the Moral Law of nature, he should be thereby justified to an eternal life in Heaven, according to Mr *Nortons* first Proposition,

Object. 4.

Answer. 1.

in p. 2. But I have formerly replied. 1. That the Covenant of nature had no relation at all to the Moral Law of nature. 2. That the Covenant of nature was to last no longer, but for the tryal of *Adams* obedience by one single act of eating. And therefore, 3. As soon as *Adam* had but once tasted of the forbidden fruit, and had received the threatned punishment of a double spiritual death, then that Covenant was totally extinguished for ever after. And, 4. That the promise of life made for his obedient eating was not an eternal life in Heaven; but it was onely for the confirmation of his concreated life of nature, in the injoyment of an earthly Paradise for ever. And, 5. That the Law at Mount *Sinai* was given for no other Covenant, but onely of Grace and Reconciliation, to believing sinners, for an eternal life in Heaven, veiled under a typical Covenant of works.

6. I shall now shew that I am not alone in my said Exposition of the word *Do* in *Gal. 3. 10.* but that I have *Luther* on my side, though I did not know he was on my side untill after I had finished my said Exposition.

A necessary Digression to shew Luthers judgement about the word Do, in Gal. 3. 10. That it means the doing of Moses Law by Faith in Christ.

1. *Luther* in those blind dayes wherein he lived did most truly explain those words, *To do them*, in *Gal. 3. 10.* of *Doing* the whole Law by faith in Christ. But now, though we say we see the truth more fully, we are become blind in the Exposition of those words.

"*Paul*, saith *Luther*, (in *Gal. 3. 10.*) proveth this affirmative sentence "[*Whosoever are of the works of the Law, are under the curse,*]" by this negative sentence, [*Cursed is every one that continueth not in all things that are written in the Book of the Law To Do them.*]

"These two sentences of *Moses* and *Paul*, (saith *Luther*), seem contrary to each other: for *Paul* saith, whosoever shall doe the works of the Law is cursed: and *Moses* saith, whosoever shall not doe the works of the Law is cursed: How shall these two sayings be reconciled together: or which is more, how shall the one be proved to be true by the other.

And a few lines after he doth thus answer:

The Article of Justification teacheth, that whatsoever is done without the true faith of *Abraham* is accursed.

"Wherefore saith he (a few lines after) the whole effect of the matter consisteth in this word, *to doe*. now to doe the Law (saith he) is not only to doe it outwardly, but to doe it truly and perfectly.

"There be then (saith he) two sorts of the doers of the Law, against whom *Paul* inveigheth through all his Epistles.

"2. The other sort of doers are of Faith.

And saith he a few lines after:

"He that considereth this shall easily understand, that to observe the Law

Luther doth interpret these words, To Do Them, in Gal. 3. 10. of such a doing as is by faith in Christ, or else to be under the curse of the Law: And see more of Luthers judgment in ch. 4. at N. 6.

"Law is not to doe that which is commanded in the Law, in outward shew only (as hypocrites imagine) but in spirit, that is to say truly and perfectly: for to be of the works of the Law, and to be of faith, are two contrary things, wherefore these Justiciaries and Law-workers, when they do the Law, even in so doing they deny the righteousness of faith, and sinne against the first, second, and third Commandments, even against the whole Law: for God commandeth that we should worship him in faith, and in the fear of his name.

Luther held that faith in Christ was taught in the 1, 2, and 3. Commandments, and also in the whole Law of Moses.

And saith he in the next Page: "To Do is first of all to believe, and so through faith to perform the Law: we must (saith he) first receive the holy Ghost, wherewith being enlightened and made new creatures, we begin to Do the Law, that is to say, to love God and our Neighbours.

2. "But the holy Ghost (saith he) is not received through the Law, (that is to say, not through the doing of the outward works of the Law, *ex opere operato*, Gal. 3. 2, 12.) but by the hearing of faith, that is to say, through the promise (of Christ Preached, as in *vers. 8.*) we must be blessed onely in Abraham, namely, in the promise made unto him and in his faith in that promised seed. Therefore before all things, we must hear and receive the promise which setteth out Christ, and offereth him to all believers, and when they have taken hold of him by faith, the holy Ghost is given to them for his sake. Then do they love God and their Neighbour, then do they good works, then do they carry the Crosse patiently. This is to do the Law indeed, otherwise the Law remaineth always undone.

Wherefore if thou wilt define truly and plainly what it is to do the Law, it is nothing else but to believe in Jesus Christ: and when the holy Ghost is received through faith, to work those things which are commanded in the Law, and otherwise (than thus) we are not able to perform the Law.

3. Saith he a few lines after, "These words, *To do the Law*, must comprehend faith also which makes the tree, and when the tree is made then followes the fruit, for the Apples make not the tree, but the tree the Apples: So the faith first maketh the person, and afterwards the person bringeth forth good fruit. Therefore *To Do the Law* without faith, is to make the Apples of wood and earth without the tree, which is not to make Apples, but meer phantasies.

Contrariwise, if the tree be first made, that is to say, the person (or doer) which is made through faith in Christ, then works will follow: for Christians are not made righteous in doing righteous things, but being now made righteous by faith in Christ they do righteous things.

In politick matters it cometh to passe, that the doer or workers is made of the thing that is wrought, as a man in playing the Carpenter is become a Carpenter. But in divine matters, the doers or workers are not made of the works going before; but the persons that are first made and framed by faith in Christ, are now become doers and workers: of such Paul speaketh of when he saith, *The doers of the Law shall be justified.*

The Moral righteousness of Adams nature performed by Christ, cannot be the matter of a sinners justification. Rom. 2. 13. rightly expounded.

ed, Rom. 2. 13. that is, they shall be counted righteous.

4. Saith he in the next Page, "When Paul proveth, that whosoever are of the works of the Law, are under the curse, by this sentence of Moses, Cursed is every one that abideth not in all things that are written in the book of the Law. He proveth not one contrary by another, (as at the first fight it doth appear) but rightly and in due order, for Moses meaneth and teacheth the self-same thing that Paul doth.

Ibidem saith he, "There are two sorts of men that are doers of the Law, that is to say, true doers and hypocrites. The true doers of the Law are they, which through faith, are the good tree before the fruit: that is to say, doers and workers before the work, and except they be such, they are under the curse.

5. Saith he in fol. 126. "The doers of the Law therefore are not the hypocrites, by observing the Law outwardly; but the true believers who receiving the holy Ghost, do accomplish the Law, that is to say, do love God and their Neighbour, &c. So then, the true doer of the Law, is not to be understood in respect of the works that he worketh; but in respect of the person now regenerated by faith. For according to the Gospel, they that are first made righteous, do righteous things: but according to Philosophy it is not so; but they that do righteous things, are made just and righteous thereby.

"Wherefore (saith he) in fol. 127. Moses together with Paul doth necessarily drive us to Christ, through whom we are made doers of the Law, and are not accounted guilty of any transgression: How so?

"1. By forgivenesse of sins, and imputation of *righteousnes, because of our faith in Christ. And see more of this in chap. 22. n. 7, 8, 9.

"2. By the gift of the holy Ghost, which bringeth forth a new life and new motions in us, so that we may do the Law effectually. Now that which is not done is pardoned for Christ his sake; and moreover, whatsoever sin is left in us, is not imputed.

"And so Moses agreeth with Paul, and meaneth the self-same thing that Paul doth: for saith Moses, They do not the Law, (why?) because they would justifie themselves by their works; and therefore he concludeth with Paul, that they are under the curse.

* Mr Wotton saith, As for the imputation of righteousness, often mentioned by Luther in Galatians.

It is meerly remission of sinnes, and Gods accepting us

thereby, as if we were righteous, De Reconfi. pec. par. 1. lib. 2. cap. 5. And saith be a little after, Other imputation than this, there is none to be found in that Commentary of Luther: 2. I find also that Luther doth call Imputation Acceptation, in fol. 63, 66. 3. He makes Christ to be our righteousness, in the meritorious cause onely: namely, by his passive obedience in his death onely, in fol. 243, 257, 258, 263. and not by the holiness of his life, as Mr Norton doth. 4. He makes the garment of righteousness to be forgivenesse of sinne for Christs sake. fol. 112. 257.

"Moses requireth true doers of the Law which are of faith, even as Paul condemneth those which are not true doers of the Law, that is to say, which are not of faith: herein is no repugnancy that Paul speaketh negatively, and Moses affirmatively, so that you define rightly what is meant "by this word To do. "So

"So then both sentences are true.

"1. That all are accursed that abide not in all things that are written in the Book of the Law.

"2. That all are accursed which are of the works of the Law.

6. Saith he in fol. 128. "Doing is one thing in nature, (for in nature the tree must be first, and then the fruit,) Another thing in Philosophy, which requireth a good intent, and a sound judgement of Reason (to do or work well) going before. But Divines say, that moral Philosophy taketh not God for the object and final cause. For Aristotle calleth that right reason and a good intent, when we seek the publick commodity of the Common-wealth, and the quietnesse and honesty thereof. A Philosopher and a Lawyer ascendeth no higher.

"But (saith he) in Divinity we must ascend higher with this doing, than by Philosophy in natural things: so that in Divinity Doing must have a new signification; it must be joyned with a right judgement of reason and a good will; not morally but divinely, which is, that I know and believe, by the word of the Gospel, that God hath sent his Sonne into the world, to redeem us from sin and death. Here Doing is a new thing, unknown to Reason, to Philosophy, to Law, Workers, and unto all men, for it is a wisdom hid in a mystery. Therefore in Divinity, the work doth necessarily require faith going before: wherefore Doing in Divinity, must alwayes be understood of faithfull doing: so that this faithfull doing, is altogether as it were a new Kingdom, separated from the natural and moral doing.

"Therefore when we that are Divines, do speak of doing, we must needs speak of faithfull doing; for in Divinity we have no other judgement of right reason, no good will or intent besides faith.

7. Saith he in fol. 129. "The Lord had respect to Abel and his offering, the Text saith plainly, that the Lord had respect first to the person of Abel, which pleased the Lord, because of his faith, and afterwards to his offering. Therefore in Divinity we speak of faithfull works, sacrifices, oblations and gifts; that is to say, which are offered up and done in faith: as the Epistle to the Hebrews declareth, saying, Through faith Abel offered a better sacrifice, Heb. 11. 4. Through faith Enoch was taken away, Heb. 11. 5. Through faith Abraham obeyed God, Heb. 11. 8, &c.

From hence it doth manifestly appear, that in Divinity and divine matters, the work is nothing worth without faith: But thou must needs have faith before thou begin to work, for without faith it is impossible to please God, and he that will come to God must believe, Heb. 11. 6.

8. (Saith he) "When the Scripture speaketh of rewards and works, it speaketh of the compound and incarnate faith: we will rehearse some examples of this faith.

1. Faith worketh by love, Gal. 5. 6.

2. Doe this and thou shalt live, Luk. 10. 28.

3. If thou wilt enter into life keep the Commandements, Matth. 19. 17.

4. He that doth these things shall live in them, * Lev. 18. 5. Rom. 10. 5.

5. Decline from evil and doe good, Psal. 37. 27.

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* Lev. 18. 5. is by Luther expounded of the inward doing of the Law by faith in Christ; and his Exposition is much approved by M. Willson in his Theologicall Rules, for the right understanding of the Scriptures.

6. The

6. *The doers of the Law shall be justified*, Rom. 2. 13. This I have taken from his former fol.

"In these and such like places (saith he) where mention is made of doing; the Scripture doth alwayes speak of faithfull doing: as when it saith, *Doe this and thou shalt live* in *Luk. 10. 28.* it meaneth, see thou be faithfull, and that thou have a right judgment of reason, and a good will, that is to say, faith in Christ, and when thou hast this faith work on a Gods blessing.

Thus far out of *Luther* in *Gal. 3. 10.*

1. From hence I inferre, that in case *Luther* had held as Mr *Norton* doth, that Christ had been our surety to doe the command of the moral Law of nature in a way of works for the justification of beleiving finners, and that *Luther* had proved that tenent as Mr *Norton* doth by *Lev. 18. 4. 5.* and by *Gal. 3. 10.* and by *Deut. 27. 26.* then he could not have made such an exposition of the word *doe*, as he hath done in all the said places, by expounding them of doing all the Law of *Moses* by faith in Christ.

2. From hence I inferre, that Mr *Nortons* first foundation-proposition in p. 2. was not received for an orthodox tenent by *Luther*.

3. If Mr *Norton* were as found in the faith as he ought to be, then 1. he would not disapprove of this exposition of *Luther*, where he is most sound: Neither would he in the 2. place approve of his judgement where he is most unsound. For *Luther* doth call Christ the greatest sinner in the world, the greatest thief, blasphemmer, &c. in *Gal. fol. 137.* This speech of *Luthers*, I did except against in my Dialogue, p. 92, 93. But Mr *Norton* doth answer my Dialogue with high approbation of *Luthers* words; And yet he understands not *Luther*, for *Luther* doth not hold Christ to be the greatest sinner in the world, upon Mr *Nortons* grounds of suretiship, but upon other differing grounds: for *Luther* held Christ the greatest sinner in the world, from the point of union, as if Christ sustained the person of all believers, as in *Gal. fol. 83, 139, 141, 142.* and in *Gal. 2. 20, &c.*

4. It was also upon this false foundation, that *Austin* the Arch-bishop of *Nazaret* did go, in making Christ the greatest sinner, namely, from the said point of personal union.

But Mr *Norton* doth make Christ the greatest sinner in the world, upon another false foundation, namely, in making Christ to be the legal surety of the Elect, in the Covenant of nature made with *Adam*, to suffer the curse of that Covenant, (which I have shewed, is no other but a double spiritual death.) This tenent is much worse than a fantastical fiction, for it is blasphemy at least, in the highest degree, if it be not rank heresie. But I will suspend my judgement for the present, though I could cite good Authors for the affirmative.

Mr *Gataker* in his Answer to Mr *Walkers* Vindication, saith in pag. 41. "That *Luther* in his Commentary on the *Galatians*, makes Christ the "greatest sinner in the world: and (saith he) we read of one *Austin* of "Rome, Arch-bishop of *Nazaret*, who maintained some assertions not unlike to that of *Luther*: to wit, that Christ sinneth daily, and ever so did. "The speeches of them both, saith Mr *Gataker* are over-harsh; and saith "he, the Arch-bishop was taxed for this in the Council of *Basil*, *Sess. 22.*

1. From

M. Norton doth approve Luther for making Christ the greatest sinner in the world, but M. Gataker doth condemn him for it.

1. From hence the Reader may see, that Mr *Gataker* doth condemn *Luthers* speeches, and so by consequence he doth condemn Mr *Norton* for justifying the said speech of *Luther*.

2. Hence the Reader may see, that Mr *Nortons* kind of imputing sinne to Christ, was first hatched by a popish Bishop, and 2. that his assertion, That Christ did suffer the Essentiall Torments of Hell, was first broached by *Causanus* a Romish Cardinal before *Calvins* dayes, as it is observed by Dr *Jackson* in his Book on the Creed, p. 135. and he calls it heresie.

4. Bishop *Davenant* doth call it a thing Repugnant to the Salvation of men and blasphemous, once to imagine that Christ should be made wicked (i.e.) a sinner by the imputation of our sins to him. But saith he in p. 333. "Christ was willing so far to take our sins upon him, nor thereby to be made a sinner, but a sacrifice for sinne."

*De Just. habi-
ti. c. 24. p. 33.*

CHAPTER X.

By the curse of the Law in Gal. 3. 10. is meant the eternal curse of the Covenant of grace, and not the curse of the Covenant of nature, as Mr *Norton* doth confound it.

I Have abundantly proved, that the Law at mount *Sinai* was not at all given for the Law of the Covenant of nature, but for the Law of the Covenant of grace and reconciliation only, to the comfort of all those sinners that do beleve in Christ to be the procuring cause of his Fathers remission and forgiveness to their souls; and to the terrour of all unbelievers.

2. From thence it followes, that all the curses of *Moses* Law doe belong to the said Covenant of grace, either as temporary chastisements for sinne, to bring them to repentance; or for the tryall of the graces of the holy; or else as proper vindicative punishments begun here and perfected hereafter in the flames of Hell upon all unbelievers.

3. I have shewed in Ch. 5. Sect. 3. and Reply 8. from Mr *Lawson*, That the penalties on *Cain*, the old world, and the builders of *Babel*, and the first; were penalties as threatned by, so inflicted upon sinne by God Redeemers; and so consequently not for sinne against the Covenant of nature.

4. I have shewed in that cited place, that Mr *Ed. Holyoke* doth affirm the same thing; he saith we may understand by the proceffe of the holy story, that the sins of *Adam* never were, nor are plagued for nor doing a Covenant of works, but for despising Christ, his Gospel and Kingdom.

5. I have also shewed in Ch. 8. at no 6. that after the captivity, when the Christian Church did renew the Covenant of grace that was made with their Fathers, they did then enter into a curse and into an oath, to walk in Gods Law that was given by *Moses* the servant of God, to observe and doe all.

all the Commandements of the Lord, and his judgements, and his statutes *Neh* 10. 29. compared with *Neh* 8. 38. But it were too grosse ignorance in any to affirm, that they entred into this solemne curse and oath, to doe all the Law of *Moses* by their bodily exercise only; doubtlesse they did by this curse and oath, bind themselves and their posterity to doe all the Law of *Moses*, as it was given to them for a Covenant of grace and reconciliation, namely to doe it by faith in Christ, as the only procuring cause of Gods reconciliation: and from thence it followes, that whosoever among them did dye before they had gotten faith in Christ, did dye in their sins, and also under the eternall curse of that Covenant: and to this sence doth *Ainsw*, expound it in *Deut*. 30. 19. "The death and curse there threatned" (saith he) was for refusing Christ, and seeking to be justified by the "works of the Law."

Deut. 29. 10,
12, 18, 19, 20.

6. It is further evident, that the whole National Church of such as were alive at that present, and of such as should be born of them in future generations, are all put under the curse of the Covenant of grace, in case they did not perform the condition that was required to be performed on their part by Beleeving in Christ who was the only procuring cause of Gods attonement: for thus *Moses* said to them in *Deut*. 29. 10, 12. *Te stand this day all of you before Jehovah your God, that thou shouldest passe into the Covenant of Jehovah thy God, and into his Oath which Jehovah thy God strike'st with thee this day, that he may establish thee this day for a people unto himself, and that he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn to thy fathers, to Abraham, to Isaac, and to Jacob.*

Hence observe:

1. That this Oath doth oblige both sides to keep the conditions of the Covenant that did appertain to each party.

2. That *Moses* doth compare this Covenant which was now renewed in the plains of *Moab*, with that which was first made at *Horeb*, (called also mount *Sinai*,) and 2. also with that Covenant of grace which he had formerly made with *Abraham*, with *Isaac*, and with *Jacob*.

3. Saith *Moses* in ver. 18. *Least there be among you man or woman, &c. whose heart turneth away this day from Jehovah our God; namely through unbelief: and to that sence doth Paul expound it; saying, Take heed brethren least there be in any of you an evil heart of unbelief, in departing (or turning away) from the living God, Heb. 3. 12.*

4. *Moses* saith in ver. 19. *When he heareth the words of this Oath (called also the curse in ver. 12.) and he blesse himself in his heart saying, I shall have peace though I walk in the imagination of mine own heart: (Then in ver. 20.) Jehovah will not spare him, but then the anger of Jehovah and his jealousy shall smoeke against that man, and every curse that is written in this book shall lie upon him. And in ver. 21. Jehovah will separate him unto evill out of all the Tribes of Israel, according to all the curses of the Covenant that are written in this Law.*

Now the curses that are written in this Law, are first temporall curses, many of which are expressed in *Lev*. 26. and in *Deut*. 28. and 2. the Eternal curse of Hell torments is threatned to all such as dye without faith in the Expiatory

Ch. 10. in Christ; it being no other Covenant but that of Grace. 257

Expiatory Sacrifice of Christ, Deut. 27. 26. Galat. 3. 10. Deut. 30. 19. Heb. 10. 38, 39.

5. After they were come into the Land of Canaan, they said Amen to all the curses of the Law, in case they did not observe it as it was given for a Covenant of Grace by faith in Christ, the true end of the whole Law, Joshua 8. 30, 34, 35. which I have handled more at large in Chap. 8.

6. The curse that is denounced by the Prophet *Jeremy* in Jer. 11. 3, 4, 8, 10. is no other but the curse of the Covenant of Grace: saying, *Cursed be the man that obeyeth not the words of this Covenant*: But they could not obey it without faith in Christ: and in that respect it is that faith is called, *The obedience of faith* in Rom. 1. 5. Therefore where there is no faith in Christ, there is no obedience that is accepted of God: and hence it follows, that in case it could be supposed that any sonne of Adam could by their natural principles keep the whole Law as perfectly as Adam did in his innocency, yet that obedience could not free them from the eternal curse of the Law, because that obedience is not the obedience that is required in the Covenant of Grace, no other obedience but faith in Christ, who is the onely procuring cause of Gods atonement, was ordained to be the condition to be performed on mans part for the fulfilling of the Covenant of Grace: therefore no other obedience to the Law but what is joyned with faith in Christ, hath the promise of life annexed unto it. And therefore in the second place, the Lord said by *Jeremy* in vers. 4. *I commanded your fathers in the day that I brought them out of the Land of Egypt, saying, Obey the words of this Covenant, and doe them according to all which I commanded you, so shall ye be my people, and I will be your God: Yet (in ver. 8.)* they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: Therefore I will bring upon them all the words of this Covenant, that is to say, all the curses of it (as in vers. 3. and in Deuter. 9. 21.)

7. All the punishments that are threatened in *Levit. 26.* are no other but the punishments of the Covenant of Grace; because they are said to be inflicted to fulfill the quarrel of the Covenant, *Levit. 26. 25.* compared with vs. 15.

8. The Apostle saith, *That Christ Jesus shall come at the end of the world flaming fire, to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ,* 2 Thes. 1. 8. All are bound by the Covenant of Grace to believe in Christ, and therefore all such as live in sinne the Church without repentance, and all Apostatized Idolaters, shall feel the flaming fire of Gods vengeance, because they obey not the Gospel of the Lord Jesus.

9. I have in Chapter third given two Arguments, to prove, That Christ Mediatour, is the Author both of the Resurrection, and also of the final sentence at the last judgement in relation to the breach of the Covenant of Grace by unbelief: and that the whole world shall in that respect be judged according to the condition required of them in the Covenant of Grace, *John 3. 18, 36.* *John 5. 24.* therefore seeing faith in Christ is the principal condition

condition that is required of sinners for the keeping of the Law, and seeing faith in Christ is the chief sinne that breaks the Covenant of Grace finally : thence it follows, that it must needs be a great error to hold, that any sonne of Adam shall be judged to an eternal death in hell for the breach of the Covenant of Nature that was made with Adam.

10. The Lord is said to be wroth with the Jews, because they were not circumcised in their hearts by faith in Christ, Jer. 9. 25, 26. And it was for the want of faith in Christ, that the National Church was broken off, Rom. 11. 17. And it was for the want of faith that he found fault with them, as I have formerly expounded Heb. 8. 8, 9. And for that cause it is that he hath cast them out, Gal. 4. 30. And it was for the want of faith in Christ, that they could not stedfastly look to the End of those types which are now abolished, 2 Cor. 3. 6, 13. All the curses of the Covenant of Grace, are now fallen upon that Apostate Church, because they obeyed not, nor inclined their ear to believe in Christ, the true End and Scope of all Moses Laws for their justification from all sins to every one that believeth, Rom. 10. 4.

Conclusion.

1. I conclude my Exposition of Gal. 3. 10. as Luther began it in fol. 121. "Here (saith he) you see, That the curse is as it were a flood swallowing whatsoever is without Abraham, that is to say without faith, and the promise of the blessing of Abraham. And he that will avoid the curse, must lay hold upon the promise of Blessing, or upon the faith of Abraham, or else he shall remain under the curse.

2. Saith Luther in fol. 122. "This sentence, As many as are of the works of the Law, are under the curse; might have been said by a general proposition, Whatsoever is Done without Faith is under the curse. And, saith he, that it may be understood plainly what it is to be under the curse, Paul declareth by this testimony of Scripture, saying, For it is written, (in Deut. 27. 26.) Cursed is every man that continueth not in all things that are written in the Book of the Law to Do them.

3. Saith he in fol. 123. "The whole effect of the matter consisteth in this word [to doe] now to do the Law, is not onely to do it outwardly, but to do it truly and perfectly. And saith he in fol. 124. wherefore to Do is first of all to believe, and so through faith to performe the Law, &c. or else to doe it but outwardly without faith is to be under the curse: For, as Paul saith, The letter killeth, 2 Cor. 3. 6. and in vers. 7. "It is the ministration of death: and in vers. 9. It is the ministration of condemnation.

CHAPTER XI.

Shewing, That Christ is called a Surety of the Better Testament in Heb. 7. 22. In Relation to his Eternal Intercession in Heaven, and not in Relation to the Covenant made with Adam.

MR Norton saith thus in pag. 140,
 "That Obedience which the Creditor according to Law demands,
 "the debtor owes, and the Surety is to pay.
 "But Obedience unto the command, i. e. to the Law of works,
 "Lev. 18. 5. Gal. 3. 10. and suffering the punishment due to sin,
 "Gen. 2. 17. is that which God according to Law demands,
 "and the Debtor, namely the sinner oweth.
 "Therefore Obedience unto the Law of works is that which the
 "Surety ought to pay."

Reply 1. There are many notable errors both in his Assumption and Conclusion.

1. It is a notable error to call the Covenant of Nature made with Adam, the Law of works in the plural, seeing it required no more but one work or act of eating of the Tree of the two-fold life for the fulfilling of it.

2. It is another notable error, to make Christ as Mediator to be Adams Surety in the Covenant of Nature, seeing that Covenant was made with no other person but with Adam and his natural posterity only. And, 2. For no other act of obedience, but for his once eating onely of the tree of the two-fold life. And, 3. The said Covenant was totally extinguished as soon as Adam had but tasted of the forbidden fruit, and had but received the threatened punishment of a two-fold spiritual death. His Assumption and Conclusion is therefore fallen to the ground, seeing they are built but upon meer fictions.

3. I reply further for the sake of such as doe hold as Mr Norton doth, namely, that the Covenant of Nature is yet in being, and that it was made in Relation to Adams obedience to the moral Law of his nature: But in that sense, I say also that Mr Nortons Assumption is exceeding erroneous: because he puts no difference between a surety for debt of goods, and a surety that doth undertake both to perform obedience, and to suffer the punishment that belongs to a capital delinquent, though no such surety is allowed either by the Law of God or man. For it is a received maxime among judicious Lawyers, "That no just Law doth admit any one to be a Surety for a delinquent either to performe his personal obedience, or to suffer his personal punishment in the very *idem* or kind, of payment, as is done In his Confession. Mr Baxter and others say, "That in payment of p. 273, 289.

Christ could not by the justice of Gods Law be made the Surety of the Elect, to do the command and to suffer the curse of the Covenant of nature made with Adam.

“debts to a creditor, which is not our case (in the point of Christs Sure-
 “tiship) the Law admitteth payment by a delegate, and taketh the per-
 “son as the same, looking onely at the debt (for in that case what a mans
 “instrument doth, himself doth) yet in the case of obedience and pu-
 “nishment, the Law determineth of the person as well as of the thing due,
 “and alloweth not a delegation of doing or suffering by an instrument, or
 “in the natural person of another: And therefore *Dum alius solvit, simul*
 “*aliud solvitur*. And saith he in pag. 289. The *idem* is perfect obedience,
 “or the full punishment of man himself: and in case of personal disobe-
 “dience, it is a personal punishment that the Law requires. It is *Suppli-*
 “*cium ipsius delinquentis*: The Law never threatneth a Surety, nor grant-
 “eth any liberty of substitution. If therefore the thing due, were paid, it
 “was we our selves morally or legally that suffered; and it could not be
 “our selves legally, because it was not our selves naturally: But if it had
 “been our selves legally, then the strictest justice could not have denied
 “us a perfect and present deliverance *ipso facto*: seeing no justice can de-
 “mand more than the *Idem quod debetur*, the whole debt of obedience or
 “punishment. Thus far he.

But I have shewed in Chap. 11. that the thing due was paid, namely that
 the threatned death of the deprivation of Gods Image was inflicted on
 Adams person, and also upon the person of all his natural posterity, as a sa-
 tisfaction to the justice of God in that Covenant.

4. Mr Woodbridge saith, “It was not Christs death but ours that was
 “in the obligation (in Gen. 2. 17.) for the Law requires, that he that sins
 “die, and no man else: But if he that sinneth not die, (then saith he)
 “that death cannot be the same that was in the obligation: (and I adde,
 “that seeing Christ sinned not, no death was due to him by the threat-
 “ning of any Law, but by the Law of a voluntary Covenant only for the
 “meriting of mans redemption.

And 2. (saith he from Ulpian) “In corporal punishments (which meta-
 “phorically may be called payment of debts to the Law) the sameness of
 “the person is essential to the sameness of the payment; so that *Si alius sol-*
 “*vat, aliud solvitur*, if another person pay, it is another thing that is paid.

3. (Saith he) “If Christ paid the *Idem*, then no mans sins are pardon-
 “ed: for, saith he, the Law it self would admit of satisfaction from the
 “finner, if he were able to make it.

In his method,
 p. 232, at N. 3.

4. Saith he, “Our obligation was *ex delicto*, Christs *ex contractu volun-*
 “*tario*; It was not any breach of the Law that subjected him to death, but
 “his own voluntary act, John 10. 17. 18.

5. Saith he a little after, “Christ was not obliged to suffer by the same
 “Law that we were; but by a Law peculiar to himself, as a voluntary
 “Surety for them: In which respect it is that we say, his payment
 “was not *Ejusdem*, but *Tantidem*. Vide Cameron. *Disq. de satisfact.* p. 363.

6. Saith he in pag. 246. “That Christ translated our very obligation up-
 “on himself, and so paid as in our names, and as Representing us in ma-
 “king payment, I deny it as dangerously false: The Reason is ready, be-
 “cause

See N. 10.

"cause what is done as in our name and person, is not so much his act that doth it, as ours, whom he represents in the doing of it, &c. See him more at large there.

5. Mr Ball saith, "In the rigor of the Law the delinquent himself is in person to suffer the penalty denounced: *Every man shall bear his owne burthen*, Gal. 6. 5. And in the day thou eatest thereof, thou shalt die the death, Gen. 2. 17. And saith he, the Law in the rigour of it, doth not admit of any commutation or substitution, of one for another; and then he concludes, that satisfaction was made by another free Covenant. But of this you may see more in my former printed Reply in pag. 112.

6. Mr Woodbridge said above at N. 3. "That if Christ paid the *Idem*, then no mans finnes are pardoned. And in my former printed Reply, in pag. 77. I have cited several good Authors for it: and this truth is also most clearly proved by Mr Baxter in his Confession, in pag. 272, 273, 275, 276, 289, 290.

7. P. Martyr in his Answer to those Arguments that are alledged for Popish satisfactions, saith, "After thou hast once paid the price, there is nothing can be forgiven thee; but then hath Remission place when the price is not paid in Rom. p. 383.

8. Bullinger saith in Decad. 4. and Ser. 1. "Forgivenesse of sinne is the gift of Gods meer Grace and liberality: for the creditor cannot forgive the thing that is already paid unto him: for when he giveth back the thing that he hath received, in so doing he doth not forgive, but give; and that deed in Scripture is called *Donum* a gift, and not *Remissio* a forgiving. And saith another good Author, If thou pay thy debt by thy Surety, then God sheweth thee no mercy, but if God sheweth thee mercy by his forgivenesse, then thou canst not be said to make full payment in kind by thy Surety.

If Mr Norton had been so happy as to have been better insighted into the said maxime of Law before he answered my Dialogue, he might have seen, that no Law of God, nor of any well ruled Commonwealth doth allow of any Sureties either to performe obedience for, or to suffer punishment for the personal faults of capital delinquents, except it be by *Utopian* Sureties, and by the Laws of the Commonwealth of *Utopia*, or by the Laws of tyrannical conquerors.

9. *Paras* doth dispute against Mr Nortons foundation-proposition, which affirmeth in pag. 2. "That Christ was our Surety both to do the command of the first Covenant made with *Adam*, and to suffer the curse of it for our Redemption. *Paras* doth thus answer: "It was never heard (saith he) that the Law did oblige both to obedience and punishment at the same time, but disjunctively, and not copulatively: either to obedience or punishment: His words I have cited more at large in my former printed Reply in pag. 16. And Mr Lawson and Mr Rutherford and many others do use this Argument against the legal obedience by Christ as our Surety.

10. Mr Baxter saith, "The misunderstanding of the nature and use of Christs death and obedience, and thinking that Christ obeyed or satisfi-

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“ed by suffering, or both: *As in our persons*, so that the Law takes it to all “ends and uses, *as done by us our selves*, as when a man payes a debt by a “delegate. This opinion (saith he) if I understand it, blots out both Law “and Gospel at one dash. And I have cited more from him to this purpose in my former printed Reply, p. 86, 250.

11. Mr Baxter saith, “That Christ was no sinner, nor so esteemed, nor “could he possibly take upon him the same numerical guilt which lay on “us, (the accident if removed from the subject perisheth) nor yet a guilt “of the same sort, as having not the same sort of foundation, or efficient: “ours arising from the merit of our sin, and the commination of the Law, “and his being rather occasioned than merited by our sin, and occasioned “by the Laws threatening of us, both which are, (as we may call them, “*pro-causes* as to him,) having neither sin of his own, nor merit of wrath “from such sinne, nor did the Law oblige him to suffer for our sinnes: “but he obliged himself to suffer for our sinnes, [*Though not as in our per- “sons strictly,*] yet in our stead in the person of a Mediator. In his Epist. to his Confess. p. 4.

From hence it followes, that God did not according to Law, in Gen. 2. 17. demand of Christ as the surety of the Elect, the payment of that obedience, which that Law required, nor the suffering of that twofold spiritual death, which that Law threatened.

2. From hence it follows, that Mr Nortons comparative Argument, (falsely taken from legal justice) is no better than a meer fiction of his own brain, even in the judgment of such as hold as he doth, namely, that the Covenant of nature was made with Adam, in relation to his obedience to the Moral Law of nature.

Object.

Some have objected to me, that though I cite Mr Baxter for me, that yet he doth hold in his *Saints Rest*, That Christ suffered the wrath of God.

Reply 2.

The wrath of
God defined by
Austin.

Austin doth thus define the wrath of God, “It is nothing else (saith he) “but his judgement, whereby punishment is inflicted for sinne. 2. Saith he in *The City of God*, l. 15. c. 25. “Gods anger is no disturbance of mind, “but his judgement assigning sinne, ~~its~~ deserved punishment. And saith he in l. 9. c. 5. “God is said to be angry, yet farre off is he from feeling “such an effect. The effect of his revenge did procure this phrase, not the “turbulency of his passion. Peter Martyr, in confutation of *Pighius*, (that held the naughty desires in Children, to be the works of nature and not to be sinne,) doth first cite this place in *Ephes.* 2. 3. *We are by nature the children of wrath*, because sinne is in every one of us by nature. But *Pighius* answereth, “To be the children of wrath by nature, is no other thing, “than to be the children of wrath, by a certain condition of our birth, because we are so brought forth into the world. But Peter Martyr replyeth, in *Com. pl.* p. 218. “The wrath of God is not stirred up but upon just “cause: so, as it becometh, that in our nature there be something amisse, “whereby Gods wrath is provoked to revenge. In these words he sheweth that Gods wrath is not provoked against any untill there be sin in the subject. And saith Mr Baxter in his Confession, p. 276. “He that is guilt

"ty of no fault, (as Christ was not, as he also affirmeth above at N. II.) cannot be justly punished with the smallest penalty, (as Dr Twisse truly saith :) It may be affliction or torment, but 'tis no punishment unlesse it be for sin. And Mr Baxter as well as Grotius, doth also adde this clause thereto : unlesse it be for personal sinne, (whereof Christ was free :) This considered, I cannot see how Mr Baxter can maintain that Christ did suffer the wrath of God : But I leave it freely to him to reconcile these things if he please ; but to me they seem to be unreconcilable.

But saith Mr Norton in p. 11, 85. 86, &c.

"He that was the surety of the Elect, was bound to pay their debt, and consequently to satisfie the Law for them : But Christ was the surety of the Elect, Heb. 7. 22. neither is the Argument at all infringed, by saying he is our surety, in regard of the Covenant of Grace, called a better Covenant, in Heb. 7. 22 but not in respect of the Covenant of Works, &c.

I grant, that Christ may be called the surety of the Elect in some sence, but not in Mr Nortons sence, namely, not to pay their debt of obedience, nor yet to pay their debt of punishment to the Law of the Covenant of nature (which he calls, though very unfitly, the Law of works,) made with Adam : For in that Covenant Christ must be considered as God-Creator, and not as God-Man-Redeemer ; and therefore he could not then, as God-Man Redeemer be surety, to do or to suffer any thing for the Elect in that Covenant. But in that Covenant he left them to themselves, to obey by eating first of the tree of the two-fold life, or in case of disobedience, by eating first of the forbidden fruit, then to suffer that threatned punishment of a double spiritual death in their own persons : and therefore every mothers sonne doth bear that death, as a satisfaction to the justice of that Covenant. And, 2. It cannot agree to the holinesse of the person, and office of the Mediator, to bear that punishment in his humane nature.

1. Because that kind of death, is the deprivation of the concreated image of God, and then in the second place, it is death in sinne, which is now called original sinne. This double spiritual death was the essential punishment that was threatned to Adam, and to all his natural posterity in that Covenant : and therefore it can be no lesse than blasphemy in the highest degree, to say, that Christ was the surety of the Elect, in that Covenant to bear that punishment for them. And, 3. That Covenant was made only with Adam, and his natural posterity. But Christ was none of his natural posterity, and therefore he was not included in that threatning.

2. It is an extream harsh speech to say, that Christ was bound to pay their debt. "If any man think (saith || Mr Worton) that the Gospel hath made such a Covenant, by translating, and as it were putting over the fulfilling of the Law to a deputy or surety. I desire to see the writings whereby the * defeasance is made, which I could never yet find in the Records of the Apostles or Evangelists. But it is no lesse than blasphemy to affirm that Christ was such a surety, as to make such a defeasance that should overthrow the definitive sentence of the Covenant of nature. For I have shewed in Ch. I. that the sentence of that Covenant was not

Reply 3.

Christ mediator could not be the surety of the Elect, in the Covenant of nature, to do the command, and to suffer the curse of it for them.

|| De Reconc.

l. i. par. 2. c. 13.

* A defeasance is an undoing of what was formerly done: or it is a writing, testifying that a former Covenant shall be of no force.

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"comminatory only; but that it was a definitive sentence, or a declaration of the irreversable Decree of God; namely, that Adam and all his natural generation, should bear it themselves as a satisfaction to the justice of that Covenant, being all deprived of the concreated image of God: and then 2. They were no sooner deprived of Gods image, but presently they fell under the positive curse of a spiritual death in sin.

3. Mr Woodbridge saith in p. 246. "I deny that Christ translated our very obligation upon himself, and so paid as in our names, and as representing us in making payment, as dangerously false: The reason saith he is ready, because what is done in our name and person, is not so much his act that doth it, as ours whom he represents in the doing of it, &c.

4. Mr Baxter saith in *Confess* 288. "That the sinner did not in Law, what the Priest did on his behalf, and for his good: this short observation is worthy a long meditation.

5. I have often said, that Mr Norton having extremely missed of the true matter of the Covenant of nature, doth run further and further into many great errors. And therefore, both He, and I, and all others that love the truth in sincerity, had need to pray to God earnestly as David did in *Psal* 119. 10. *Let me not wander* (or let me not erre) *from thy Commandments*, least we fall under that curse of the Covenant of Grace, in *Deut* 27. 18. *Cursed be he that maketh the blind to erre out of the way*, especially in such fundamental points of Religion as Christs satisfaction is, and as the justification of a sinner is.

Heb. 7. 22.

6. Mr Norton doth not come any thing near to the true sence of the word *Surety*, in *Heb* 7. 22. For, 1. He errs in the word [*Our*] in p. 11, 85, 86 as if Christ were called our surety, in *Heb* 7. 22. seeing the word [*Our*] is not to be found there. 2. The Context in *vers* 21. doth tell us, that it must be read [*A Surety,*] *The Lord sware and will not repent, Thou art [A Priest] for ever, not our Priest.* The Hebrew Text saith thus, in *Psal* 110. 4. *Jehovah sware* (that is to say, God the Father sware unto the Lord Christ) *thou art a Priest* (or a Surety) *for ever.* Now Gods Oath is such an unalterable thing, that neither the repentance of Moses, nor yet the repentance of all the godly in the world, can ever alter any thing that God doth swear to: and from thence the Apostle doth inferre in *vers* 22. *By so much* (namely, by so much, as God the Fathers Oath is more sure than his word or promise, (which is sometimes alterable upon mans unbelief, as in *Numb* 14. 31. For God makes his promises upon the condition of faith on our parts, *Gen* 4. 7. *Esay* 1. 19, 20. so then it is our unbelief that is the cause of the non-performance of his promises,) therefore he gave his Oath to David for the stronger confirmation of his promise, in *Psal* 110. 4.) *was Jesus made a surety,* (that is to say, a most sure, certain, and unchangeable Priest) *of a better Testament,* namely, ^{then} the typical Testament of Moses Law of works, which was given at Mount Sinai. For this word Better is not opposed to the Covenant of nature made with Adam, as Mr Norton doth most grossly interpret it; for that Covenant was no Testament, but it is opposed onely to the typical Covenant of Moses Law, which is also called

led a Testament, because it was confirmed by the blood of beasts, *Exod.* 24. 7, 8. and the works of that Testament were ordained for the procuring of Gods Reconciliation, to the bodies of the national Church, from their ceremonial sinnes only, before they might dare to appear before God in his holy Temple. And therefore this typical Testament served onely unto the example and shadow of heavenly things, *Heb.* 8. 5. *And those Priests were many,* saith the Apostle in *vers.* 23. *because they were not suffered to continue by reason of death. But this man* (saith he) in *vers.* 24. (i. e. this sure and certain Priest) *continueth for ever, because he hath an unchangeable Priesthood.* For saith the Apostle, in *vers.* 24. The Law maketh men high-Priests which have infirmities: But the word of the Oath to David (in *Psal.* 110. 4.) which was since the Law (of those typical works given at Mount Sinai) maketh the Son who is consecrated or made (*perfect through sufferings*, according to *Heb.* 2. 10.) for evermore.

2. From hence it follows, that Gods Oath did make Christ to be a surety, that is to say, to be Gods surety or certainty to us: that he should continue to be an unchangeable Priest, by his continual intercession for us in the Heavens; *Wherefore* (in *vers.* 25.) *he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

3. From hence it follows, That whatsoever God swears to, it is to assure us that he had so decreed it in his eternal counsel, to stand without any alteration.

4. Therefore when God made a promise to Abraham, that Christ should come out of his loines, it pleased him for the stronger assurance thereof to his faith, and to the faith of all the godly, to confirm that promise by his Oath, saying in *Gen.* 22. 16. *By myself have I sworn, assuredly* (or sworne for the more surety-sake of my former promise to thee.) And to this sence it is also said in *Heb.* 6. 17, 18. *That God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an Oath, that by two immutable things, (1. By his immutable counsel. And, 2. By his unchangeable Oath,) (by the which, his eternal secret counsel was now revealed,) it is impossible for God to lye, we might have strong consolation.* And see *Ezek.* 33. 11, 19. cited in *ch.* 9. *sect.* 4.

5. Mr Roberts saith, "The Levitical Priests were made without an Oath; But saith he, Christs Melchizedeck-like Priesthood with an Oath, that it might be unalterable, in which respect saith he, *Christ is the surety of a better Testament*, *Heb.* 7. 20, 21, 22. He doth rightly make Gods Oath, to make Christs Priesthood unalterable. But yet he misseth in the word [*The,*] for I have shewed, it ought to be read, *a Surety*, namely, Gods assurance to us, of the continuance of Christs Priestly intercession for us in Heaven.

6. Dr Gouge saith thus on *vers.* 22. "In this Verse, saith he, the main point is concluded, namely, that Christs Priesthood is more excellent than the Levitical: it is (saith he) comparatively laid down thus, *By so much*, (having reference to *vers.* 20.) that which is established with an Oath, is better than that which is established without an Oath: so

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“much more excellent is Christs Priesthood than the Levitical. And He, (saith he) whom he there stiled Priest, is here called *Surety*. But yet he also misseth of the right sence of the word *surety* in this place.

7. The Greek word *ἑστη* translated *surety*, is but once used in all the New Testament.

8. But yet this word *surety* hath various sences in other Authors, and therefore the greater heed must be taken to the Context, where it is used, that it be not taken in any other sence than the Context will afford it.

1. It is put for a bounden *surety*, as in the case of debts.

2. It is put for a voluntary *surety*, as in a dangerous combate for the deliverance of friends.

3. It is put for Gods protecting of his people in a good cause.

4. It is put for certainty, to the faith of Gods people.

1. It is put for a bounden *surety*, as in the case of debt, and in this sence the *Septuagint* put the foresaid Greek word twice over in *Prov. 22. 26.* for two severall Hebrew words. 1. For *Cappayim*, which signifies the connexion of two mens hands together, in sign of a sure contract. 2. It is put for *Gnereb*, which also signifies a conjunction of two together in a contract of debt, and therefore the said Verse may be thus translated, *Be not one of them that conjoyn hands, (in way of suretiship for debt) or of them that are conjoynd with another for debt.*

2. In this respect it is, that the said Hebrew word *Gnereb* is often translated *surety*, by the figure *Metonymia*, because the act of joyning hands was used for the sign of suretiship: and so it is translated *surety* by the said Greek word in *Prov. 11. 15.* and *Prov. 17. 18.* and *Prov. 20. 16.* 3. It is put for suretiship by promise, or by word of mouth onely, as in *Gen. 43. 9.* and *Gen. 44. 32.* There *Judab* did ingage himself by promise, to be a *surety* to his Father, for the safe return of *Benjamin*; or else to become a guilty sinner to his Father, in case he did not bring *Benjamin* back in safety. But we must not so understand his promise, that he ingaged his life to be taken away by his Father, in case he did not bring *Benjamin* back in safety. As it is evident by the like offer of *Ruben*, for *Ruben* offered to engage the life of his two Sonnes to his Father, to slay them if he did not bring *Benjamin* back. But his Father refused to admit of this condition of suretiship, because it was unnatural and sinfull: as it is also well observed by *Ainsworth* in *Gen. 42. 37.* But yet it is very ill allowed, for a good example by Mr *Rutherford* on the Covenant, p. 248.

2. The said Greek word *ἑστη* is used in *Ecclesiasticus*, in *Ch. 29. 15. 18.* for a voluntary *surety*, that ventures his life for the safety of his friend. The words are thus: *Forget not the friendship of thy Surety, for he hath laid (down) his life for thee: and in vers. 17. He that is of an unthankfull mind forsakes him (his Surety) that delivered him.* And in this sence also Christ took on him to be the *Surety* of the Elect: and therefore he saith in *John 10. 11. 15.* *I lay down my life for my sheep. That so through death, he might destroy him that had the power of death, that is, the Devil, Heb. 2. 14.* And saith *John*, *Hereby we perceived his love, that he hath laid down his life for us, therefore*

therefore we ought also to lay down our lives for the brethren, 1 Joh. 3. 16. Rom. 5. 7, 8. but this fence of the word *surety*, doth not agree to Christs everlasting suretyship in Heb. 7. 22.

3. There is yet another fence of the Hebrew word *surety* (much like to the former,) in *Psal.* 119. 122. *Be surety for thy servant for good*, that is to say, conjoyn thy self to me, to assist me and defend me, against my malignant adversaries in *my* just cause. And such a like expression did the *Jews* use by the said Greek word in 2 *Maccab.* 10. 28. they (after they had prayed) had *The Lord* for their pledge or *surety*, of their *successes and victory*. But this fence of the word *surety* doth not agree to Heb. 7. 22.

4. The said Greek word is used for certainty, in Heb. 7. 22. *The Lord* *swore*, and will not repent, thou art a Priest for ever, after the order of *Melchisedec*. By so much was *Jesus* made a *surety*, (or a certainty) of the better Testament. From hence it followes, that Gods Oath did make Christ to be a more sure and certain Priest to us of the better Testament, than the legal Priests were of the typical Testament, for they died, and thereupon were often changed. But Gods Oath made Christ to be a most sure and unchangeable high Priest, by his continual intercession for the Elect in Heaven; for the word *surety* in Heb. 7. 22. is there applied to Christs continual intercession for the Elect.

The Priestly office of Christ is most fitly divided into two parts: 1. In to his oblation here upon earth, which he finished in a short space of time. And, 2. To his eternall and unalterable intercession for all the Elect in Heaven: and 'tis in this last respect that Christ is called a *Surety*, in Heb. 7. 22.

2. I find that Gods oath is generally used for a surety or for a certainty sake: as to *Abraham* in *Gen.* 22. 16, 17, 18. *By my self have I sworn assuredly* saith *Jebovah*, that for because thou hast done this thing, and hast not withheld thy sonne, thine only sonne, of a *Surety* (or of a certainty) blessing I will blesse thee, and multiplying I will multiply thee, and in thy seed shall the nations of the earth blesse themselves. This promise of blessednesse, God for the greater certainty sake of it did confirm it by his unalterable oath, expressed by this word *assuredly*; for the Apostle doth expound this word *assuredly*, by doubling the word for the greater Emphasis in Heb. 6. 14. as it is well observed by Dr *Gouge* in *Seft.* 101. "This word *surely* (saith he) is used in Greek for the forme of an oath: He saith, that the first particule [*ἵνα*] here used with a circumflex, is a note of a strong asseveration of it self alone, and that it signifieth surely or truly. 2. Saith he, the other particule [*ὅτι*] joyned thereto, addeth emphasis, as if he should say truly in truth: and saith he, the LXX have used this (doubled) word in *Gen.* 22. 17. to shew that that which followeth was the oath which God did swear: and other Greek Authors (saith he) doe use it as a note of an oath.

4. As Gods oath is used for the confirmation of his promise, and is set out unto us by the said doubled word [truly in truth] so his said promise is also confirmed by two other doubled expressions: *In blessing I will blesse thee, and in multiplying I will multiply thee*. This threefold doubling

bling of words in Heb. 6. 14. was used by God for the greater certainty, or for the greater suretyship sake of Abrahams faith, and of the faith of all the godly : for this threefold doubling of words sounds thus much in English, *Of a surety, of a surety, I will surely blesse thee, and I will surely multiply thee, and in thy seed shall all nations blesse themselves.* The like doubling of words for suretyship sake doth God use in his promise to all the godly in Heb. 12. 6. *I will not, not, leave thee, neither not, not, forsake thee.* In all, there are five negatives : of which see Dr Gouge there.

5. The Apostle saith in Heb. 6. 17. *Wherein (or in which promise confirmed by Gods oath) God willing more abundantly to shew unto the heirs of promise the immutability of his counsell, confirmed it by an oath.* Mark how he sets out the certainty of Gods promise : 1. By the immutability of his inter-nall counsell : 2. By the immutability of his explicit oath to Abraham.

6. Take notice, that this oath was expressed unto Abraham by an Angell, namely by the Angell of the Covenant Christ Jesus : as it is also well observed by Ainsw. in Gen. 22. 11.

7. Dr Gouge saith in Heb. 6. 17. *Set. 138.* " That Gods oath was given to Abraham as a kind of suretyship : Mark this, he doth expound Gods oath to Abraham to be for his suretyship : just as I do in Heb. 7. 22. namely for the surer certainty of his promise.

8. (Saith he) " The Verb confirmed is derived from an Adjective that signifieth middle, *Mat. 18. 2, 20.* thence a Substantive that signifies a Mediator ; one that standeth as it were in the middest betwixt two at variance : and this word saith he is often attributed to Christ, *1 Tim. 2. 5.* Heb. 8. 6. Heb. 9. 15. Heb. 12. 24. Hence the word here used is derived.

9. " This word confirmed (saith he) is interpreted by the vulgar Latine, He interposed : By Beza, he undertook as a Surety ; and by our English, he bound himself : But Dr Jackson saith in his seventh part on the Creed, p. 288. That the Originall doth *verbatim* sound thus, *Deus intermediavit Juramento* : God did intermediate by oath : The object of this oath was God, ver. 13. but the Chaldee doth instruct us, that the object of this oath was The Word, *וְהַלֹּחַ*, noting him thereby to be *medius*. The Mediator between God and man : and the tenor or contents of the oath was, that this *וְהַלֹּחַ* should become the seed of Abraham, and make mediation by such a sacrifice as God the Father (for tryall only) did require of Abraham : And 2. From hence also it follows, that when God doth adde his oath to his promise or to his preditions, it is for the greater suretyship sake to the faith of Gods Elect : (" and saith Dr Jackson in p. 287. Gen. 22. 16. is thus translated by the Chaldee, *By my word have I sworn (saith the Lord) that blessing I will blesse thee, because thou hast obeyed my Word,* This translation) saith he) of the Chaldee, affords more light for the right and punctuall explanation of Heb. 6. 17. than most Commentaries on that place have done.)

10. In this recited fence is the word *surety* to be taken in Heb. 7. 22. namely, that God the Father did by his oath make Christ a surety of the better Testament, that is to say, a most sure and certain Priest, to make continuall intercession in Heaven for all the heirs of the Promise.

II. Mr Wilson saith in his *Christian Dictionary*, "That the word Surety is sometimes put for certainty; as in *Gen. 15. 13*. But the word Surety is not there in the Hebrew; though yet it is there by necessary consequence, namely by the doubling of the Hebrew word; for there God said thus to Abraham; *knowing, known*: that is to say, know of a surety: this doubling of words in the Hebrew text, is alwayes a note of Gods suretyship to us, not only in his promises, but also in his threatnings: as I have shewed it more at large upon those doubled words, *In dying thou shalt die*, *Gen. 2. 17*.

This last exposition of the word Surety, doth best suit to *Heb. 7. 22*. and to that sence I have expounded it in *Ch. 1. Sect. 2*. and also in my former printed Reply.

But saith Mr Norton in p. 52. "Christ on earth suffered the wrath of God; that is, the Extention of Divine Justice, because he then stood as a Surety to satisfie the curse due to sinne, *Isa. 53. 10*. But having satisfied it, *Jeb. 19. 13. Col. 2. 14*. the same Justice that before punished him now acquits him, *Rom. 8. 34*. If the debtor be discharged and the Bill cancelled, doubtless the Surety is free.

The word Surety cited often from *Heb. 7. 22*. being rightly expounded as above, doth utterly confound his said assertion; for there it is said in *ver. 24*. that *this man* (that is to say this Surety) *because he continueth for ever, he hath an unchangeable Priesthood*. But on the contrary Mr Norton doth make him but a temporary surety; contrary to *Heb. 7. 24*. for he affirms, that his suretyship was finished at his death: but the Apostle saith, that it doth and shall continue as long as his office of intercession doth continue in Heaven, for the daily procuring of Gods Reconciliation to the elect, as long as they live under sinne in this world, according to the conditions of the better Covenant.

2. Dr Reynolds saith, "It was the same continued action whereby the Priest did first offer without the holy place; And 2. that did once a year bring the blood into the holiest of all, *Heb. 13. 11, 12*. And the reason why it was so shed (saith he) was to present it to the mercy seat, and to shew it to the Lord there: Therefore Christs entring into Heaven with the merit of ~~his~~ blood, was to assure all beleivers that he did continually present unto God the merit of his sacrifice, for the procuring of his continuall reconciliation to all beleiving sinners: And in this sence it is that our High Priest doth continually bear our sins (from us) now in the Heavens, *Isa. 53. 12*. and this truth is also confirmed by *Heb. 12. 24*.

3. Mr Nortons severall Scriptures now cited to prove his erroneous assertion, are all confuted in my former printed Reply in p. 255.

But saith Mr Norton in pag. 53. "If the debtor be discharged, doubtlesse the surety is free.

If the surety be free, then I hope all the debtors are free also. For as Mr Baxter truly saith, "When the debtor hath paid all by his surety, he oweth nothing, and therefore cannot justly be continued in prison, nor be justly punished with the smallest penalty. But saith Mr Norton in his foundation proposition, pag. 2. "Christ hath made full payment by pay-
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Reply 5.

In Confess. p. 276.

"ing the *Idem* both of obedience and punishment: But I rather believe that he knows not what he affirms: for the debt of obedience to the Covenant of Nature, was no other but for *Adam* himself, to eat first of the tree of the two-fold life, and the debt of punishment, for his eating first of the forbidden fruit, was no other but a double spiritual death: and therefore it is no lesse than blasphemy to affirm, that *Christ* was our Surety to make this full payment, seeing all the Elect themselves doe pay the debt of that double spiritual death, being all deprived of the concreated Image of God. And, 2. Being all dead in corrupt and sinfull qualities: and though they are in part renewed here through grace, yet they are not so perfectly renewed, but that the said double spiritual death doth still remain upon them, as the proper punishment which God hath appointed for the satisfaction of his justice, for the breach of the said Covenant of Nature, even as long as they live in this world: and from thence it follows, that *Christ* was not the Surety of the Elect to satisfie the justice of God for the Redemption of the Elect, from that definitive punishment: For, 1. None of the Elect are discharged from the deprivation of Gods concreated Image: Nor 2. From their original sinne in full, untill the Resurrection of their bodies: this punishment of a spiritual death in sinne, doth lie upon all the godly both in their life, in their death, and in their putrification in their graves, untill their Resurrection: and therefore they stand in continual need of such a Highpriest, as is made a Surety by Gods oath of the better Covenant, to make continual intercession to God for his daily reconciliation and forgivenesse to them. Mr *Bridge* in his *Saints comfort*, saith thus in pag. 26. "If you duly consider the Epistle to the *Hebrews*, you will finde, "that this work of *Christs* Intercession, is the Essential work of his "Priestly Office: It seems rather to go beyond the former, than to fall "short of it, &c.

Sect. 2.

BUt saith Mr *Norton* in pag. 142, 143, 147, 154.

"The nature of Redemption by *Christ*, according to the constitution of the onely blessed, wise and just God, is by way of Suretiship, and "not by way of meer price, which last is a fundamental error in the Author of the Dialogue throughout.

Reply 6.

I cannot but wonder both at his affirmative and negative assertions:

1. He affirms, "That the nature of *Christs* Redemption is by way of "Suretiship to the Covenant of Nature in doing the command, and suffering the curse of that Covenant, as he hath explained his meaning in his first Proposition in pag. 2. But I think I have sufficiently shewed, that *Christ* as Mediator was not revealed, during the time of that Covenant, and that none else are under the obligation of that Covenant, but *Adam* and his natural generation only. And, 2. That as soon as *Adam* transgressed that Covenant by eating of the forbidden fruit, and had received the threatned punishment of a double spiritual death, that Covenant was wholly extinguished for ever after. And, 3. Thence it follows, that *Christ*

Christ could not be Adams Surety, to suffer that kind of spiritual death by the constitution of the onely wise and just God: therefore all those Scriptures which Mr Norton hath cited in several pages to prove his heterodox Assertion, are exceeding grossly abused.

2. I do as much wonder at his negative assertion, in denying, that we are not redeemed by way of meer price, seeing the blessed Scriptures doe so plainly assert it. First, *Paul* saith, *Ye are bought with a price*, 1 Cor. 6. 20. 1 Cor. 7. 23. And *Peter* describes the price, 1. Negatively, *Not silver and gold*. 2. Affirmatively, *But with the precious blood of Christ, as of a Lamb without blemish, and without spot*, 1 Pet. 1. 19, 20. And, 2. I have shewed in my Dialogue in pag. 85, 86. that he was without blemish or spot, not onely in nature, but also in the performance of his combate of suffering, and also in the formality of his death and Sacrifice. And the reason why this performance is called a price, is, because it was paid or performed according to the Covenant that was agreed on between the Trinity, as was first declared in *Genesis* 3. 15. and as I shall further explain it in Chap. 13.

But saith Mr Norton in pag. 144.

“Christ was our Surety to satisfie vindicative justice in our place, which else we must have suffered. And saith he, in pag. 146. Redemption is not by way of meer price, but by way of Suretyship, where that which doth Redeem, is put in the place of the Redeemed.

In the beginning of this Chapter I have shewed, that it is quite contrary to a fundamental Maxime in Law, to admit any surety for capital delinquents, either for the doing of their personal obedience, or for the suffering of their personal punishments.

2. I have also shewed in my former printed Reply in pag. 216. that the Roman Laws did not admit sureties to suffer the punishments of capital offenders for their Redemption. Vide *Panormitan Rubric de fide Scribis*: & vide *Digest. lib. 2. Tit. 11. Si quis cautionibus lege quon-*

3. And more particularly, the Roman Laws did not admit of any surety for an Adulteresse, as I find it recorded by *P. Martyr* in his *Common-pl. p. 5, 480*.

4. The *Digestes in matrimonio soluto*, say, That the bargain is of no force, wherein a man doth bind himself to prison, if he pay not the debt in a certain time.

5. “Neither doth Gods Law, saith *P. Martyr*, make any mention of imprisonment for debts, but of a certain bondage for six years, or to the year of Jubile in case it came before the expiration of the sixth year, in *impl. p. 316*.

6. The Statute Laws of England made in the Reigns of several Kings, prohibit the Judges to accept of any bail or mainprize, that is to say, of any surety for such persons as stand accused either of Treason or Murder, or of the like capital crimes: many of which crimes are expressed in *Dactions Justice of Peace*.

Reply 7.

As the Law of Nations, so also the Law of God doth forbid to admit sureties to suffer the same corporal punishments that are due to capital offenders.

7. The

7. The Law of God doth also teach the same Rule of justice; especially in two cases, 1. In the case of murder: And, 2. In the case of manslaughter in *Numb. 35. 11*. Many say in the case of murder, "That the Judges are warned to take no Ranfome of the murderer, although he could give all the wealth in the world: and though the avenger of blood should be willing to free him: for the soul of him that is killed is not the possession of the avenger of blood, but the possession of the holy blessed God. See *Ainſp. in Numb. 35. 31*. and thither also I do referre his Annot. on *Exod. 21. 25*. *Levit. 24. 19*. *Pſa. 49. 7, 8*. *Prov. 28. 17*. From hence it follows, that seeing God forbade the Judges of the *Sanhedrim* to accept of any satisfaction for the murdered's life, they were also prohibited to admit of any surety for the Redemption of the murderers life: and that nothing else but the murderers own death could satisfy the justice of that Law; in *Numb. 35. 31*. Yea God commanded a murderer to be taken from the Altar, and to be put to death, *Exod. 21. 14*. and yet the Altar was ordained to be a place of Suretiship to the manslayer, but not to the murderer. *Thargum Jerusalemi* expoundeth it thus, "Though he be the Highpriest who standeth and ministreth before me; from thence ye shall take him and kill him: And even *Joab* the General was by the sentence of Solomon killed there, *1 Kings 2. 31*."

8. The Law of God did prohibit the Judges to accept of any satisfaction (and so consequently of any surety) for the manslayer, *Numb. 35. 32*. *Ye shall take no satisfaction for him that is fled to the City of his Refuge, that he should come again to dwell in the Land, untill the death of the Highpriest*: But I pray take notice, that this Law was not given from the moral Law of nature, nor yet from the judicial Laws of other Nations, but it was given as a positive Law onely: and the reason thereof is, because it was ordained to be a typical Law to the National Church onely, whiles they lived in the Land of *Canaan*, for that Land, and people, and many of their Laws were typical, untill Christ had finished Trespasse-offerings, and ended Sin-offerings, and all other types by his death; and untill his death they were ordained to be a teaching Schoolmaster unto Christ: and then that National Church was no longer to be accounted for the peculiar people of God: neither was the Land of *Canaan* to be any longer accounted for Gods holy Land, neither were the typical Laws to be any longer continued as a teaching Schoolmaster unto Christ.

2. This positive Law concerning the manslayer is the more remarkable, because he was commanded to continue in exile, untill the death of the Highpriest: and it was in that respect that the Judges were forbidden to accept of any kind of Surety for his restitution.

3. This Law was so strictly to be observed, that in case the manslayer did presume to go never so little from the border of his City of Refuge, the avenger of blood might kill him, if he met him, and no blood should be imputed to him for it: or as the *LXX* render it, the avenger of blood should not be guilty of bloodshed; no, though the manslayer had been acquitted of wilfull murder by the sentence of the Judges, *Deut. 19. 10*.

4. The justice of this positive Law is the more remarkable, because it

is so exceedingly different from the justice of the Laws of all other Nations: for in other Nations when a mankiller is proved to be no more, but an unwitting manslayer, he is acquitted from murder, and from death, and from imprisonment also at the very first sessions of justice: and this difference doth make this kind of positive Law to be the more evident type of our Redemption from sin and death, by the bodily death of our High-priest Christ Jesus.

5. Hence it doth also follow, that seeing this positive Law did prohibit the Judges to accept of any kind of surety for the redemption of the manslayer from his exile: That the way of Gods justice for our redemption from sinne, is not framed to the ordinary way of legal Court-justice that is used in any Nation; much lesse is it framed to the course of justice, that is used against sureties for debts of goods: neither can any exemplification be made of it from the course of justice that is used in any well governed Nation in the world, but by the Jews positive Laws while they lived in a National Church in *Canaan*. Therefore the manner of Mr Nortons reasoning is very dangerous, in that he doth parallel the way of Gods justice (though he doth not make a right parallel) in the point of mans redemption, to the ordinary course of justice that is used in other Nations, to the utter confounding of his Reader in this blessed truth, as I have noted it more at large in *Ch. 5. Reply 15. N. 12.* and in *Ch. 1. Reply 16.*

But saith Mr Norton in p. 131.

"It seemeth to be no injustice, for the Magistrate in the case of Suretyship to put *Peter* to death for *Thomas* his crime: and at last he concludes his long discourse about the point of suretyship (in pag. 133.) with this testimony of *Grotius*, "I dare almost say (saith *Grotius*, a man excelling "in this kinde of learning) that where there is consent, there is not "any of those whom we call Pagans, who would not esteem it unjust, "that one should be punished with the delinquency of another. *De satisfact. chap. 6.*

*Grotius doth
confute Grotius
in the point of
suretyship.*

It seems to me that Mr Norton is more apt to follow *Grotius* his errours in the point of Christs satisfaction, than to follow him where he reformes those errours: For he might have found, if he had but read *Grotius*'s Book of Warre and Peace, that upon second thoughts (which usually are best) he did alter his judgement in the point of suretyship, quite contrary to what he had delivered before, *De satisfactio-
ne Christi.*

Reply 8.

For thus he saith in his *War and Peace*, par. 2. c. 112. p. 398.

"Some evill is sometimes imposed upon one, or some good is taken away by occasion indeed of some fault: yet not so, that the fault is the immediate cause of that action, as to the right of doing. So he, who by occasion of anothers debt hath ingaged himself, suffers evil; * but the immediate cause of his obligation is his promise. As he who is become surety for a buyer, is not properly bound by the bargain, but by his promise: so he also who is bound for a † delinquent, is not held by the delinquency, but by his engagement. And hence it is, that the evil that is to be borne by him, receives it measure, not from the fault of the o-

* *Sponde nexa
præsto est.*

† *Sometimes
sureties are
admitted for*

delinquents: not to suffer their bodily pains, much lesse to suffer death for them: but only to pay a certain summe of money, in case they appear not to answer to the justice of the Law.

“ther, but from the power which himself had in promising. Consequent
 “whereunto is this, (According to the opinion which we believe to be the true,
 “er,) That no man can by his becoming surety lose his life: Because we deter-
 “mine, that no man hath such right over his own life, that he can take it from
 “himself, or engage it to be taken away by another; though the ancient
 “Greeks and Romans were of another mind in this matter. And there he
 cites five Authors to that ancient opinion: But one of those five is the
 speech of Ruben to Jacob, in Gen. 42. 37. Slay my two sonnes, if I bring not
 Benjamin again. But saith Ainsw. “This profered condition (of surety-
 “ship) being unnatural and sinfull, Jacob would not admit of it. And the
 like answer must be made to all other instances of suretiship for life.

2. Grotius saith in p. 399. “What we have said of life, ought to be un-
 “derstood of members too; for a man hath not right over them, but for
 “the preservation of the body. And hereunto I will adde by way of Pa-
 renthesis, the words of Dr Bilson. “I hope (saith he,) that humane
 “Laws have no power nor practice, to take away mens lives for suretiship:
 “yea, (saith he) they allow no sureties for any corporal pains, because
 “no man is master of his own body, to ingage the whole, or any part
 “thereof, to be mangled or maimed, unless he will be a homicide to him-
 “self, which Gods Law doth not permit, nor mans Law accept, p. 293.
 And saith he in p. 288. “Neither in capitall crimes, nor in corporall pains,
 “doth mans Law allow of any sureties: and no surety standeth bound
 “for a servant, much lesse for a condemned and dead person; since then
 “we were not only the servants of sinne, but for haynous offences con-
 “demned, and already dead in soul by sinne, no course of Law alloweth
 “us sureties. 2. I have cited another Reverend Divine in my former Prin-
 ted Reply, in p. 121. that saith thus: “It is not required by the rules of e-
 “quity, whether Divine or Humane, that satisfaction for wrongs, should
 “be alwayes made in kind, or by way of Counterpassion. His words more
 at large I have cited there. 3. “It is a childish assertion to affirm, that none
 “can ransom a Prisoner condemned to death, unless he will suffer the
 “same death in his place and stead. 4. It was no good justice in Zalencus,
 “when he caused one of his eyes to be put out, that one of his wicked
 “sonnes eyes might be spared, who according to the true intent of the
 “Law, ought to have lost both. Some think this act of Zalencus did satisfie
 justice, but Dr Reynolds condemnes it as contrary to justice, in Psal.
 110. p. 448.

Conclusion.

1. That Grotius saw good cause by his further reading and meditation, to
 alter his judgement from what he first held, touching Christs suretiship, to
 make satisfaction to Gods justice for mans Redemption, by way of Counter-
 passion.

2. That thereupon Grotius doth distinguish his judgement from the an-
 cient Greeks and Romans, that were of another mind: implying also there-
 by, that the latter Romans saw the inconveniencies of their own former
 customes, and also of their Ancestors customes, in putting sureties to
 death; and thereupon they made other Laws in opposition to their for-
 mer

mer customes. Vide Codic. l. 9. Tit. 47. de pœnis lege sancimus. And P. Martyr doth also point at this, in Com. Pl. p. 367. and in Judges. 2.

Sect. 3. *

3. I Observe also that *Grotius* doth rightly distinguish between the word punishment, that is properly so called, from that which is improperly so called in p. 309.

1. He speaks of punishments improperly so called. "Certain works (saith he) are sometimes to be imposed upon some, by way of punishment: yet those works, (saith he) are onely to be considered as troublesome, and therefore are to be referred unto passions. As in the Hebrew Law, to be kept from Assemblies or Functions, are not properly punishments, although for a certain similitude, and abusively they are so called."

Punishments improperly so called, must carefully be distinguished from punishments that are properly so called.

2. *Pet. Martyr* gives another instance. "It sometimes happeneth (saith he) that such as are converted, are vexed with godly sorrow, but that, saith he, is not properly punishment, but it must be referred unto passions."

3. Saith *Grotius* in p. 399. "If exile, if losse of money were in the promise, (i. e. of a surety) and by the others fault, the forfeiture was made, the surety shall bear the losse, which yet in him, to speak exactly, will not be a punishment: and thereunto he doth add two other examples of punishment improperly so called."

4. I will thereunto adde the example of a voluntary Combater, he in the tryal of masteries, may receive many wounds in his body, from the malignity of his opposite Combater; which wounds may improperly be called punishments, but not properly, because they were not inflicted by the judges of the Combate, for the demerit of his misdemeanour. And in this fence onely must all the sufferings of Christ be called punishments improperly, for his malignant Combater Satan, and his instruments did labour to provoke his passions, to some finnefull distemper or other: and indeed his natural passions of fear and sadness, were thereby provoked, but yet not to any disorder from the rules of pure nature. Those sufferings therefore were no proper punishments in Gods account, but were by him ordained to be for the tryal of his perfect obedience in his death and sacrifice, that so it might procure Gods Reconciliation to all the Elect for their eternal Redemption. As I have more fully opened the matter in my former Printed Reply.

5. "Not to suffer any thing wrongfully, (saith *Austin*) but to do any thing unjustly, is sinne (that deserves punishment properly so called.)" *De Arbit. lib. 3. cap. 16.* And saith *Dionysius*, "It is no evill (in it self) to be punished, but to deserve punishment."

namon saith ou famo p. 18. we must not forget of distinction between punishment proper & improper. for the fruit of punishment is despair and mourning: But of tryal, patience & sweet submission: & saith he in p. 20. mortuety is tryed by inquiry

Of Punishment properly so called.

6. *Grotius* saith thus in p. 310. "Among things which nature it self dictates to be lawfull and not unjust, this is one, That he who doth evill, should suffer evill: This (saith he) the Philosophers call, *A most Ancient and Radamantean Law*. And, saith he, pertinent is that saying of *Plutarch*, *Justice accompanieth God to punish them that transgresse the Law Divine*, &c.

And (saith he) *Plato* said, "That neither God nor man will say that an offender ought not to be punished.

And (saith he) "*Hierax* by this (as the noblest part) defined justice to be an exacting of punishment from offenders.

"And (saith he) punishments properly so named, must be rendred to some offence, as it is also noted by *Austin*. All punishment (saith he) if it be just, is the punishment of sinne: which saith *Grotius*, is to be understood of those punishments also that God inflicteth: though in them sometimes (as the same Father speaketh) the sin is secret, where the punishment is not secret. [And *Elihu* said the same to *Job*, *God* (saith he) *will not lay upon man more than right, least he should go unto judgement with God*, *Job* 34. 23.] And see more in Dr *Ames* in *Medul.* par. 1. c. 12. N. 10, 11, 12, 13, 14.

A surety cannot in propriety of Speech be justly punished for the fault of another.

If merit of punishment be personal, then the sufferings of Christ cannot in propriety be called punishments unlesse he were personally guilty of sinne.

Lege Sancimus
s. de poenis.

6. *Grotius* sheweth in pag. 400. "That none is justly punished (in propriety of speech) for anothers fault; none (saith he) that is free from fault, can be punished for the fault of another, because (saith he a little after) the obligation to punishment ariseth from merit, [and merit (saith he) is personal,] having its original from the will, than which nothing is more ours, whence it is called *αυτεξουσιν*. And 'tis also often affirmed by *Peter Martyr*, "That this is properly the merit of punishment, in *Com. Pl.* p. 163, 165.

And saith *Grotius*, *Ferom* saith, "Neither are the virtues, nor the vices of Parents imputed to their children, *Epist.* 3. in morte nepot.

And *Austin* saith, "That God himself should be unjust, if he should condemn any one guiltlesse, *Epist.* 105. But Mr *Norton* doth make God to condemn Christ, to the suffering of the essentiall torments of Hell, being altogether guiltlesse; namely, in not any having any personal guilt from his own will.

Dion Chrysostome saith, "That Gods Law is not like the *Arbenian* sanction, that is added to *Solons* Laws, in punishing the posterity of transgressors. Gods Law, (namely, his moral Law of nature) doth not punish the children and posterity of offenders, but every one is the Author of his own calamity. Pertinent is the Proverb, *Noxa caput sequitur*: and that saying of the Emperours: punishment, must remain there where the fault is; and let sinnes, (i. e. the punishment of sinnes) light onely upon their Authors, and the fear go no further than the offence. But Dr *Bilson* doth thus recite the Laws of the said Christian Emperours, (*Arcadius* and *Honorius*,) "We appoint that punishment shall be where the fault is: let offences

"offences bind their committers, and let no fear of punishment extend further than to such as are guilty of crime. *Vide* Codic. l. 9. Tit. 47. *de poen.*

And saith *Plato*, "It is just that the punishment should rest where the sinnes do, reprehending the customes of some Nations, that put to death the innocent children of Tyrants or Traitors. Which custome *Dionysius Halicarnassensis* reprehendeth also, and shews the iniquity of the pretended reason, *viz.* "That children will be like their Parents. And saith *Seneca*, "Nothing is more unjust than that one should inherit his Fathers hatred.

7. Saith *Grotius* in p. 402. "Though by an immature and violent death, God did cut off the children of *Achan*, of *Saul*, of *Jeroboam* and *Ahab*: he did it as using the right of Dominion, and not of punishment, and yet in the same act he punished the Parents in a more grievous manner. But I have before shewed, that the sin of *Achan* was a national sin, by virtue of Gods supream and arbitrary Law.

But saith *Grotius* in p. 403. "Men may not imitate that vengeance of God, nor is the reason alike, because as we have said, God without any regard of the fault, hath right over the lives, men have not, but upon great crime, and such as is the persons own.

Wherefore that Divine Law, as it forbids Parents to be put to death for their children; so it forbids children to be put to death for the deeds of their Parents: which Law pious Kings have followed, even in the case of *Treason*, 2 *King*. 14. 5, 6.

And (saith he) *Plato* hath a saying which *Callistratus* the Lawyer expresseth to this sence: "The crime or punishment of the Father can inflict no blot upon the son, (he adds the cause,) namely, because every one bears that lot, which his own doings have drawn upon him: nor is he made suecessor of anothers crime.

And saith *Cicero*, "Would any Common-wealth endure that Law-giver, by whose Ordinance the Sonne or Grandchild is condemned, if the Father or Grandfather be a Delinquent. And he speaks much more to this purpose in the place cited, to the which I refer the Reader.

8. Saith *Grotius* in p. 406. "The cause why an heir being liable to others debts, is not liable to the punishment of the deceased, is, for that the heir beareth the person of the deceased, [not in respect of merits which are merely personal,] but of goods which are engaged. And for this he cites three Authors; and in the beginning of this Chapter, I have cited the words of Mr *Baxter* to the same purpose.

9. *Grotius* doth soundly convince both the Laws and the practice of some Nations, of great injustice, because they hold it lawfull to take away the life of Hostages, (though innocent in their own persons.) And therefore it seemed an atrocity or cruelty to *Narjes* a good General, to take punishment of innoxious Hostages: And *Scipio* said, "That he would not show his displeasure upon harmlesse Hostages, but upon those that had revolted, in pag. 602, 603. And saith he in pag. 542. A just Talion, and properly so called, is to be exercised upon the same person that offendeth.

Sureties or Hostages of Warre
(if personally innocent, ought not to be put to death for the treachery of the delinquency of others.

“eth: (and not upon an innocent surety) as (saith he) may be understood by what we have said above of Communication of punishment, in pag. 400.

Conclusion.

From the said assertions of *Grotius* and others, it follows,

1. That the truer opinion is, that no man can become a surety, by ingaging his life to be taken away for the fault of capital delinquents, because no man hath right over his own life; and therefore those examples which *Mr Norton* hath alledged, for taking away of the life of innocent sureties, for the personal faults of others, in pag. 131, 132, 133. though they pass for good justice in his erroneous judgements: and that God by the like justice did punish Christ as the Surety of the Elect, (by imputing their sinnes to him,) with the vindicative punishments of the Covenant of nature, (which was a twofold spiritual death,) and also with the vindicative punishments of the Covenant of grace, by inflicting on him the essential torments of Hell, which are due to no others by Gods Law, but to unbelievers only: yet it will not passe for good justice by the Rules aforesaid.

2. Though he hath cited *Grotius* for the confirmation of his said assertion, yet now he may see, that I have cited *Grotius* (in his after-considerations) to be point-blank against him.

3. Seeing *Mr Norton* doth acknowledge that *Grotius* is a man that doth excell in this kind of learning, he ought to take the more notice of his reformed judgement.

4. That God (according to *Grotius* judgement) cannot by the Rules of his justice, punish Christ as a sinner, with any proper punishments, unlesse he can make it appear, that Christ was a true personall sinner: for *Grotius* doth affirme, “that the merit of true punishment is personall.

5. From hence we may see a true rule of direction, how to understand all those Scriptures that speak of the sufferings of Christ, from *Gen. 3. 15.* to the end of the *Revelation*: namely, not of true punishments, but of punishments improperly so called; because God in *Gen. 3. 15.* gave the Devil a liberty of power to pierse him in the foot-soales, as a sinnefull malefactor on the tree, with all possible reproach and torture, to provoke his passions to some sinnefull distemper if he could. But in Gods intent it was to make full proove of the obedience of Christ, before he could make his death to be accepted as a most pleasing sacrifice, for the procuring of his Fathers Reconciliation, for the Redemption of the Elect from Satans head-plot.

But saith *Mr Norton* in p. 132.

Dr Willer saith, “That in some cases, by the Law of God, the surety gave life for life: for the Prophet told *Ahab*, That his life should go for *Benhadads* life, 1 King. 20.

Reply 9.

Mr Norton doth count all fish that comes to his net, but if he had but examined the circumstances of the Text, as he ought to have done before he let his Pen to write after *Dr Willer*, he might have found that this instance doth

doth not prove his said assertion; for the Prophet told *Ahab* in *vers. 28.* That God would deliver his potent enemy *Benhadad* into his hand: intimating thereby, that it was his positive will and command, that he should not spare *Benhadad's* life, but that he should execute the Law of War upon him by putting him to death. (If a man find his (mortal) enemy, will he let him go well away, *1 Sam 24. 17, 18, 19.*)

But because *Ahab* did not observe this positive command of Gods supreme will, thence it came to passe that the Prophet told *Ahab*, That for his said personal disobedience, his life should go for *Benhadad's* life. And to this very sence doth our larger Annotat. expound it in *vers. 42.* where it doth parallel *Saul's* disobedience in sparing *Agag*, to this disobedience of *Ahab* in sparing *Benhadad*.

Therefore this instance is no proof at all that God did appoint *Ahab* to be *Benhadad's* surety, no more than *Saul* was appointed to be *Agag's* surety. But on the contrary, they were both appointed by God to be their sure executioners.

2. From hence it follows, that in case Mr *Norton* will say that *Ahab* was *Benhadad's* surety, to keep him sure untill he put him to death: yet even in this case, *Ahab* was not bound to be *Benhadad's* surety, according to the ordinary way of justice, to put *Benhadad* to death for blasphemy, as Mr *Norton* doth affirm in his Epistle Dedicatory, *pag. 2.* from *King. 20. 42.* But by Gods supreme positive command onely, wherein he used the right of his dominion, and not the right of his common laws.

3. The Reader may please to take notice, That the said positive Law and Covenant made with *Ahab*, and the like positive Law and Covenant made with *Joshua 6. 2.* were not given in the nature of standing positive laws, for the Rule of justice to be observed at other times, and in other cases. But they were given as transient positive Laws, for the tryal of their obedience in that particular time and case. And in *ch. 5.* I have given many instances of the like transient positive Laws and Covenants, which are quite contrary to Mr *Nortons* assertion of suretyship in p. 131.

4. It is evident from *Grotius* distinction of punishment, that neither the death, nor any of the sufferings of Christ, can be called true punishments; because no sufferings can be called true punishments, untill they be inflicted for personal moral finnes; of which kind of finnes Christ was free, and therefore he was free also from true punishments. And Mr *Baxter* doth fully concur to the said assertion of *Grotius*, "He (saith he) that is guilty of no fault, cannot be justly punished with the smallest penalty, as *Twisse* truly saith, "It may be affliction or torment, but 'tis no punishment unless it be inflicted for (personal) sin. In his *Confessi. 276.* And saith in p. 290. "The Law never threatneth a surety, nor granteth any liberty of substitution.

5. There are two assertions of *Austins* formerly cited by *Grotius*, that deserve serious Considerations.

1. "That all punishment if it be just, is the punishment (of personal sinne.) And saith *Grotius*, This is to be understood of those punishments also that God inflicteth.

2. Saith

Josh. 2. 2. Josh. 8. 2. with v. 29.

It is a dangerous assertion to say, that God imputed the sins of the Elect to Christ, as the obligation to vindicative punishments. Of which see more in ch. 13. in Sect. 4.

Reply 10.

2. Saith *Austin*, "God himself should be unjust, if he should condemn any one guiltlesse.

6. Mr *Norton* doth seem also to approve of these assertions, but his foundation error lies, in making Christ to be a true sinner by Gods imputing to him the finnes of all the Elect. For thus he saith in p. 130, 131. "Neither by the said Rule, nor by any other rule of justice, can either the torments of Hell, or of any other, no not the least punishment be inflicted upon a person being simply innocent: But saith he, though Christ was innocent in himself, yet he was not innocent as our surety, untill the guilt imputed to him was satisfied for. But to this I have replied in the words of *Grotius*, immediately cited, "That Christ could not by any Law of God that is given to man, become a surety for the personal guilt and punishment of others. And therefore it is no better than a fiction in Mr *Norton* to affirm it.

7. Mr *Norton* saith in p. 96. "Christ is expressly said to be a curse in *Gal. 3. 13.* and thence (saith he) it will unavoidably follow, that sinne was some way judicially upon Christ, for we read of no curse inflicted, according to the determinate and revealed way of proceeding, with the reasonable creature, but presupposeth sin. Wherefore (saith he from *Luther*,) "Christ could neither have been made a curse, nor dye, since the only cause of the curse, and of death is sin, from the which he was free, but because he had taken upon him our sins.

In my former Printed Reply, the Reader may see how Christ was made a curse in *Gal. 3. 13.* namely, in the outward manner of his death, because God had given the Devil a liberty of power, to pierce him in the foot-foales upon the Crosse, for the tryal of his obedience, *Phil. 2. 8.* And now I will onely adde a short passage thereto from *Cyprian, De Passione Christi*. "Christ, saith he, was called sinne and a curse, *pro similitudine pœna non culpa*, for the likenesse of the punishment, not of the fault. But Christ was not called sinne and a curse, in respect of any guilt or fault that was derived to him from us by Gods imputation. But he was called sinne and a curse, 1. Because of the likenesse of the punishments which he suffered, like unto such malefactors as were deservedly put to death upon the Crosse, according to the prediction in *Gen. 3. 15.* 2. He was called sinne, because he was the true sinne-offering in his death and sacrifice, for in the Law, the sinne-offering is above a hundred times over called, sinne with any addition of the word offering. 3. Mr *Nortons* Conclusion from *Luther* is unsound, and therefore it will not help him. 4. Mr *Norton* doth not agree with *Luther* in the ground of Gods imputing our finnes to Christ: for *Luther* makes Christ to be a sinner, not as he was the legal surety of the Elect, as Mr *Norton* doth: but by virtue of his spiritual union with the Elect, for *Luther* doth make the spiritual union of the Elect with Christ, to be a kind of personal unity, and by virtue of that unity, he makes Christ to partake with them in their finnes: for in *Gal. 2. 20.* and *fol. 83.* he saith thus, "Thou art so entirely and neerly joynd unto Christ, that he and thou art made as it were one person; so that thou maist boldly say, I am now one with Christ, that is to say, Christs righteousness

"teousness, victory and life are mine: and again Christ may say, I am that
 "sinner, that is to say, his finnes and his death are mine, because he is uni-
 "ted and joyned unto me, and I unto him, &c. And 2. Because of this union
 "he doth again say in fol. 113. "Christs Righteousness is thy Righteousness,
 "and thy sinne is his sinne. And 3. Saith he in fol. 139. "Christ being
 "made a curse for us, did put upon him our person, and laid our sins up-
 "on his own shoulders, saying, I have committed the sins which all men
 "have committed. And a little after he saith; Having made a happy
 "change with us, he took upon him our sinfull person, and gave unto us
 "his innocent and victorious person, wherewith we being now cloathed,
 "are freed from the curse of the Law. And 4. Saith he in fol. 141. "He
 "putting off his innocency and holiness, and taking thy sinfull person upon
 "him, might bear thy sinne, thy death and thy curse, and might be made a
 "sacrifice and a curse for thee, that by this means he might deliver thee
 "from the curse of the Law. And 5. Saith he in fol. 142. "Being
 "united unto us which were accursed, he was made a curse for us, and
 "hid his blessing in our sinne, &c. 6. Luther hath many such like speech-
 "es, in Gal. 3. 13. and in Gal. 4. and in other places. These and such
 "like speeches of our unity with Christ have been much used by the Antino-
 "mians, and have been condemned in N. England, as an unsound exposition
 "of our union with Christ, and therefore I suppose that Mr Norton will not
 "defend it. And 2. Therefore if he would avoid this dangerous Doctrine,
 "then he must not approve of Luthers way, in making Christ the greatest sin-
 "ner in the world.

2. I find also, that some of our own eminent Divines doe make a kind
 "of personall unity between the Elect and Christ: not properly personall, but
 "after a sort personall, because they call it unity; 1. as the only ground of
 "Gods imputing the righteousness of Christ to beleivers: and 2. As the only
 "true ground of Gods imputing the finnes of the Elect to Christ: and this
 "kind of unity they exemplifie severall wayes: and among others they ex-
 "emplifie it between a man and his surety, who (say they) are in *conspetu fori*,
 "but as one person. But I have shewed in the beginning of this
 "11th Chapter, that though the debtor and his surety is but one person in
 "*conspetu fori*, in respect of money or goods; yet that in *conspetu fori* they
 "are not as one person in the case of obedience and punishment, because in
 "these cases the Law determineth of the person, as well as of the thing due,
 "and alloweth not a delegation of doing or suffering by an instrument, or in
 "the naturall person of another.

3. This kind of unity as it is made the only ground of Gods imputing
 "our sins to Christ, and of imputing his righteousness to us; hath been, and
 "is, the ground of much error in the great point of Christs Satisfaction, and
 "in the great point of a sinners justification.

4. Mr Gataker saith in his Answer to Mr Walkers Vindication in p. 41.
 "That as Luther made Christ the greatest sinner in the world: So, saith he,
 "we read of one Austin of Rome Arch-Bishop of Nazareth, who maintained
 "some assertions not unlike to that of Luther; to wit, that Christ sinneth
 "daily and ever so did: The speeches, saith he, are both over-harsh: and
 "O O "saith

By Christs right-
 "eousness Lu-
 "ther doth not
 "mean his moral
 "righteousness,
 "but his right-
 "eousness in his
 "sufferings and
 "death.

The Doctrine of
 "our spirituall
 "unity with Christ
 "doth not make
 "us the same per-
 "son with him nei-
 "ther in our obedi-
 "ence, nor in his
 "sufferings and suffer-
 "ings.

“saith he, the Arch-Bishop was for this taxed in the Council of *Basil*, *scil*
 “22. and the ground of his error was from his misunderstanding of the
 “true nature of the union of believers with Christ; for, saith Mr *Gataker*,
 “he spake of the body of the faithfull, who being in Christ, *Rom. 8.1.* &
 “16.7. are one with Christ, *1 Cor. 6.17.* and for this he cites *Austin* five
 “times over in five severall places; and *Bede* in *Job. 17.* and *Bern. Epist.*
 “190. and *Gregory*, &c. who have some such like speeches of unity with
 “Christ that need examining.

5. I confesse the doctrine of our spirituall union with Christ by faith
 is a most comfortable doctrine to all true believers, provided that the right
 meaning of it be not corrupted as it is too much by the common do-
 ctrine of imputation, and as Mr *Forbes* doth in particular; for in his *Doct.*
of Justificat. p. 47. he calls our spirituall union our unity with Christ; and
 in p. 53. he saith, “That we are made the sonnes of God by being one in
 “unity with the Sonne of God, by which unity alone (saith he) we are
 “made the sonnes of God. And saith he in p. 163. God by imputing of
 “Christs obedience unto us (namely his passive obedience) doth not on-
 “ly account it to be our righteousness, but also doth account it as perform-
 “ed and done by us: that is to say, God imputeth Christs Righteousness
 “as truly to be ours, and as effectually to justifie us, as if we had in our
 “own persons actually performed it. If we consider that Jesus Christ did
 “bear all our persons in his death, so that what he did bearing our persons
 “even in the sight of God and dying for us, that which he did for us and in
 “our name, may not impertinently be said to be imputed by God unto us,
 “as done by us. This assertion is opposed by Mr *Woodbridge*, cited before
 in the beginning of this Chapter at N 6. and by Mr *Baxter* at N. 10, & 11.
 and in his Answer to *Molineux*, p. 183.

This kind of unity I do not like: and therefore I said to him in my Dia-
 logue p 146. It passeth my understanding to conceive how God can impute
 the act of Christs obedience in his Mediatoriall sacrifice to believers as
 their act, seeing Christ did actuate his death as it was made a sacrifice, by
 the cooperation and joint consent of both his natures, (unless he doe first
 make us to be one person with Christ in the personal unity of both his na-
 tures,) seeing Christ did actuate his sacrifice by his Eternal Spirit, *Heb. 9.*
 14. and how that action can be imputed to us as our act, I see not; neither
 can I see how any of the actions of Christ can be imputed to believers as
 their actions.

You may as well say, that the Actions of the head ought to be imputed
 to the hand or to the foot as their proper actions, as say the mediatoriall
 acts of obedience which were done by Christ our head, are imputed to
 each member of his mystical body: and yet I do freely acknowledg, that
 the actions which are done by the head, are done for the good and benefit
 of each severall member of the body, by reason of their naturall union with
 the head, as fully and as effectually as if every member had done the same
 actions of the head.

But for the fur-
 ther confutation

And so in like sort our blessed Mediator (as he is the mystical head of
 all believers in the Covenant of Grace) took care to doe all and every act
 of

of mediatoriall obedience, that might procure his Fathers attonement for the good and benefit of every member of his mysticall body, as fully and effectually as if every member had performed those acts of mediatoriall obedience themselves: and in this sense God doth impute the efficacy of all Christs mediatoriall obedience to all believers, as the only meritorious price for the procuring of his Fathers attonement to them; which attonement of the Fathers doth comprehend under it our full redemption and freedom from sinne, which is a sinners full and perfect justification: and it doth also comprehend under it Gods favourable accepting of believing sinners unto the adoption of sonnes. This truth as it is expressed in my Dialogue p. 146. Mr Norton doth first acknowledg in his Answer, p. 258. and then because it spoils all his Answer, he falls into reviling speeches against me: but the curse that is causeless, shall in Gods justice fall on the giver.

of his dangerous error of personall unity, see Vindiciæ Fidei, p. 113, 10 p. 117. and in part 2. p. 11.

6. I suppose that Mr Norton himself will not approve of this kind of union of Luther and others (that yet are famous lights in the Church of Christ) and yet their opinion is more like to be true, than his fictitious making of Christ to be the surety of the Elect in the Covenant of meer nature, to suffer the curse of that Covenant for the redemption of sinners, not from the curse of the Covenant of nature, but from the curse of the Covenant of Grace: But indeed neither of the said wayes are grounded on Scripture rightly expounded, but on Scriptures that are corrupted and abused, and therefore both assertions must goe for no better than meer fictions.

But saith Mr Norton in the place aforecited:

"Seeing sinne was the cause of death in man, it must in like sort be the cause of death in Christ.

This assertion I have abundantly confuted in my former printed Reply: where I have shewed, that Christ undertook his sufferings and death, by a voluntary Covenant, and as a voluntary combater only: And 2. That as soon as he had finished all his combate of sufferings as it was written of him, then he did but say, *Father into thy hands I commend my Spirit*, and at that very instant he gave up the ghost, by the actuall power and by the joynt concurrence of both his natures, and this last and short act of his, did give the formality to his death and sacrifice: and from thence it follows, that his death was not inflicted upon him, as our death is for the punishment of originall sinne: because himself did actuate his own death in the formality of it, as the Priest and sacrifice of his own death in a supernaturall way by the joynt concurrence of both his natures. 2. Therefore how can the guilt of an actuall death be due to his soul, seeing his bodily death was not due to him by the demeritorious cause of the guilt of originall sinne, as it is in all the fallen sonnes of Adam. And of this see more in my former printed Reply, in p. 419, 421, 426.

Reply II.

3. I will adde the words of Dr Usher (to those Authors I have formerly cited) he saith in his 18 Sermons of Redemption, p. 387. "That it was not with Christ in his death as it is with other men, in whom the extremity of their pains doth dissolve their sense, and blunt their pains, because they have not a perfect apprehension: But (saith he) Christ

“ was in his perfect sence, all the while : all that the Jews could doe could
 “ not take away his life from him, untill he would himself : and therefore
 “ the Holy Ghost saith, that immediately before he gave up the ghost, he
 “ *cried with a loud voice*, whereas others are wont at the same time to be
 “ so weak that they can scarce be heard to groane ; but never was Christ
 “ stronger than when he gave up the ghost, *Mar. 15. 37.*

2. *P. Martyr* saith (on the Article, *he was Dead,*) “ The fourth and
 “ last punishment which Christ took upon him, was the separation of his
 “ soul from his pretious body, the which (as he had the same fully in his
 “ own power) as soon as he saw all things to be fulfilled that were fore-
 “ told of him by the Prophets, he of his own accord making a loud voice,
 “ yeelded up the spirit. *P. Martyr* calls this active death of Christ a pu-
 “ nishment, and it may be improperly so called, because it was the disso-
 “ lution of his humane nature for the present, and so his fear and sorrow
 “ in the garden which are inflicted on other men as true punishments for
 “ originall sinne, yet they were not inflicted on him, but they were only as-
 “ sumed by him according to the declared will of God in *Gen. 3. 15.* namely,
 “ that the humane nature of Christ should encounter with Sathan, as it was
 “ accompanied with our infirmities of fear, sorrow, &c. but yet not with
 “ our personall infirmities as they are inflicted on us for originall sinne, but
 “ with such infirmities as *Adams* pure nature might have had, in case any
 “ objects of fear and sorrow had been presented before his eyes, as there
 “ was before the eyes of Christ. And of this see more in my former Book,
 “ p. 300. and in this Book also.

3. Therefore unless *Mr Norton* can prove that Christ was personally guilty
 “ of morall finnes, he can never prove that his punishments were inflicted
 “ on him as true punishments from Gods wrath, though yet for a certain
 “ similitude they may be called punishments, and so they are called by the
 “ Ancient Divines, and by some later Divines also ; and in that respect it is
 “ that *Mr Norton* doth many times affirm, that Christ was punished for our
 “ finnes, and that we are pardoned, and yet he denies that Christ suffered
 “ the Torments of Hell for our Redemption : his meaning therefore can be
 “ no other, but that the sufferings of Christ were punishments improperly
 “ so called. And see more of *Mr Wottons* judgment in my former printed Re-
 “ ply p. 219. at Reply 6. and in other places.

The wounds received in the tryall of masteries, or in warlike combates
 “ from a mans opposite combator, may improperly be called punishments,
 “ and such were all the sufferings which Christ suffered from his proclaimed
 “ combator Sathan and his seed, who had a liberty of power given them by
 “ Gods declaration of the combate in *Gen. 3. 15.* to try if they could by any
 “ means provoke his passions to some sinfull distemper or other, by ignomi-
 “ nious reproaches, or else by sharp tortures on the Crosse ; for this kind of
 “ usage doth ordinarily provoke all the children of *Adam* to one sinfull dis-
 “ temper or another. And indeed in ~~the~~ case the Devill could he have pre-
 “ vailed, he had spoiled the perfection of Christs obedience, and then his
 “ death could not have been accepted as a most perfect and pleasing sacri-
 “ fice, for the procuring of Gods Reconciliation for the formall Redemption
 “ of

of all the Elect. But on the other side, because he did perform his death in perfection of obedience, therefore it procured Gods Reconciliation, whereby the Devils head plot was broken as to the Elect number.

7. From the former assertions of *Gratius* and others it follows, that there is an exceeding wide difference between a surety, for such as are guilty of capitall crimes. But Mr *Norton* doth confound these sureties, and therefore he doth borrow an instance from *Pauls* ingaging to *Philemon* on the behalf of *Onesimus*, for goods purloyned: but I think any indifferent Reader will soon see, that this instance is no way suitable, to exemplifie that Christ did become our legall surety in the Covenant of nature, to suffer the curse of that Covenant. But I shall say the lets here, because I have replied to this more at large in my former printed Reply, in Ch. 6. at Reply 4.

8. Though men have not power over their own lives, to ingage them as sureties for capitall delinquents; yet God doth give them power to ingage them in sundry good causes. 1. For the witnessing of the truth. 2. For the preservation of the Church of Christ. 3. For the preservation of the chief Ruler. 4. For the safety of Parents. 5. For the good of ones Countrey, &c. Compare *Jesh. 2. 14, 15, 18, 19, 21.* with *Jesh. 6. 17, 22, 23.*

Ambrose saith, "That friendship proceeding from the fountain of benevolence, feareth not to undergo the greatest dangers that may befall this life for a true and trusty friend. And the French Academy intreating of magnanimity, saith in p. 247. "That no man that feareth God and is willing to obey him, ought to forget himself so much as to hasten forwards the end of his dayes for any occasion whatsoever. This did *Socrates* know well when he said, We must not suffer our soul to depart from her sentinell wherein she is placed in the body, without the leave of her Captain; and that so weighty a matter as death ought not to be in a mans power: But yet if it be offered to us by the will of God, then with a magnanimous heart void of all starting aside in any thing against duty, we must set free this passage.

9. In this sence Christ may be called the voluntary surety of all the Elect, in taking on him the office of a warlike combator: and he conquered our arch enemy *Sathan* by righteousness, that is to say, by his most perfect patience and constant obedience under all his most shamefull and painfull sufferings: he ventured his life in the great combate with *Sathan* and his potent seed: but Christ did so order the combate, that his patience was made perfect by his tryals; for his tryals did but prove the perfection of his patience, and then his perfect patience was a sure proof of his fortitude, *Rom. 5. 3, 4.* And therefore saith *Austin*, in *Civit. Dei*, l. i. c. 34. "Worthily is that spirit intitled great, that can rather endure calamities than avoid them. And saith *Austin*, "Mans minde can never know it self so well, as by putting forth it self upon tryals and experimentall hazards. And saith *Cassiodorus* on the Psalms, "Patience is that which overcometh all adversity, not in wresting against it, but in sustaining and suffering it, not by murmuring but by thanksgiving And indeed the perfect pattern of patience is most lively set forth in all Christs sufferings, *Isa. 53. 7. Mar.*

There is a wide difference between a Surety for money matters, and a Surety that suffers the punishments of capital offenders, in case any Sureties were allowed by Law. In some cases men may as voluntary Sureties lay down their lives for others, but not as bounden sureties for delinquents.

Col. 2. 15.

14. 61. 1 Pet. 2. 22. Heb. 12. 28. The Devill and all his potent and numerous seed, did what they could to provoke his passions, but because they could not provoke them to any sinfull distemper, he made his death to be accepted of God as a most perfect and pleasing sacrifice, for the procuring of his Reconciliation to all the Elect: and thereby he also spoiled *Principalities and powers*, which the Devil exercised by *Herod and Pilate*, and by the chief Priests) and made a victorious shew of them openly, by his victorious and supernaturall death, Col. 2. 15. for even the Centurion observed the Triumph of the Conqueror, in that he did openly testifie that he was the Sonne of God in his miraculous death: and therefore it is added, *triumphing over them* in it, namely in the miraculous manner of his death; for he made it evident by his loud crying out, that he was in his full strength of nature, when he said, *Father into thy hands I commend my spirit*, and at that instant gave up the ghost, Luk. 23. 46. from which words *Peter Martyr* makes this inference; "They which be in the hands of God, undoubtedly "are not tormented with the pains of Hell: in *Com. Pl. part 3. p. 344.*

Conclusion.

From the premises it follows, that Christ was not the Legall Surety of the Elect, to doe the command, and to suffer the curse of the Covenant of nature, for their justification, and for their redemption from Hell, as *M^r Norton* from his heterodoxall principles doth affirm.

CHAPTER XII.

Expounding Gen. 3. 15.

1. *I will put Enmity between thee and the woman,*
2. *And between thy seed and her seed,*
3. *HE shall break thy head,*
4. *And thou shalt bruise Him in the heel, (or rather in the foot-sole.)*

1. **T**His verse is the first Declaration of Gods Externall Counsell, or of his Externall Covenant and decree, touching the way of Fallen mans Redemption from the head-plot of Sathan.

2. The Hebrew word which we translate *the Decree*, in *Psal. 2. 7.* is by the Chaldee rendred *The Covenant of God*: namely the internall and Externall Covenant of the blessed Trinity, touching the way and means of mans Redemption in their order of working it.

3. In this Declaration God doth proclaim a double warlike combate of enmity: 1. Between the Devil and the believing woman, as the mother of all her beleeving seed. And 2. Between the Devils seed, and one single seed of this poor deceived woman.

4. This Declaration in *Gen. 3. 15.* must be considered as the foundation-Scripture, unto the which all the other Scriptures that speak of mans Redemption

demption (by Christ the seed of the woman) must be referred as unto their prime and principall standard, for the tryall of their true sence and meaning, for this declaration of the second combate, is a perfect declaration of the true way and means of mans Redemption: and therefore no new way or matter must be added therunto in the exposition of any other Scripture that doth speak of the sufferings and death of Christ, (as Mr Norton presumes to doe) neither must any thing be detracted therefrom (as Socinus presumes to doe,) But all Christs sufferings in all the other Scriptures, must be expounded to proceed from Sathans warlike enmity as it is here first declared; Therefore all the other Scriptures that speak of the sufferings of Christ, must have their dependance upon this first Declaration for their genuine sence and meaning, and so consequently this Scripture of Gen. 3. 15. must be regarded and marked as the definitive declaration of Gods will, touching the true nature of Christs sufferings for mans Redemption.

But first I will speak a little of Gods declaration of the first warlike combate; [*I will put Enmity between thee and the woman.*] This declaration of the first warlike combate, was directed against the Devill which was as yet abiding in the Serpent, and in that respect it was denounced against him with terrour: But yet because it was delivered in the hearing of our first parents, it did in that respect imply a most comfortable promise to them, that they should be converted from their amity with Sathan, to be now at enmity with him, and that they should by the supplies of Gods special grace, get the victory over their potent and warlike enemy Sathan.

2. This threatening implies as if God had in more words said thus: Thou Sathan hast by thy specious Temptations deceived this woman to eat of the forbidden fruit, and by her means thou hast also deceived Adam to eat thereof; and by that act of eating they are now fallen under the death of the Covenant of nature: 1. By being deprived of my concreated image of their morall perfections: And 2. In the want thereof they are now fallen under another spirituall death of a new sinning quality, even against every branch of the eternall morall Law of nature, and in that respect thou hast made them thy conquered captives to doe thy will at thy pleasure: But yet nevertheless I doe now by this declaration of mine, denounce a warlike enmity on the womans part against thee, for I will now by the powerfull operation of my holy Spirit, put such a new principle of warlike enmity into this poor deceived woman, that thereby she shall be able to conquer thee in all thy future temptations; and being thus Re-created by my Spirit, she shall be redeemed from thy power, and as many others shall be begotten by her faith to believe in the seed of the woman.

But for the better understanding of the true sence and meaning of this blessed Declaration, and of the new Covenant of Grace and Reconciliation, I will 1. observe the parts of this Text, and then 2. I will expound the words.

The parts are four:

1. Gods causing of a warlike enmity in the deceived womans heart, against the Devils first begun enmity; in these words, [*And I will put enmity between thee and the woman.*]

2. Gods

Gods declaration of the first warlike combate, was delivered with terrour to the Devill, but yet as it was delivered in the hearing of our fallen parents, it implied a promise of grace and Reconciliation to them.

2. Gods causing of a warlike enmity in one single Seed of the woman against the warlike enmity of the Devils potent and numerous seed; in these words, [*and between thy seed, and her Seed.*]

3. The victorious issue and event of this last combate of enmity, by the said single Seed of the deceived woman; [*He shall break thy head.*]

4. The liberty of power which God gave unto Satan, and to his potent and numerous seed, to hinder this Seed of the woman from the breaking of his head-plot; and so consequently from getting the victory; in these words, [and thou shalt pierce him in the foot-sole]

I. And :] This word is by some rendred Moreover or Furthermore for indeed they are all like copulative words, and doe all alike conjoyne the threatening against the Devil in this 15 verse, to the threatening of the Serpent in the 14 verse ; for as none else but the Devils instrument, the Serpent was threatned in the 14 verse, so none else are threatned in this 15 verse, but 1. The Devil himself, and 2. His numerous and potent seed ; the Scribes and Pharisees, &c.

II. And 1:] This word I, doth relate to *Jehovah Elohim* as he is called in *ver. 8, 9, 14*. And both these titles are given to all the Trinity jointly: and yet sometimes to each person severally: And in this place I conceive it must be understood chiefly of the second Person, who did now in this juncture of time appear in a humane shape: exemplifying thereby unto our first parents, that he would one day become man of the seed of the deceived woman, and in that nature perform his victorious conquest against his now threatned combator the Devill and his potent feed for their Redemption; and that in the mean time he would procure the holy Spirit of his Father, to create anew the persons of *Adam* and *Eve*, that were now deprived of their first concreated principles after Gods image; and were now fallen under the threatned punishment of a double spirituall death.

2. Mr Estwick against Bidle faith in p. 334 & 363. "That Theophilus, Justin Martyr, and others of the Fathers held, that God the Father is called the invisible God, because he never appeared visible to man in any form; and that it was the Sonne of God that came to Adam in Paradise, and that afterwards manifested himself to Abraham, Gen. 19. and that wrestled with Jacob, Gen. 32. and that appeared unto Moses in the Bush that burned and was not consumed, Exod. 3. And faith he, Christ did appear unto Adam, both in his own and in his Fathers Name." *And he mentions Iohn on James 2. the Son of Man also the same Act. 17. the Apostle doth prove from Ezechiel.*
3. Saint P. Martyr in Com. p. pag. 20. As often as we read The Word of the Lord came unto this or unto that man; so often in my judgment (faith he) it is to be attributed to Christ our Lord, the Sonne of God, namely, that God did by him speak unto the Patriarchs and to the Peoplers: and for the proof of it he cites Job 1, 18. Job. 12. 39, 40. and to this opinion which indeed (faith he) is agreeable to the Scriptures, do Chrysostom, Jerome, Cyril and Austin consent.

4. Dr Jackson in his 7th part on the Creed, pag. 283. saith, "They heard the voice of Jehovah God walking in the garden, Gen. 3. 8. That is, as One-kehs doth render that place, They heard the voice of the word of the Lord."

The second person as Mediator doth appear in a humane shape, to threaten the breaking of the Devils head-plot, to our fallen parents by a double warlike combate.

5 same Lord Jesus $\frac{1}{2}$ gave
to $\frac{1}{2}$ end: that it was
point of $\frac{1}{2}$ Lord Jesus that
shooke man's sin as the
faith he, it to a known rule
of sinners. $\frac{1}{2}$ father
never appeared in any
shape: it is the first as the
apparitions of $\frac{1}{2}$ and
the more of the 2^d
person:

Gen. 3. 8.

"Lord ; or the voice of the Lord God [the Word.] And saith Dr *Jackson* presently after, It is no harsh construction to read this place, They heard the voice of the Word, The Lord, *per Appositionem* : not the voice of the word of the Lord. So ὁ λόγος, The word (which in the beginning was with God and was God,) did convent our first parents, as having peculiar reason to examine and convict them of their transgression, because he in person (not the Father or holy Ghost,) was to undertake for their restauration, was to combat with the Serpent for their redemption, and to denounce this sentence upon them both, *Gen* 3. 14, 15, 16. This assertion of Dr *Jackson* is of special observation.

5. From hence it follows, that though Christ as God-Creator (and not as God-Redeemer,) did create all the natural creation in the first five dayes, and in part of the sixth day : yet before the end of the sixth day he appeared as God-Redeemer to our fallen Parents for their re-Creation and Redemption ; as I have formerly also noted it in *Chap* 1. *Sec* 3. at N. 9.

II 1. [*Will put.*] The Hebrew word *Ashub* is of the greater force, because it is an Imperative word, and because it is a Verb in the Conjugation *Hipbil*, the first person, the future tense, and the singular number : I say it is of the greater force, because it is an imperative word, and because it is delivered in the Conjugation *Hipbil* ; for thereby it hath the force of a powerfull causing, and it founds thus much in our language : I will now, by this my declaration of a double warlike combat, powerfully cause to be put or set into the heart and mind of this poore deceived woman, such a principle, of warlike grace, that it shall enable her to countermine thy first beguall warlike enmity O Satan. Or it found thus, I will effectually cause to be put or set into the heart and mind, of this poore deceived captive woman, such a principle of grace by my holy Spirit, as shall regenerate her sinnefull nature, and work in her the grace of sound repentance, whereby she shall truly loath the sinnefull frame of her nature ; and I will also effectually put into her the grace of faith, to believe in me as the only Mediator of Gods Reconciliation, for her formal Redemption. This is the onely way and means, whereby I will powerfully and effectually cause to be put into her heart and mind, a warlike enmity against thee O Satan ; and by this means she shall be able to war the good warfare of this blessed Gospel, or declaration of my grace against all thy temptations O Satan : and this kind of warlike enmity, I will also cause to be effectually put into the heart and mind of all her elected posterity successively.

2. *Pet. Martyr* also doth give a special caution, to mark the efficacy of those Verbs they call *Hipbil* : of which necessary caution, I have also given notice in my former printed Reply, upon the word *Pagah* in p. 186. and also in my Exposition of *Dan* 9. 27.

3. Mr *Ainsworth* doth also give a special caution touching the said Hebrew word *Ashub* in *Psal* 45. 17. for in this Verse God doth thus speak unto Christ (concerning the Elect number,) whom thou shalt put (or set) for Princes (or for principal persons) in all the earth : that is (saith he,) whom thou shalt place, constitute, or appoint for Princes, &c. or for principal

cipal combating Champions against Satans warlike enmity in all Lands : for by the grace of faith in their fervent Prayers,, they have power to prevaile with God, for the assistance of his grace, to withstand the warlike enmity of Satan and of all his potent seed, as *Jacob* had against *Eſau*, Gen 32.

4. Take notice that when God doth by his imperative word of promise, cause to be put or set a new principle of grace, into the heart and mind of his Elect servants, he doth alwayes bring it powerfully to passe at one time or other : as in *Ezek. 36. 27. I will put my Spirit within you*, and in *Ezek. 11. 19, 20. I will cause you to walk in my statutes, and then you shall keep my judgements and do them.* So then from hence it follows, that untill God doth powerfully cause his Spirit to be put into the heart and mind of his Elect, they cannot possibly walk in Gods Statutes, nor keep his judgements, and do them in that manner as they were given, for a Covenant of Grace and Reconciliation : and the reason thereof is, because that cannot be done on mans part, untill faith in Christ be first caused to be put into them by Gods Spirit. A Camel may more easily go through a needles eye, than a fallen sonne of *Adam* can walk in Gods statutes or keep his Ordinances, in that manner as they were given for a Covenant of grace, (no, not if they were as perfect as *Adam*,) untill God doth supernaturally cause them to do it, by putting his holy Spirit into their hearts and minds.

Ezek. 36. 27.

Ezek. 11. 19,

20.

5. This warlike threatning of Christ against Satan, did imply a gracious promise to the woman, to assure her that she should be instantly furnished with the supernatural warlike grace of faith in her seed Christ, which doubtlesse did cause her heart to joy in believing that she should now be furnished with such a warlike principle as should enable her to get the victory over her first-begun warlike combater Satan : for doubtlesse this word of promise was mighty, in the operation of her heart and mind, to the casting down of the strong holds of Satan, 2 *Cor. 10. 4.* And this word of promise to her, was afterwards confirmed to *Abraham* by Gods Oath, *Gen. 22. 16.* to assure us, that it was so decreed from eternity, *Luk. 1. 70, 71, 72, 73, 74.* So then, Christs threatning of the Devil, did imply a very strong promise of grace and reconciliation to the woman, and to all her believing posterity, and so it may in that sence be called a Covenant of grace or mercy, 2 *Chron. 6. 14. Nehem. 1. 5. Nehem. 9. 32. Dan. 9. 4. Aſt. 3. 25. Gal. 3. 17.* and a Covenant of peace or reconciliation, *Isai. 54. 10. Ezek. 34. 25. Ezek. 37. 26. Eph. 2. 15, 16.* and so it may be called the holy Covenant, *Luk. 1. 72. Dan. 11. 28, 30.* and as it is the Antitipe of the Covenant of works at Mount *Sinai* : so it is called the new Covenant, *Jer. 31. 31. Heb. 8. 8, 13. Heb. 12. 24.* and a better Covenant, *Heb. 8. 6.*

6. As the threatning of a warlike combat against the Devil, did imply a strong promise of grace and Reconciliation to our first parents : so it is called a Covenant of grace in *Aſt. 3. 25. Gal. 3. 17. Heb. 8. 6, &c.*

IV. [*Enmity.*] The Hebrew word *Ebah* is a Noun, and it is derived from the Verb *Atab*, he was an enemy. This enmity must be understood of a holy warlike enmity, which was not in the womans nature now after her fall, untill it was effectually caused to be put into her by Jesus Christ : namely,

namely, by his undertaking the work of a new Creation and Redemption And in that respect it was, that he did cause the holy Spirit to be put into her heart and mind, to enable her to warre the warfare of the Gospel, against the Devils first-began warlike enmity. Christ did not cause any warlike enmity to be put into the Devil at all, for then he should have been the author of sinne, and should have done against the peace of his own Kingdome, for a Kingdome divided cannot stand. But the Devil had his enmity from the justice of Gods deprivation. Therefore when Christ declared to the Devil, *I will put enmity between thee and the woman*, he did not thereby promise to assist the Devil, but thereby he did threaten the Devil, that he would powerfully cause to be put such a warlike principle of grace into the woman, as should assist her, and make her able to conquer his warlike enmity.

2. The Devils warlike enmity was not put into him, but it came into him from the deficient cause; for as soon as that part of the Angels which refused to attend upon our first parents in Paradise, (which they were not obliged to do, by the moral Law of their nature, because it was transcendently different from Adams earthly nature,) but they were obliged thereunto by Gods transient positive Law onely, for the tryal of their obedience in that single act. Their refusal was their sinne, and for that sinne God (according to his relative justice, in his Covenant of nature with them) deprived them of his concreated image of moral perfections: and from that deficient cause, all manner of corrupt qualities did necessarily and instantly fall upon their nature: and from thence began their warlike enmity against the good of man.

3. I have made it evident in chap. 1. and in chap. 4. That God did not onely command his visible creatures to attend upon our first parents, as on their visible Lord, but also that he commanded his Heavenly Host of Angels to attend upon them for their best good; for in Gods secret counsel, Adam and Eve were heirs of salvation: and thence the Apostle saith, *Are they not all ministring Spirits, sent forth to minister for their sakes which shall be heirs of salvation*, Heb. 1. 14. and for the good of such, *he shall give his Angels charge to keep them, that are his, in all their wayes*, Psal. 91. 11. and we see that God gave his Angels charge to keep Jacob in his way, Gen. 32. 1, 2. and he caused his Angels to fill the mountains full of Horses and fiery Chariots round about Elisha, 2 King. 6. 17. But many legions of this heavenly Host not knowing Gods election, looked onely on Adams earthly condition; and then perceiving their own nature to be farre more excellent, and also seeing there was no natural likenesse in conditions of their nature to make them associate together, they in that respect were not tyed thereunto by the moral Law of their nature; and therefore seeing there was no reason in nature to make them to associate themselves with such earthly creatures, as Adam and Eve were; they refused to be ministring spirits, to such inferior earthly creatures, of so differing a nature from them, and that refusal was their sinne, and that sinne was the cause of the punishment of their deprivation of Gods concreated Image: and then in the want of that image, they did instantly act irregularly, and hated man, and at the same instant,

instant, they did also all combine together in one head-plot, to bring man into the same kind of spiritual death with themselves. And thereupon they asked leave of God, (as the Devils did of Christ, before they could enter into the heard of swine, *Mark* 5. 13, 14.) that they might enter into the serpent, to try whether *Adam* and *Eve* would be more perfect in their obedience to Gods transient positive Law, than they had been: and having obtained leave, they did at the same instant, enter into the serpent, and did actuate the tongue of the serpent to speak so amicably and so perswadingly, that *Eve* could not think it to be any other, than some good Angel that God had sent, to reverse his former prohibition, and to give them liberty to eat of the forbidden fruit for their best good: for she which had received nothing but *benevolence*, could not think there were any such things as *malevolence*, and evil meaning, as *Ambrose* saith. And thus after this hidden and fraudulent manner, the Devil did actuate his first warlike enmity against the good of man, he covered over his enmity with the greatest pretence of amity to the woman that could be devised.

4. The Devil had no sooner deceived the woman with this cunning warlike stratagem, but he did at the same time so prevaile with her, as to make her his instrument to deceive *Adam*. 1. By reaching out some of the forbidden fruit to him with her hand. And, 2. By using words of perswasion to provoke him to eat thereof, *Gen.* 3. 17, 6.

And much after this manner did God give a liberty of power to the Devil to enter into *Peters* tongue, as his instrument to dissuade Christ from undergoing his ignominious and painfull sufferings from the Devils instruments at *Jerusalem*. But it was not possible for the Devil to prevaile with Christ by *Peters* tongue, because Christ knew the blessed Scriptures, wherein God had revealed his decree for his said sufferings, and therefore he knew also that *Peters* tongue was actuated by the Devil: and in that respect he said unto *Peter*, *Get thee behind me Satan*, thou art an offence to me, thou savourest not the things that are of Gods appointment, but those things that be of men.

5. Seeing *Adam* did not as yet know that any of the Angels were become Devils, he could not as yet suspect any hurt from her perswasions, that was given to him to be his mutual helper, and therefore he did take of the forbidden fruit from her hand, and did eat thereof: and then as soon as he, which was made the head in that Covenant had eaten, the transgression was finished: and at the same instant it brought forth the execution of that threatned punishment of a double spiritual death, upon them both together, and now also was the said Covenant of nature fully broken and extinguished.

6. From this subtle art of the Devils enmity, all the legions of the fallen Angels are collectively called the Devil, and the enemy, *Matth.* 13. 39. and the wicked one, *Matth.* 13. 19. and the adversary, *1 Tim.* 5. 14. and the accuser of the brethren, *Rev.* 12. 10. by which titles we may see, that the Devil is become an irreconcilable enemy to the good of man.

7. In this juncture of time, it pleased Jesus Christ to appear in a humane shape,

shape, to exemplifie unto *Adam*, that he would one day become true man of the seed of this poor deceived captive woman for their Redemption; and therefore he doth beforehand denounce a double warlike enmity against Satan. 1. He said thus to the Devil, I will now effectually cause to be put into this poor deceived womans heart and mind, such a powerfull principle of grace, that she shall be enabled thereby to countermine thy first guilefull warlike enmity: and this principle of grace was now wrought in her, by the Preaching of the blessed Gospel; for doubtlesse Christ did now declare unto them, the manner how the seed of the woman should break the Devils head-plot: and in this respect, her conversion doth comprehend in it the whole Doctrine of Repentance, and of Reconciliation, and of Justification, and Adoption by faith in the said seed of the woman. And this work of her conversion was from Gods powerfull causing of it, and therefore the Gospel Preached to the conversion of souls, is called the power of God to salvation, to every one that believeth, *Rom. 1. 16. 1 Cor. 1. 18, 24. 1 Cor. 2. 4, 5. 2 Tim. 1. 8, 9. 1 Pet. 1. 5. Luk. 4. 32. Luk. 5. 24. Act. 26. 18. Eph. 1. 18, 19. Eph. 3. 7, 20. Col. 1. 13. 1 Thes. 1. 5. 2 Thes. 1. 11.*

8. And though this declaration was delivered as a dreadfull threatening to the Devil, yet it implied the stronger promise of Redemption to our fallen Parents; and therefore it did work in them a ground of hope in their redemption from Satans head-plot: and the ground of things hoped for is faith, *Heb. 11. 1.* and there faith was no sooner wrought, but it embraced and accepted of the blessing promised, and therefore it was a laying hold upon the blessing promised: and this performance of these acts of faith on their part, was the fulfilling of the condition that was required of them for the application of their Redemption, Justification, and Adoption.

9. The Devils warlike enmity was disguised under a fair pretence of amity: and this stratagem the Devil doth often use to the ruine of Gods people. The Devil taught *Balaam* how to ruinate the *Israelites*, by teaching the *Midianites* how they might under a fair pretence of amity, intice the *Israelites* to come to their idolatrous feasts, and so to intice them to commit fornication, whereby God might be provoked to anger, not only against the *Israelites*, but also against the *Midianites*: and it was in relation to their guilefull amity, that God commanded *Moses* to vex the *Midianites* and to smite them, *Numb. 35. 17.* or as the *LXX* render it, to use hostile enmity against them. But this warlike enmity of the *Israelites* was but a bodily warlike enmity, but the warlike enmity which Christ did cause to be put into the heart of the woman, to countermine the Devils warlike enmity, was a spiritual enmity onely. The Hebrew Doctors say from *Deut. 25. 19.* that we are commanded to destroy the remembrance of *Amalek*, and are commanded to remember continually his evil deeds, and his treachery, to the end, to stir up enmity against him, &c. and say they it is unlawfull to forget his enmity and his hatred. See *Ainsw.* in *Deut. 17. 14.* Much more say I, are we commanded to remember continually this evil deed of the Devil, in seducing our first Parents, and to stir up a

holy warlike enmity against him : and it is unlawfull to forget his enmity and his hatred, and therefore we must daily stir up a holy spiritual hatred against him.

And so in the like sort, Davids enmity against the profane enemies of God, was a spiritual enmity, when he said, *Do not I hate them, O Lord, that hate thee : I hate them with a perfect hatred, I count them mine enemies ?* Psal. 139. 21. And so in like sort Christ did warn his Apostles to be ready armed to suffer affliction, for preaching the Gospel of peace to the world, Matth. 10. 16, &c. and then said he in vers. 34. *Think not that I came to send peace on the earth, but a sword ;* and saith he in vers. 35. *I am come to set a man at variance against his father, &c.* and saith he in Luk. 12. 49. *I am come to send fire on the earth, and what will I,* Oh that it were already kindled, (so Ainsw. doth read it in Gen. 24. 42.) And the Apostle doth call the Word of God, *the sword of the spirit*, Eph. 6. 17. and he tells them that it is *sharper than a two-edged sword*, Heb. 4. 12. and that it is not a carnal, but a spiritual sword, and that it is mighty through God to the pulling down of the strong holds of Satan, 2 Cor. 10. 4. And this sword is said to go out of the mouth of Christ, because all godly Preachers are but his mouth, Rev. 1. 16. Rev. 2. 12, 16. Rev. 19. 15, 21. And Christ did warn his Disciples to sell their Coat to buy a Sword, Luk. 22. 36. that is to say, to spare no cost, but to use all possible endeavours to get the sword of the Spirit to defend them against persecutions, and to offend such as are enemies to grace and goodnesse.

Luke 22. 36.

This is that warlike enmity that Jesus Christ did powerfully cause to be put into the heart of Eve, and into the heart of all her elected generation.

V. [Between thee and the woman.] This warlike threatening against the Devil, did imply a strong promise to the woman, that she should be delivered from the power of the Devil, and that she should have such a warlike principle of enmity put into her heart and mind, that it should make her sufficiently able to get the victory over all Satans after-temptations, for though the Devil should often draw her to sinne, yet she should by Gods Attonement, procured by the seed of the woman, be justified from the condemning power of all her sins.

2. As this threatening did make the Devil to tremble, so on the contrary it made the hearts of our first parents to leap and dance for joy : for now they found by experience, *that faith came by hearing*, (namely, by the hearing of the Covenant of reconciliation preached unto them,) Rom. 10. 17. For now they hear it opened at large to them, (though now we have but the heads of it,) how Christ should become the seed of the poor deceived woman, and how he should, by his perfect obedience through all his sufferings, make his death to be accepted of God, as a most perfect and pleasing sacrifice, for the procuring of his reconciliation to all believers, and that by this means, the Devils head-plot should be broken, as to the Elect number, because they should be redeemed from his power.

This declaration was the savour of death to the Devil, and so it is to all his

his seed ; But on the contrary, it was the sweet savour of life to the souls of our first parents, and so it is still to all new converts to the end of the world. And by this means, the now converted woman, and all her converted seed, are made able to stand fast in the faith, 1 Cor. 16. 13. 2 Cor. 1. 24. and to be strong in the Lord, and in the power of his might ; and to put on the whole armour of God, whereby they may be made able to stand against the wiles of the Devil, Eph. 6. 10, 11, &c. and To fight the good fight of faith, 1 Tim. 6. 12. As good souldiers of Jesus Christ, 2 Tim. 2. 3, 4, 5.

3. Eve had now also found by experience, that she was not made able to withstand the guilefull temptations of the Devil, by her first concreated moral perfections of nature, and nothing else was ordained to make her withstand those guilefull temptations of the Devil, but her transient act of obedience, to the positive Covenant of nature, in eating first of the tree of the two-fold life, for in case she had but first eaten of that tree, she had been confirmed in her moral perfections. But because she did not as yet know that any of the Angels were fallen, she could not imagine, that it was any other but a good Angel that God had sent to reverse his former prohibition, and to perswade her to eat first of the forbidden tree, for her best food, and so she was deceived. But yet after she was thus deceived, and brought under the power of Satans will ; it was the good pleasure of Jesus Christ, not onely to declare the said double warlike enmity against the Devil ; but also together with his said declaration, to put a new powerful principle of grace into her heart and mind, whereby she was made able to withstand the Devil, even now after she was deprived of her concreated moral principles of nature ; for now she did by the new principle of grace, fight the good fight of faith, against the Devils past and future temptations, untill she had gotten the Crown of life, as a full and perfect conqueror.

Seeing Adam was the womans head, 1. By Creation. And, 2. By the contract of Marriage. And, 3. In being ordained to be the head of all his natural posterity in the Covenant of nature ; Why is not his warlike enmity against the Devil first recorded, as the signal mark of his conversion, before the womans conversion ?

Object. I.

The main reason why the womans conversion is recorded before Adams, in respect of the eminency-sake of that single seed Christ, that was to be conceived and born of the seed of the woman alone without the help of man.

Answer. I.

2. Though the woman had the preheminance to have her conversion first recorded, in relation to Christ that should come from her seed alone, yet she is presently after abased, and Adam is exalted ; for she was first doomed to several chastisements for her original sinne. As, 1. To bring forth children in multiplied sorrows, Gen. 3. 16. And, 2. To be under a greater subjection to her Husband now, than she was in the time of her innocency, because she was first in the transgression, Gen. 3. 16.

But yet it is carefully to be marked, that these general punishments now reatred to her after her conversion, and to all of her sex successively, were not threatned as absolute vindictive punishments, as the first general punishment

punishment of a double spiritual death, was for the breach of the Covenant of nature, where no repentance nor mercy was ordained for their help; for the said punishments to woman-kind, were now threatened under the new Covenant of Grace and Reconciliation, even after our first Parents were converted to believe in Christ: and therefore they were threatened but as moderated punishments or chastisements for *Eves* humiliation, and also for the humiliation and conversion of others of her sex, and in that respect it is, that the *Apostle* doth tell us, that the punishment of child-birth doth not hinder the salvation of such women as do believe in Christ, *1 Tim. 2. 15.* and from thence it follows, that the said punishments were but correctively poenal, to bring them to repentance and to faith in Christ, or in such as are converted, to bring them on to the exercise of their faith and repentance.

sc. y. Christ did not
328 take flesh from
n. 18. any unbelieving
Parent: and
thence it fol-
lows, that when
Judah commit-
ted Incest with Thamar,
(which was known to Thamar to be that sinne, though not to Judah,)
they were believers, and repented, and were pardoned, and never after committed that sinne.
Gen. 38. 26.

3. As Christ did honour his first mother by recording her conversion before *Adams*, because he was to be conceived and born of the womans seed alone, without the help of man: and in that respect also he did honour all his succeeding mothers, after the flesh, with the like conversion at one time or other before they died, from the Virgin *Eve* to the Virgin *Mary*: which indeed was the highest degree of honour that he could bestow upon them, because he did thereby make them partakers of the Covenant of grace here, and heirs of the Kingdom of glory hereafter. And so in like sort he did also honour all his Fathers after the flesh, for he took flesh from *Adam*, from whom all mankind do come, but yet his flesh was still derived from such Parents as were converted at one time or other before they dyed. Mr *Ainsw.* saith in *Gen. 38. 7.* "That God would not have any wicked man to be Christs progenitor. And Mr *Warren* on Justification saith in p. 242. "That all Christs true kindred are sanctified ones," *Heb. 2. 11.*

they were believers, and repented, and were pardoned, and never after committed that sinne.
Gen. 38. 26.

4. Christs example in doing the highest degree of honour to his Parents, should teach us thus far at least to imitate him, as to do the best honour we can to the Parents of our body, even for their spiritual good, as well as for their temporal good.

5. Though *Adam* was ordained to be the head of all mankind in the Covenant of nature; yet not he, but Christ was ordained to be the head of all believers in the Covenant of grace, as it is well observed by Mr *Warren* and by Mr *Wodbridge* and others.

1. "The fall of man, saith Mr *Warren* (in p. 126.) was the occasion of this Covenant. God permitted man to fall, that he might shew the abundant riches of his mercy in our redemption: for mercy might have freed us from misery, by preventing our fall. But the exceeding abundance of Gods rich mercy, is more seen by recovering us out of that misery into which we were fallen.

Christ was ordained to be the head of all believers in the Covenant of grace.

2. Saith

2. Saith he, "The grace of God was much seen in the time of giving this Covenant even at the very fall, before judgment was given upon the delinquents, that they might not be swallowed up with wrath, and before Saran had made too great a waste upon the Creation, and especially upon man drawn by his temptation into condemnation with himself.

3. Saith he, "This Covenant was made with Christ, and in him with all that believe : for since God and man were seperated by sin, there was no Covenant could passe between them, but in and through a Mediator reconciling both parties."

4. Saith he, "There is no reconciliation to God but by Christ, therefore this Covenant was made in Christ, and for the sake of Christ with us : And so there are three parties contracting. 1. God the party offended. 2. Man the party offending. 3. Christ the Mediator between both. The Scripture saith, *The Promise (or Covenant) was made to Abraham, and his seed* : he saith not to seeds, as of many, but as of one, *And to thy seed, which is Christ.* And to this sence speaks *Lyrarus* at *Reply 4. N. 6.*

5. "He shews also how Christ is called the head of his Church in pag. 94, 158, 224. to which I refer the Reader for satisfaction.

6. Mr Woodbridge doth also say, (in his *Method.* 204.) "That faith is not given to us by virtue of the Covenant made with us, but by virtue of the Covenant made with Christ. God hath promised to Christ that sinners shall believe in him, *Esay 53. 10. Esay 55. 4; 5. Psal. 2. 8. Psal. 110. 3. Matth. 12. 21. Psal. 89. 25, 26, &c.* And saith he a little after, The promise to Christ, that many Nations shall come unto him, and become his children in a spiritual sence, is no promise to them, nor have they thereby any right given them to be made believers, but unto him, and in *gratiam sui*, for his own honour and glory: and to this very sence also doth P. Martyr speak.

7. Though *Eves* warlike enmity against the Devil is first named, as the signal mark of her sound conversion : yet 'tis most ^{expedient} also, that Adam was at the same time converted by the same powerfull Preaching of he said double warlike combate of enmity against the Devil. And this is also evident. 1. Because Adam did testifie his own faith as well as his wives, by giving her the new name *Evah*, upon their hearing of this good tidings preached : for when *Eve* was first created, Adam did not then call her *Evah* life, but *Isba* woman, because she was taken out of man, *Gen. 2. 23.* But now as soon as Jesus Christ had Preached the ruine of Sarans head-shot, by the said double warlike combate of enmity, Adam was thereby effectually converted as well as the woman : and for the joy thereof, he called his wife *Evah*, life, *Gen. 3. 20.* But it is a sencelesse thing to say, that after he had heard that Evangelical Sermon, he should then name her life in relation to her first natural life : for it had been more fit that he should have called her so at the time of her first creation. But then he did not call her *Evah*, but *Isba* woman, of *Isb* man, that is to say, woman; or mannesse of man. 2. Neither can any one find any other new occasion that

Adams conversion is recorded by his giving of the new name *Evah* to his wife after their fall.

might induce *Adam* to give her this new name *Eve*, (after he had received the threatned punishment of a double spiritual death. And, 3. After he had heard this blessed declaration,) but only in relation to her new life from the death of sin, to the life of grace.

8. In as much as *Adam* could now discern the new life of his wife from death in sinne to the life of grace, it is a most sure and certain proof that he was now effectually converted as well as the woman, by the said Evangelical declaration, of the said double combate of enmity. And of this see more in my Book of the institution of the Sabbath.

9. The whole Church of believers here on earth, is called, A woman that doth make warre with the old Serpent and his seed, *Rev. 12. 1, 17.* By way of allusion to the first warlike combate of enmity, between the Devil and the woman; for by the continual Preaching and Expounding of the first declared combate of enmity, all believers do stand upon their Guard, namely, *in battle array*, holding forth the same flag of faith that *Eve* did, and warring the same warfare of the Gospel that she did, *1 Tim. 1. 18.* As good souldiers of *Jesus Christ*, *2 Tim. 2. 3, 4.* Having put on the whole armour of God, that they might be able to withstand the wiles of the Devil, *Eph. 6. 11, &c.* 2. The whole National-Church of *Israel*, (which was a type of the true *Israel* of God, *Gal. 6. 16.*) were numbred for the warre from twenty years old and upward, *Numb. 1. 3.* and they were mustred or numbred by their Armies. "And this shewed (saith *Ainsw.*) whereunto God had called them, even to fight the good fight of faith, *1 Tim. 6. 12.* By the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left, *2 Cor. 6. 7.* "And, saith he, the males, or men of strength only, were mustered to teach us, that *We* ought to be strong in the Lord, and in the power of his might: Putting on the whole armour of God, that we may be able to stand against the wiles of the Devil. "Eph. 6. 10, 11, 12, 13. And to this point of a Christians warfare, he speaks also in *Numb. 4. 3.*

10. The Exposition of the word woman in *Gen. 3. 15.* as comprehending all the faithfull that are begotten from the seed of her faith, is of special consideration, for she may be called, *The mother of all the faithfull*, as well as *Sarah* was, *1 Pet. 3. 6.* And so in like sort, *Adam* may as truly be called *The father of all them that do believe*, as *Abraham* was in *Rom. 4. 11.* For the faith of our first Parents in the seed of the woman, was handed from them, (by the Preaching of the double combate of enmity) untill it came to *Abraham* and to *Sarah* for their conversion. Therefore this woman *Eve* may well comprehend all the faithfull that are begotten of the seed of her faith. This Exposition is also approved by *Pet. Martyr*, for in his brief Notes upon *Gen. 3.* he saith, "That enmity which God put between the Devil and the woman, belongeth unto all godly men: and therefore also it belonged unto *Eve*, as she was now become godly.

But Mr Norton runs in a contrary course, for instead of comprehending all the godly under this woman, he doth comprehend them all under these words [*her Seed,*] which is a notable error, as I shall shew by and by.

11. This proclaimed warlike combate of enmity, was not barely personal between the Devil and *Eve*, but to be continued between the Devil and her faithfull seed to the end of the world, there is no set time for the ending of it. Therefore it may advise all such as do expect the glorious reign of Christ here upon earth, to set them free from this warlike combate of the Devils enmity, not to think of any such freedome, as long as they live in this world; for this warlike enmity was not onely proclaimed in the hearing of our first parents, but our Saviour spake of it also to his Disciples, saying thus to them, *Suppose ye that I am come to give peace on the earth? I tell you nay, but rather division,* Luk. 12. 51. and saith Christ in *Mat. 10. 34. I came not to send peace, but a sword*: and from thence he proceeded to make a long discourse of their sufferings, from the warlike enmity of Satan and his instruments from *vers. 16. to 45.*

Sec. 2.

V I. A *nd between thy seed and her seed.*

1. This copulative word [*And*] doth necessarily bring in the two former words that were prefixed to the first warlike combate of enmity; and in that respect this sentence may be read thus, *I will put enmity between thy seed and her seed*, that is to say, I will effectually cause to be put by my spirit, a most powerfull principle of a most righteous warlike enmity, into one of this poor deceived womans seed, that shall by his righteous performance of his combate of sufferings, conquer the warlike enmity of the numerous and potent seed of the Devil, the Scribes and Pharisees, together with Pilate and Herod, and all the people of the *Jews*.

The second warlike combate between the Devils potent seed, and one single seed of the poor deceived woman described.

2. This second proclaimed combate of warlike enmity, is expressed in the future tense, because it was to be acted in a time yet to come, but in that year or day to come it should be acted, it was not declared at this present unto Adam. Neither was the time thereof revealed unto Abraham, and yet Christ said, *He rejoyced to see my day, and he saw it, and was glad,* John 8. 56. but the particular time was not revealed unto Abraham, no more than it was to Adam, neither yet was the time of it revealed unto David: and yet it was revealed unto David, that Christ should be his sonne, and that the Throne of his spiritual Kingdom should be everlasting, 2 Sam. 7. at the exact time when this seed of the woman should accomplish his warlike combate of enmity, for the breaking of the Devils head-plot by his obedience in all his sufferings,) was first revealed unto gracious Daniel, at the just end of the seaventy years captivity in Babylon. Then Daniel was at prayer for their return at the time of the evening oblation. And then the Angel Gabriel said unto him, *O Daniel, I am come to give thee skill and understanding, therefore understand the matter, and consider the vision. Seventy sevens of years are exactly accounted to finish transgression offerings, and to end sin offerings, and to make reconciliation for iniquity, and to bring in an everlasting justification,* (instead of the Ceremonial,) Dan 9. 22, 23, 24.

Three things are remarkable in this message of the Angel.

1. The exact time when the seed of the woman should fulfill his warlike combate

combate of enmity, and thereby procure Gods reconciliation for the breaking of the Devils head-plot.

2. The manner of his death, and that is expressed in these words, in vers. 26. *He shall be cut off*, (as a malefactor on the tree,) as it was first declared in Gen. 3. 15. Thou (Saran) shalt (have a liberty of power to) pierce him in the foot-foales, namely, to cut him off as a wicked malefactor on the tree.

3. The efficacy of his death : and that is two-fold. 1. He shall finish trespasses and sinne-offerings, (and so by a consequent all the other rites of Moses Law.) 2. And make reconciliation for unrighteousness, and so procure an everlasting righteousness, (or justification from sin,) to all believers instead of the ceremonial, vers. 24, 27.

These three points I have explained more at large in my Exposition of Daniel 9.

2. [*Between thy seed.*] (O Saran,) namely, between thy wicked generation of Scribes and Pharisees, who are also called by John at his Baptisme, *A generation of serpents*, Matth. 23. 7. and our Saviour called them *serpents*, and *a generation of vipers*, Matth. 23. 33. and in that Chapter denounced eight woes against them for their spiritual blindness; and our Saviour told the *Jews*, that though they boasted of their Father Abraham, yet they were of their Father the Devil, and that his lusts they would do, John 8. 44. And Isaiah saith in Ch. 53. 8. *Who shall declare his generation in which he lived?* it was so wicked, as I have shewed in my former Book, pag. 353. By these Scriptures we are taught, who they are that are called thy seed, (in speech to the Devil that was yet in the serpent.)

3. The reason why this warlike combate of enmity, openly proclaimed in the Devils hearing was, that the Devil might not say in after-times, I could have made my party good, against this seed of the woman, if I had but had an open and a fair warning, as indeed there ought to be in the first beginning of a righteous warlike combate of enmity : and therefore to prevent this complaint, God gave the Devil an open and faire warning.

3. [*And her seed.*] By her seed Mr Norton and many others do understand Christ with all the godly in a collective sence. But this Exposition is a grand error, because they do by necessary consequence, make all the godly to be co-partners with Christ, in the actual breaking of the Devils head-plot for mans Redemption. Therefore for the avoiding of this grand errors, this word [*her seed,*] must be expounded in a restrained sence of one single seed of the woman, namely, of the humane nature of Christ only : for no other seed of the woman was able to conquer the Devils said warlike combate of enmity by perfection of obedience, and to make their soul a sacrifice in that perfection for the procuring of Gods reconciliation to the elect; but this single seed of the woman only.

Therefore the word [*her seed*] must be understood of that singular seed of the woman, that must be conceived and born of the woman alone, without the help of man : for if Christ had been born of a woman in the ordinary way of generation, then he had been born under the cursed spiritual death

death of the Covenant of nature ; and then he should have been born in original sinne ; and then he could not have been a Lamb without spot and blemish for sacrifice ; and then he could not have been a Priest holy and harmles ; and then his death could not have been accepted of God as a perfect sacrifice ; and then we had been still left in our sins. But blessed be God, that promised such a seed from the woman alone, as should be conceived in her womb, by the power of the holy Ghost, in a miraculous manner above the power of nature, *Luk. 1. 31, to 35.* and such a seed of the woman, as should be able to live and dye without the least spot of sinne, notwithstanding the Devils subtle temptations to insnare him therein : But no other seed of this poor deceived sinfull woman, could be such a sinless seed in conception, life and death, but the humane nature of Christ onely.

But saith Mr Norton in pag. 19. & pag. 218.

“ The meaning of these words, *Thou shalt bruise him in the heel*, in Gen. 3. 15. is, that chiefly Christ, and with him believers that live Godly, (both which are the seed of Eve) shall suffer affliction and persecution by Satan.

This erroneous Exposition had been the less blameable, if it had not been produced to confute a true Exposition : but seeing he hath produced it to confute the true Exposition that I gave in my Dialogue, it is the more sharply to be reprehended ; for the Dialogue said thus in pag. 3. The Lord told Adam, that not only the promised seed should break the Devils head-plot, but also that the Devil should crucifie him, and pierce him in the foot-soales, *Gen. 3. 15.* The Devil did it by his instruments, the Scribes and Pharisees, and the Roman Souldiers. These are my words in my Dialogue, which Mr Norton doth labour to confute with his corrupt exposition.

Though that which he saith be a truth in it self, namely, “ That the godly are the seed of Eve as well as Christ : yet it is not a truth from the said words in *Gen. 3. 15.* 2. I believe also, that the wicked are the seed of Eve as well as the godly : but yet I say also, that these three sorts of seed, are the seed of Eve in three several differing senses. 1. Christ is the seed of Eves womb, only by the power of the holy Ghost. 2. All the godly, (as they are godly,) are the seed of Eves faith only. 3. The wicked are the seed of Eve by natural generation onely. But none else is called her seed from the seed of her womb alone, but the humane nature of Christ onely.

The word *Seed*, and the word *HE* are thus expounded by our larger Annotations. The former word *Zera*, *Seed*, and the following word *HU* *HE*, and *Jeshuphecha* shall break, are all of the Masculine Gender : thence I inferre, that seeing they are all of the Masculine Gender, then godly women which are of the Feminine Gender, must not be reckoned into this word seed, nor into this Masculine word *HE*, but they must be excluded from being comprehended under this Masculine *Seed* ; as Mr Nortons corrupt exposition doth collectively speak.

2. Hence the Papists are to be reprov'd, because they have corrupted

Reply 1.

Reply 2.

Reply 3.

Jeroms translation in his latter Editions : for in his first Editions he translated *HV* [by *HE*] shall break ; but in the latter Editions they put in *Ipse* he, instead of *Ipse* he, and by that meanes they give the honour of our Redemption to the Virgin *Mary*. But the said three Masculine terms, do fully exclude the Virgin *Mary*, and do strongly confirm it to be meant of that humane nature of Christ only.

3. Though our larger Annotations gave a right sence of the words at first, yet it doth conjoyne the said erroneous collective Exposition to the word *Seed* at last, to the utter confusion of its first orthodox Exposition.

4. The like great errour doth our Annotations fall into, in its Exposition of the word *Seed* in *Gal. 3. 16.* for there it doth expound it in a collective sence also.

5. Mr *Calvin* is in like sort the more to be blamed, because he doth vehemently contend against such Interpreters as make [*Her Seed*] to relate only to the humane nature of Christ; and doubtless he hath led many latter Expositors into the same error with himself, seeing he is counted for a leading Expositor.

6. "The word *Seed*, saith Mr *Ainsw.* in *Gen. 22. 18.* is there meant in "special of one, that is Christ, *Gal. 3. 16. 8.* and yet in *Gen. 3. 15.* he doth likewise fall in the foresaid great error, for first he doth expound the word *Seed* of Christ onely; but in the second place he doth expound it in a collective sence of Christ and all the godly : which two senses is contrary to that Rule of a sound Exposition which I have given of the word death, in chap. 1.

But on the contrary, divers other Expositors do most soundly Expounded, [*Her Seed*,] to relate onely to the humane nature of Christ.

Reply 4.

I will first begin with *Luther*, for he seems not to be led by *Calvin* in any thing : *Luther* doth make her seed in *Gal. 3. 16.* to relate only to the humane nature of Christ, in opposition to the malignant Jews, that expound the word *Seed* of seeds in the plural. "The Jews saith *Luther*, will not "receive this interpretation of *Paul*. They say the singular is put for the "plural, one for many. But (saith he) we do gladly receive this meaning and interpretation of *Paul*, who oftentimes repeareth this word "*Seed*, and expoundeth it to be Christ : and this (saith he) he doth with "an apostolical spirit.

2. *Luther* saith thus in *Gal. 3. 7.* "All the promises are to be referred "to the first promise, and to be expounded concerning Christ the *Seed* of "the woman, that shall break the Serpents head, and so did all the Prophets "understand it and teach it.

3. *Bullenger* in his 4th Decad and Serm. 1. doth interpret the word *Seed* in *Gen. 3. 15.* of one single seed of the woman, "The first and most evident promise of all, (saith he) was made by the very mouth of God "unto our first Parents *Adam* and *Eve*, being oppressed with death, "which promise is as it were the pillar and base of all Christian Religion, "whereupon the Preaching of the Gospel is altogether founded, and our

"of which all the other promises are in a manner derived, *Gen. 3. 15.* In
 "this Verse (saith he) God promiseth seed : The seed I say, not of man,
 "but of woman : to wit, of the most holy Virgin *Mary* ; for she conceived
 "not by any man, but by the holy Ghost, and was delivered of Christ our
 "Lord : who by dying and rising again, did tread and crush the head of
 "Satan, &c. And in the mean while, (saith he) Satan trod on Christs heel
 "by his members, when *Caiphas, Pilate, Jews and Gentiles* did with exqui-
 "site torments of death vex and kill the flesh of Christ, &c.

2. Saith *Bullenger* in his 3^d Decad Sermon 6. "God did not first begin the
 "league with *Abraham*, but renewed unto him that Covenant which he
 "had first made with *Adam* immediately upon his transgression, when he
 "received him again into favour, and promised his only begotten Son, in
 "whom he would be reconciled to the world, &c. And, saith he, this
 "antient league he renewed afterwards unto *Noah*, and after that again to
 "the blessed Patriarch *Abraham* : And again, after four hundred years, he
 "renewed it under *Moses* at Mount *Sinai*, where the conditions of the
 "league were at large written in Tables, and many Ceremonies were ad-
 "ded thereunto. But most excellent, clearly, and evidently did our
 "Lord himself shew forth that league, who wiping away all ceremonies,
 "types, and figures, brought in, in the stead of them the very truth : and
 "this is now called the new League or Testament, &c. And then he con-
 "cludes thus, This promise of God to *Abraham*, is all one with that which
 "he made to *Adam* in *Gen. 3. 15.*

Bullenger
 makes the De-
 calogue and the
 Ceremonies at
 Mount *Sinai* to
 be given for the
 new Covenant
 of Grace.

4. *Tyndal* in his Translation and Annotation of *Gen. 3. 15.* doth make [*Her*
Seed] to be the humane nature of Christ only.

5. That blessed Martyr *Jo. Frith* saith in p. 109. "The word of promise
 "was this, *I will put enmity between thee and the woman, and between thy*
seed and her seed ; that seed shall tread thee on the head, and thou shalt tread
it on the heel. In this promise (saith he) they, (namely, the Fathers
 "that lived before Christs Incarnation,) had knowledg that Christ should
 "become the seed, or Sonne of a woman, and that he should destroy the
 "Devil with all his power, and deliver his faithfull from their sinnes. And
 "whereas it is said (saith he) that the Devil shall tread it on the heel,
 "they understood right well, that the Devil should find the means by his
 "wiles and wicked ministers, to put Christ to death, &c. This promise
 "(saith he) was given to *Adam*, and it saved as many as did believe, and it
 "was afterwards established to our father *Abraham*, saying, *In thee shall all*
the nations of the earth be blessed.

6. Mr *Rutherford* on the Covenant pag. 312. doth largely Dispute on
 his word [*Her Seed,*] in *Gal. 3. 16.* in opposition to Mr *Nortons* collective
 sense.

"Our Divines (saith he) as *Beza, Piscator, Deodati*, and our English
 Divines in their Annotations, expound the word *Seed* in *Gal. 3. 16.* of
 Christ mystical, as the Church the body is called Christ, *1 Cor. 12. 12.*
 But (saith he) judicious *Pareus* saith, that the Apostle expounds this
 word *seed*, not collectively of many, but individually of one, [*Christ.*]
 And (saith he) among Papists *Lyranus* saith, the promises are made
 "to

“to the seed, that is, to Christ, in whom the promises are fulfilled, and in no other, and therefore it is said to the seed in the singular number.

2. Saith he a little after, “There is no reason to expound the word *seed*, of mystical Christ and of his seed. 1. Because the *seed* is he, in whom the Nations are blessed, both Jews and Gentiles, *Gal. 3. 14.* 2. Because the *seed* is he that is made a *curse*, *vers. 13.* which is Christ onely, and not mystical Christ, head and members. 3. Saith he, The promise is made to the seed coming in the flesh, and assuming our nature in personal union, *vers. 19.* 4. It runs most connatural to the Text, and most comfortable to us, if neither Christ *Gal. 3. 16.* be understood as a private man, the Son of *Mary*, nor yet as Christ mystical, as *1 Cor. 12. 12.* but as Christ a publick person, head, and Lord-Mediator. This Orthodox Exposition of his, I first hinted in my former printed Reply, in p. 341. But I think it fit to relate it here more fully.

7. Mr Warren saith in p. 127. “The Promise or Covenant was made to Abraham and his seed, he saith not to seeds as of many, but as of one, and to thy Seed, which is Christ, *Gal. 3. 16.* This Christ (saith he) was not Christ mysticall, as *Beza*, *Piscator* and many others expound it (as Mr *Rutherford* (saith he) hath well observed) but Christ personall. But with their leave, saith Mr *Rutherford* in his *Tryall and Triumph of Faith*, Ser. 7. p. 51. The promise is not made to Christs person singly considered, nor to Christ mysticall: For 1. The Promise is made to Christ in whom the Covenant was confirmed, *Gal. 3. 17.* 2. In whom the Nations are blessed, *vers. 14.* 3. In whom we receive the promise of the Spirit through faith, *vers. 15.* and who was made a curse for us, *vers. 13.* Now (saith he) not any of these can agree to Christ mysticall: Christ mysticall did not confirm the Covenant, nor give the Spirit, nor was made a curse; but Christ mediator is he to whom the promises are made, and in Him, to all his heirs and kindred, not simply in his person, but as a publick person and mediator: and upon beleeving we are truly in him, and so *Abrahams* seed, and so heirs according to the promise, &c. Thus I have presented the Reader with Mr *Rutherfords* double Exposition of [*her Seed*] to be meant of Christ only, and that his exposition is also approved by Mr *Warren*.

Thus have I confuted Mr *Nortons* Confutation by a Jury of orthodox Writers.

8. Mr *Ainsworth* saith, “The word *Seed*, is used either for a multitude as in *Gen. 15. 5.* or for one particular person, as in *Gen. 4. 25.* *Gen. 21. 13.* But saith he in *Gen. 3. 15.* it meaneth one speciall Seed, Christ, *Gal. 3. 16.* And this did the ancient Hebrew Doctors acknowledge: for in *Thargum Jerusalem* (saith he) the fulfilling of this promise is expressly referred to the last dayes, to the daies of King *Messias*. Thus Mr *Ainsworth* hath concluded his Exposition in a right sence as he began it; but he hath put into the middle the corrupt exposition of a collective Seed, like a dead fly into a Box of pretious truth.

V II. He shall Break thy Head.

This

This first word *HU, HE*; is in the masculine gender: But in case the former word Seed had been meant collectively of the womans godly seed as well as of Christ; then this word *HU*, should have been translated *They*, and not *HE*: They together shall break the Devils head for mans Redemption.

2. It is observed by Mr Broughton in Rev. ^{p. 246} and in Melchisedeck D.2. that the very Zohar upon Gen.3. saith, that *HU HE* is the holy Blessed the Eternall: In these words the ancient Hebrews did confels, that none else could become true man of the womans seed alone, but the second Person in the Godhead.

3. The same Zohar doth also say on Gen.3.15. That by the Serpent Christ should be kild: from both these speeches put together, we may see that the ancient Hebrew Doctors held, That the holy Blessed, the Eternall, the second person in Trinity should assume true humane nature from the poor captive womans seed alone without the help of man: And 2. That the seed of the Devill in the Serpent, should have a liberty of power given them to kill his humane nature, by piercing him in the foot-foals as a sinfull malefactor on the Crosse. But the later Hebrew Doctors are extream enemies to the death of Christ, and extream Apostates from the faith of their Ancestors.

4. Hence observe, that this word *HU HE* in the masculine Gender, doth note out unto us three properties in the Messias person and office.

1. The Humane nature of the Messias; because he must be made true man of the seed of the woman alone, Gal.4.4. Luk.1.42.

2. It notes out unto us the Divine nature of the Messias, because none else can take mans true nature and passions from the seed of the woman alone without the help of man, but the second person in Trinity.

3. *HU HE*, is a Noun singular, and in that respect it doth note out unto us, that the said two natures of the Messias should be truly united in personall union; namely that his Divine nature should assume his humane nature as an appendix to his divine person: and that he should in that respect be called *Emanuel*, Mat.1.23. and one Mediator between God and man, 1 Tim.2.5. and that he should in his humane alone, combare with the warlike enmity of the Devill for the victory, by his perfect obedience, through all his ignominious tortures, untill he had gotten the victory, and had in that perfection of his obedience, made his death a most perfect and acceptable sacrifice, for the procuring of his Fathers Reconciliation to all the Elect: and thus, *as by one mans disobedience many were made sinners, so by the obedience of one (in his combate of sufferings, and in his death and sacrifice) many are made righteous*, i. e. justified from their sinnes, Rom.5.19.

4. Dr Alle expounds, he shall break of Christ only, and reproves the Popish writers for reading it *ipsa*, part 2. fol.62.

5. Mr Bro. saith in Rev.9. p.93. Appolun fighteth against all for Hebrew in Gen.3.15. *He shall break thy head*: All the millions of Hebrews saith he to each man say *HE*: And John expoundeth all of Christ, that *HE* should destroy the works of the Devill: And Onkelas saith, *HE shall, &c.* and so

R r

the

*The word HE
in Gen. 3. 15.
doth comprehend both the
natures of
Christ in personal
union.*

the Arabique *Sadaxias* : and so the LXX : yet the Popes Translation hath She, against thrice the masculine gender in Hebrew, and all Hebrew kind that ever were, to bring *Mary* into Christs honour, to destroy the Bible and the world : and to this sence dorth *Gibbons* speak in *Gen. 3. 15. Question 10.* where he sheweth, that *Aquila*, *Symachus* and *Theodotion* do corrupt the Hebrew, by translating it She : It is recorded that *Aquila* and *Theodotion* were notable Apostates from the faith of Christ, and joyned themselves to the unbelieving Jews, and by sinistrous translations perverted such places of Scripture, as gave a clear testimony of Christ, as *Gen. 3. 15.* they translate She instead of *HE* : and in *Isa. 7. 14.* Behold a *Virgin* shall conceive, they corruptly translate it, Behold a young woman shall conceive : This bad translation of apostate Christians to the apostate Jews, ought to be abhorred of Christians ; so *Chap. 2.* *Austin* saith, " That the Jews preferre *Aquila* before all, (in the City of God, *lib. 15. cap. 23.*) it is the greater sign, that to please the Jews, he corrupted the said Scriptures. But *Jerom* did approve of *Theodotion* before that of *Aquila* and *Symachus*, as *Vines* saith in *l. 16. c. 32.*

[*Shall break.*] So the LXX translate it : others render it, Shall pierce, bruise, or crush. This Hebrew word is used only in *Gen. 3. 15.* and in *Job 9. 17.* but the true sence from the context is the thing that is chiefly to be regarded ; namely, how this seed of the woman should bruise break or the Devils head, or rather his head-plot ; for the Son of God was manifested to destroy the works of the Devil, 1 *Joh. 3. 8.* namely through death he destroyed him that had the power of death, the Devil, *Heb. 2. 14.* And the kind of his death is expressed to be as ignominious and cruel, as the Devil could devise ; by this expression, Thou shalt pierce him in the foot-soles ; and also by this expression, He shall be cut off, or executed (as a notorious malefactor) *Esay 53. 8.* *Dan. 9. 26.* But it was not possible that Christ could destroy, break, bruise, pierce or crush the head-plot of Satan, by such an ignominious death, unless he had performed his death in all exact obedience to the Articles of the Covenant, in countermining Satans warlike enmity, by his said perfect obedience in his death ; but being so performed, it did procure his Fathers reconciliation to all his Elect seed : and after this sort the Elect are redeemed from the Devils power, and after this sort the Devils head-plot is broken, bruised, pierced, and crushed all to pieces, as concerning the Elect number, though the wicked do still remain under his power as his conquered captives.

[*Thy head.*] It is a known thing that the Devil is a spirit, and therefore that he hath no corporal head : and hence it follows, that by the Devils head must be understood his head-plot, namely, the head-plot of those many legions of Angels that fell, by refusing to be ministring spirits to Adam and Eve, according to the Law of Gods positive Covenant made with them : and for that sinne of theirs, God deprived them of their concreated moral perfections : and then they could not stop from further sinning, but instantly became an envious company against the good of man : and without any delay they combined together in one head-plot, to ask leave of God to enter into the Serpent, and to try whether Adam and Eve would be more perfect

The Devil is said to have a head, because of the head-plot of all the Angels that fell, to deceive Adam and Eve.

perfect in their obedience to Gods positive Law and Covenant of nature, then they had been : and having obtained leave, they did enter into the head of the serpent, and did so cunningly actuate the tongue of the serpent to speak, as if it had been no other but an Angel from Heaven, that God had sent to reverse his former prohibition, and to give them liberty to eat of the forbidden fruit for their best good, and that the eating of it, would increase their knowledge in all Gods secret will. And by this meanes, the Devil brought them under the same punishment of a double spiritual death with themselves : and as soon as they had effected this head-plot, these fallen Angels are ever since called collectively, The Devil and Satan, and the accuser of the brethren, The adversary, &c. And the word head or head-plot, is very suitable to them, because the word head is used for a head-plot, for in *Psal.* 140. 9. *David* prayeth against the head of those that compass me about. Mr *Ainsw.* saith, " That head sometimes signifies a company of chief men, *1 Chron.* 4. 42. and for this also see *Ainsw.* in *Psal.* 141. 5.

2. But yet presently after that our first Parents had broken the Covenant of nature, by eating of the forbidden fruit, and had received the threatened punishment of a double spiritual death. It pleased the Lord to shew forth the riches of his mercy to them, by declaring unto them the decree of the eternal Covenant of the Trinity for their Redemption, namely, that the second Person in Trinity, should become true man, of the seed of the poor captive woman : and that he should be conceived in the womb of a Virgin that never knew man, by the power of the holy Ghost ; and that in the fullness of the time appointed of the Father, he should in that nature perform the warlike combat of enmity, with his malignant Champion, Satan and his seed, in such perfection of obedience, even to the death of the Cross, that he should in that perfection of his obedience, make his death to be accepted as a most perfect and acceptable sacrifice, for the procuring of his Fathers reconciliation, for the full redemption of all the Elect. And after this sort it is, that the seed of the woman hath broken the Devils head-plot, gotten the victory, and divided the spoil, namely, he hath divided the Elect number from the rest of the spoil, that are yet in the hands of the strong enemy Satan, *Isa.* 53. 12.

VIII. [And thou shalt pierce him in the foot-soales.]

[Thou] Namely, thou Satan that art yet in the Serpent : Thou, as well as thy seed formerly named, shalt have a liberty of power, without any restraint to hinder this seed of the woman from breaking thy head-plot. But thou canst not devise any likelier means to hinder him, than by provoking his passions to some sinfull distemper or other : and thou canst not devise any likelier means to provoke his passions, than by accusing him to be no better than a sinfull malefactor, and by using him with all ignominious, reproachfull, and painfull tortures, by tormenting his body with the most exquisite and long-lingsing torments, in piercing his hands and his feet with iron spikes upon the Cross. This unlimited power of malignity, do I give thee over the body of Christ, more than I gave thee over the body of *Job* : as I have shewed in my former Book, pag. 312. And

God gave the Devil a liberty of power to pierce the humane nature of Christ, in the foot-soales, as a sinfull malefactor on the Cross.

accordingly the Devil began to exercise his unlimited power over the body of Christ, immediately after he was extrinsically installed into the Mediators office. At his Baptism he tempted him fourty dayes together, and at the end of those fourty dayes, the Devil did take his blessed and sinless body, and did carry it up into the ayre, and set it upon the top of the pinnacle of the Temple, and then tempted him to cast himself down : and Christ had no sooner resisted that temptation, but the Devil having still the same liberty of power, did take his body from thence, and carried it to the top of a high Mountain, and there he had such a liberty of power given him, as to represent to his bodily senses, the glory of the whole world; and then the Devil said unto him, *All this will I give thee, if thou wilt fall down and worship me :* and when Christ had resisted this temptation, the Devil seeing no hopes to prevaile at this present, left him for a little season; but it was but for a little season, for not long after, he used a new liberty of power, to stir up the Scribes and Pharisees to be his arch-instruments to provoke his patience; by many slanderous reports, and false accusations; and at last to apprehend him, and impeach him as a grand malefactor, and to get Pilate to condemn him to the most ignominious and tormenting death of the Cross between two thieves. For the Devil knew right-well, that in case he could not provoke his patience by any of these means, that then his death should be accepted of God as a death of righteousness, namely, *Performed in all exact obedience, according to the declared will of God, in his Covenant of reconciliation, in Gen. 3. 15.* And then that it should be accepted as a most obedient sacrifice, for the procuring of his Fathers reconciliation, for the full redemption of all the Elect, and that then his head-plot should be broken as to the Elect number. And yet for all this, the Devils warlike enmity was such, that he would not give over his warlike stratagems; and therefore when Christ was dead and laid in his grave, he caused the Scribes and Pharisees to seale his Tombe, and to set a watch about it, least his Disciples should steal him away. And when it was noised that he was risen to the great amazement of the Souldiers, by a terrible earthquake, then the Devil prevailed so with the Scribes and Pharisees, as to give the Souldiers a large quantity of money, to say that his Disciples stole him away while they slept. But blessed be God, this righteous seed of the woman, did in all things conquer the Devil and all his potent seed by righteousness.

And, 2. After his Resurrection, Peter said thus to the Jews, *Him, being delivered,* (namely, to Satan and to his potent seed, according to the declaration of the warlike combate of enmity in Gen. 3. 15.) *by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up, having loosed (or healed) the sores of death, because it was not possible he should be holden of it, namely, not of death, (because he had it in his power,) Act. 2. 23; 24. Col. 2. 15. Rom. 6. 9.*

[*Shall pierce*] Thou Satan shalt have a full liberty of power to pierce, to bruise, or break this seed of the woman, as a sinfull malefactor in the foot-soales on the Cross. Mr Bro. doth render the Hebrew word in all these

these tearms in his *Descent*, pag. 17, &c. And

2. The word *Pierce* is used for his crucifying, in *Zach. 12. 10. Job. 19. 34. Rev. 1. 7.*

[*His heel*] The Hebrew word and the Greek word also, doth signifie not only the heel, but the whole foot, or the foot-sole. As *Ainsw.* doth often render it, as in *Psal. 89. 52. &c.*

2. This word *Foot*, is put for both the feet, as it is also in other places: as in *Lev. 13. 12. Deut. 8. 4. Josh. 1. 3. Matth. 22. 13.* and consequently by an argument of the likeforce, it is put for both the hands also. And so *David* doth explain the manner of the Devils crucifying of this seed of the woman, in *Psal. 22. 17. The assembly of evil-doers have inclosed me, they have Lion-like pierced my hands and my feet.* There is in this Verse a double reading in the Hebrew, and Mr *Ainsw.* doth translate them both by lion-like: "And this was fulfilled (saith he) in nailing our Lord to the Cross by his hands and feet, *Matth. 27. 35. John 20. 25.* And this kind of death is that which *Austin* calleth, *A death, not of condition, but of crime.* But Mr *Norton* doth interpret *Austins* sence to be meant of the death of Christs soul, under the wrath of God, through the imputation of our sins to Christ, in pag. 130. But I find that Mr *Nortons* sence is no more like *Austins*, than an Apple is like an Oyster: as I have also noted it in my former Reply in p. 96.

How or in what sence Austin calls the death of Christ, not a death of condition, but of crime.

Austin doth often use the word crime for scandalous sins, (as *Vines* doth expound his meaning in *The City of God*, lib. 14. cap. 9.) "Austin (saith he) declareth the difference between crime and sinne, in *Tract. Super Joan 41.* A crime, saith he, is an act worthy of accusation and condemnation: for (saith he) the Apostle giving order for the Election of Priests and Deacons, and other Church-men in *1 Tim. 3. 2.* saith, not if any of you be without sin, (for so he should exclude all mankind from being elected,) but if any be without crime, as man-slaughter, whoredome, adultery, theft, fraud, sacrilege, and the like. And for such-like scandalous crimes was Christ accused and condemned to death, from the accusations of the high-Priests, and from the sentence of *Pilate.* And in this respect it is that *Austin* calls his death, not a death of condition, but of crime: and therefore the Devil did labour to make his death as odious in the eyes of the world as it was possible, that so none at all, or but very few, might be affected to believe in his death, for the salvation of their souls: but yet because he performed his death in perfection of obedience, it was accepted of God, as the meritorious price of mans Redemption.

Conclusion.

After this manner it is that Christ hath redeemed us from the curse of the Law, when he was made a curse for us, (for in the outward manner of his death, he died as a cursed malefactor,) for it is written, *cursed is every one that hangeth on a tree, Deut. 21. 23.* That so the blessing that was promised to our first Father *Adam*, (which was renewed after wards unto *Abraham*,) might come upon all believers, even upon the believing Gentiles, as well as upon the believing Jews.

Sect. 3.

Comparing the promise of Reconciliation made first to Adam, with the promise of Reconciliation made afterwards to Abraham.

The promise made to Abraham in Gen. 12. 3, &c. depends upon Gen. 3. 14. for its true exposition.

God said thus to Abraham, in Gen. 12. 3. *And in thee shall all the families of the earth be blessed.*

1. This word *thee*, in the literal sence of it, may seem to be meant of Abrahams single person : but because it cannot be that *all the families of the earth should be blessed* in his single person, therefore it must of necessity be taken for that seed of the woman in Gen. 3. 15. that should also come out of his loynes, to break the Devils head-plot for mans Redemption, by his obedient performance of his combate of sufferings, and of his death and sacrifice, by the which he should procure his Fathers Reconciliation for to make all believers in all the families of the earth to be eternally justified from the guilt of their sins.

2. The word [*in thee*] is also expounded in thy seed, in Gen. 22. 18. and it is also expounded to be one seed [*Christ,*] Gal. 3. 16.

3. The Apostle saith in Gal. 3. 8. *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham : saying, in thee shall all the nations of the earth be blessed.* 1. Mark this, that the promise which God made to Abraham, is called the preaching of the Gospel. 2. But yet it is a point of wise consideration, how to parallel the threatening of the Devil in Gen. 3. 15. with this preaching of the Gospel to Adam and to Abraham.

I answer, That I have formerly shewed, how the threatening of the Devil was denounced in the hearing of fallen Adam and Eve, and in that respect it implied a strong and a gracious promise to them : for from thence it must follow by necessary consequence, that if the seed of the woman should break the Devils head-plot, then they, and as many others as were elected, should be redeemed from his power : and in this sence it is, that the threatening which was denounced for the ruine of Satans head-plot by the obedience of the seed of the woman in his ignominious death, was the preaching of the glad tidings of salvation to Adam and Eve.

4. But yet here it may be demanded, how, and after what manner all nations should be blessed in the seed of Abraham : and how, and after what manner in the seed of the woman.

The answer is after one and the same manner, in them both alike, namely, by the warlike combate and victory of the seed of the woman : in opposition to the warlike enmity of the Devil and of all his potent seed, namely, by his ~~constant~~ ^{constant} obedience, even at the same time, when the Devil had a liberty of power to pierce him in the foot-soales, as a finfull malefactor on the Cross : by which perfect obedience, he merited his Fathers reconciliation, for the formal redemption of all believing sinners from Satans head-plot, even then when Christ was made a curse for us, in the outward manner of his death. And after this manner the believing sinners of all Nations

Nations are blessed, first in the seed of the woman, and then also in the seed of Abraham : there is not one hairs breadth difference in the manner of performing these promises of blessedness.

5. From hence we may find out the true sense of the Apostles reasoning in Gal. 3. 13, 14. *Christ hath redeemed us from the curse of the Law, when he was made a curse for us : for it is written, (in Gen. 3. 15. Thou Satan shalt*

Gal. 3. 13, 14.

have a liberty of power to pierce him in the foote-soales, as a finfull malefactor on the tree : and just so it is also written, in Deut. 21. 23.) Cursed every one that hangs upon a tree. And from thence the Apostle doth make his blessed inference in vers. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, (that promised seed of the woman, and so of Abraham,) for by his righteous performance of the said combat in his sufferings, he got the victory : that so we might receive the promise of the Spirit through faith, that is to say, through the preaching of this faith, and not by the bodily exercise of the works of the Law, as in vers.

5. This Gospel preached, is the only way and means that God hath ordained to make good his promise of the Spirit to the Elect of all Nations. And after this manner it is that Christ was sent of God to bless us, that he might send the preaching of his Gospel into all Nations, accompanied with the effectual operation of his Spirit to turn every one from our iniquities, Acts 25, 26. *To give repentance to Israel, and forgiveness of sinnes, Acts 5. 31. And so to work the grace of faith in this promised seed, that so we might be blessed with faithfull Abraham, Gal. 3. 9.*

And therefore, 2. It was by the preaching of this blessed Gospel to our first parents, that God brought them to repentance, and to faith also : and so they had their sins forgiven them, and were justified by performing the condition of the Covenant of grace on their part, by believing in the righteous performance of the combat, by the said promised seed of the woman : and they were blessed through the forgiveness of their sins, Psal. 32. 1, 2. and so they were received into Gods special favour, as his children by adoption, Gal. 3. 26.

6. I conclude therefore, that the blessing promised to Abraham in his seed Christ, in Gen. 12. 3. and in Gen. 22. 18. must be expounded according to the first declaration, of the Covenant of grace and reconciliation made to Abraham in Gen. 3. 15. for that is the very first foundation promise of blessedness, and it is no other but the same that was renewed unto Abraham in Gen. 22. 3. and though it is now recorded unto us, but in very few words ; yet is evident, that it was opened unto Abraham more at large, because it is led the preaching of the Gospel unto Abraham in Gal. 3. 8. and it is the same Gospel that was first preached to our first parents at large, though now we have but the brief heads of it in Gen. 3. 15.

It is the same promise of the Covenant of grace that was made also to Isaac in Gen. 26. 4. and also to Jacob in Gen. 28. 14. These promises are ordered to us but in few words. But doubtless they were opened unto us abundantly more fully by the preaching of the Gospel.

Sect. 4.

But I suppose, the greatest difficulty is, how to bring that promise that was made unto Judah, to the right sense of the said standard, in Gen. 3. 15.

Gen. 49. 10. depends on Gen.

3. 15. for its true sense and

meaning, namely, how 5 nations shall be gathered to Shiloh by preaching of Christ, justified, or pierced in the foot soled

Gen. 49. 10. The scepter shall not depart from Judah, nor a Law-giver from between his feet, untill Shiloh come : and to him shall the gatherings of the people be.

1. By scepter I do not understand the whole Tribe of Judah as many do (though much amiss,) because the Hebrew word *Sheber* is often put for a Tribe, or for a Principality to be ruled; and so they put it here for the whole Tribe of Judah, that it shall not faile till Shiloh come. But I take this word for a scepter, as it is put for a sign of regall Authority. The word then of this 10th verse, must be thus understood, namely, That a right heir to sway the scepter, shall not depart from the lineal descent of Judah, untill it come to Christ the right heir of Judah to sway the scepter.

2. Nor a Law-giver, [from between his feet.] This phrase from between his feet, cannot be meant of the whole Tribe of Judah, therefore it is not fit to translate it a Tribe, but it must be taken for one that hath a legal right to give Laws, namely, for Christ the true Law-giver, whose right descent is from the loynes, or from between the feet of Judah, that is to say, from the place of begetting, and also from the place of birth : for the original signifies not only feet, but the whole legge and thigh. And in this respect the words must be expounded thus, [nor a Law-giver,] i. e. nor a right heir to give Laws, shall depart from between the feet of Judah, untill it come to Christ the last right heir of Judah.

3. [Untill Shiloh come:] That is, untill Christ the Son of Judah be born of the Virgin *Mary*. And for the full confirmation of this Exposition, the holy Ghost hath recorded the Genealogy of Christ from Judah. 1. By his Father *Joseph*, (as it was supposed,) *Mat.* 1. And, 2. By his Mother *Mary* in *Luke* 3. And from this double proof, we may see of what great use the said Genealogies are, to prove the truth of this Prophecie, namely, that Christ was the right heir to Judah : both to sway the scepter, and to give Laws, if Tirants had not kept his right from him : and indeed it was his good pleasure to permit Tirants to keep his earthly Kingdom from him, that so his spiritual and mediatorial Kingdom here on earth, might be the better marked and regarded.

Jacob in his last will, did give the right of the first-born to Judah, and said, that his brethren should confesse him, meaning, that they should acknowledge the dignity of the first-born, in respect of the government to be given to him, and that Christ the King should come of him, 1 *Chron.* 5. 2 *Heb.* 7. 14. *Psal.* 45. 7. And the other Tribes did acknowledge the dignity of this Tribe above the rest, for this Tribe was the foremost of all in their marching through the wilderness, *Numb.* 10. 14. and the Prince of this Tribe was the first that offered at the Dedication of the Altar, *Numb.* 7

11, 12. And after ~~Jacob~~ death, Judah was the first that went up to fight

fight for *Israel* against the *Canaanites*, and got the victory, *Judg.* 1. 1, 2, 3, 4, 8. And the foremost in battle against their rebellious brethren, *Judg.* 20. 18. And the first Judge that saved *Israel* was of this house, *Judg.* 9. 3, 9. And God chose this Tribe and *David* out of it, to settle the Kingdome of *Israel* in his stock for ever, *Psal.* 78. 68, 70, 71. *Psal.* 89. 20, 21, 28, 30, 36, 37. And to our Lord *Jesus*, who came of *Judah*, doth the right of the scepter, and the right of making Laws belong, as *Jacob* declared it in his last will and testament.

4. It is also evident, that such as have a true legal right to a temporal Kingdome, may be called Kings though they never come to Reign actually: as for example, the three heirs that *Antiochus* defeated of their actual right to Reign, are notwithstanding called Kings by the holy Ghost, because they had a true legal right to sway the scepter, and to give Laws, *Daniel* 7. 8, 20, 24. But as I said before, *Jesus Christ* saw it necessary to suffer Tyrants to take away his right to his temporal Kingdome, that to his spiritual and mediatorial Kingdome might be the better regarded.

5. Now there is no other right heir of the right line of *Judah*, to sway the scepter and to give Laws, but the humane nature of *Jesus Christ*: and his is also confirmed by *Ezek.* 21. 26, 27. for at the death of *Zedekiah*, the Kingdome of *Solomon*, of *Judah*, was utterly perverted, untill he come (of *Nathan* the sonne of *David* of *Judah*,) whose right it is, and I will give it him. By this place of Scripture it is evident, that *Christ* had a true right to the temporal Kingdome, though he refused it, to the end his spiritual Kingdome might be the better taken notice of: and in that respect it was that *Christ* said, *My kingdome* (emphatically so called) *is not of this world: if my kingdome were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdome not from hence,* *oh.* 18. 36.

6. *Christ* is called *Shiloh*, that is saith *Beroald* [*his Sonne*,] to wit, the sonne of *Judah*: and the Rabbins confesse that this Verse is thus to be interpreted, The truth compelling them: for they say that *Shiloh* signifies *Ben*, that is, [*his Sonne*,] which is *Messias*. This is cited by *Mr Broughon* in his *Short View of the Persian Monarchy*, pag. 41. And saith *Mr Brown* Rev. pag. 107. "The *Zohar* saith that *Jah* is *Shiloh*, and saith he, most Rabbins expound *Shiloh* of *Christ*. And *Ainsw.* doth cite both the Chaldean interpreters and sundry others to that sence in *Gen.* 49. 10. And so doth *Du Plessis* in his *Truenesse of Religion*, p. 468, 494.

7. *Mr Jeremiah Burroughs* saith, (in *Moses Self-denial*, pag. 39.) "That the name of *Christ* in *Psal.* 72. 17. shall continue from generation to generation: the words are, *Filiabitur nomen ejus*, it shall be child-ded, or it shall be begotten from one to another by a lineal descent, (till it come to *Christ*. But *Mr Ainsw.* doth read it thus, "His name shall be continued, to wit, as a Sonne continueth his Fathers name, (from one generation to another. From hence I gather, that the name of *Christ* in *Psal.* 72. 17. is very comprehensive, and therefore it may very well fetch in his natural name of right, to sway the scepter of his temporal Kingdome, and

to make Laws for that King: for by his lineal descent from *Judah*, (and from *David* of *Judah*,) he had a true legal right, and it was promised to be continued untill it should be settled on his humane nature, which is still alive, though it be gone into a farre Countrey; and his said lineal right is soundly proved by his Genealogy in *Mat. 1.* and in *Luk. 3.* But yet it was most necessary that he should refuse the claim of his temporal right, that so his right to the scepter of his spiritual and mediatorial Kingdom might be the better known and marked.

8. Take notice that this *Shiloh* is no other but the very same seed of the woman, that was promised to break the Devils head-plot, by his perfect obedience under his ignominious death of the Cross in *Gen. 3. 15.* and therefore because he was obedient to the death, even the death of the Cross, God hath highly exalted him as a conquering Combater, and given him a name above every name, *That in the name of Jesus every knee should bow*, *Phil. 2. 8, 9, 10.*

9. [And unto him shall the gatherings of the people be.]

This gathering of the peoples (of several Nations) unto *Shiloh*, must be understood of their resorting to him by faith through the preaching of the blessed Gospel: that so they might fight the good fight of faith, under his banner, who is the onely Conqueror of Satans head-plot, by his perfect obedience in his combate of sufferings, from his envious Combater Satan and his potent seed. And this victory Christ doth hold forth like an eminent Ensign in the preaching of the Gospel, which is lifted up to the elect of all Nations, *Esay 11. 10.* where it is prophesied, *That a root from Jesse shall stand up for an ensigne to the peoples, and to it shall the Gentiles seek,* (or resort,) or be gathered together, and his rest shall be glorious. And then in *vers. 12.* *He shall set up an ensigne for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.* This ensigne is nothing else but Christ crucified, and lifted up by preaching of the Gospel, as in *John 3. 14, 15.* *John 12. 32.* and so in *Gal. 3. 1.* Christ is said to have been evidently set forth, and crucified among the *Galatians*: and this is no other ensigne, but the same flag of defiance against Satan, that was first held forth to our first Parents, by the preaching of the Gospel in *Gen. 3. 15.* and then it was held forth to *Abraham*, in *Gen. 22. 13.* and then to *Isaac* and *Jacob*, and then to *Judah* in *Gen. 49. 10.* And Christ himself did set out this ensigne in the preaching of the Gospel, when he said, *If I be lifted up from the earth, I will draw all men unto me*, *John 12. 32.* namely, the elect of all Nations shall be gathered to me as to their ensigne, and to the Captain of their salvation, to behold the perfection of my obedience, in all my combate of sufferings, from the warlike enmity of my combater Satan and his potent seed, and how I conquer him by my perfect obedience in my death and sacrifice, which is so acceptable to God, that it is the procuring cause of his reconciliation to all the elect: and by the means of that reconciliation so procured, they have the holy Spirit given them for their regeneration: and they have the pardon of all their sins, for their full redemption from Satans power: and in this sort it is, that the seed of the woman hath broken the Devils head-plot, as to the elect number.

Conclusion.

Conclusion.

The aforesaid promises made to *Abraham, Isaac, Jacob and Judah*, must be referred to *Gen. 3. 15.* as to their standard, for the tryal of their true sence and meaning. And, 2. That the like must be said for the tryal of the true sence and meaning of all other promises and declarations, concerning our redemption by the death and sufferings of Christ.

CHAPTER XIII.

The Meritorious price of Mans Redemption Described, and distinguished from the supposed Demeritorious cause of Christs Sufferings and Death, by Gods imputing of our sinnes to him.

1. **A** Price in general, is any kind of thing that is given by one party and taken of another party by a mutual contract, for the purchasing of any desirable thing : and therefore that nothing in the world, though never so precious in it self, can be truly called a price, for the purchasing of any thing, untill it be made a price by a mutual contract : so then, the essence of a price is a mutual contract.

A price in general described.

2. That which is made a price by a mutual contract, may be ranked, either into such things which are seperable from the buyers person, as money or moveable goods are, or into such things as cannot be seperated from the person of the buyer : as for example, when the taker will accept of nothing else, but of the personal service of the purchaser.

3. This price of personal service is also of a double consideration: 1. It is either such as may stand well with the safety of the purchasers life, or else it is such a personal service, as doth necessarily put the purchasers life in danger.

In the first sence *Jacob* said unto *Laban*, *I will serve thee seven years for Rachel thy younger daughter.* And *Laban* consented thereunto, and said, *It is better that I give her unto thee, than that I should give her unto another man: abide with me.* And *Jacob* served for *Rachel* seven years, and they were in his eyes but a few dayes, because he loved her. And (at the end of seven years) *Jacob* said unto *Laban*, *give me my wife (for my dayes are fulfilled,) that I may go in to her,* *Gen. 29. 18, 19, 20, 21.* But *Jacob* not having any dowry to give out of his substance, (as other men had, *Gen. 34. 12. Exod. 22. 7.*) doth out of his poverty give seven years service to his Unkell, that so it might be accepted as the meritorious price for *Rachel* to be his wife, *Gen. 32. 20.* and thus, *Israel served for a wife, and for a wife kept sheep,* *Hos. 12. 12.*

* *The meritorious price which is sometimes given for some eminent thing, is the performance of some dangerous warlike, personal service.*

In the second sence, such a personal service is sometimes required for the meritorious price of some eminent reward, as doth necessarily put the

life of the purchaser into danger. And in this sence it was that *Caleb* said, *He that smiteth Kiriab-Sepher and taketh it, to him will I give Achsah my daughter to wife : And Othniel the sonne of Kenaz, the brother of Caleb took it: and he gave him Achsah his daughter to wife, Josh. 15. 15, 17. with Judg. 1. 12, 13.* From this instance you may see, that this personal service which *Othniel* performed, was the meritorious price which he gave or performed for *Caleb's* younger daughter to be his wife, and that it was such a personal service as did necessarily put his life in danger.

2. When *David* heard that *Goliath* did challenge any single person of *Israel* to combat with him for the victory : He said to those that stood by, *what shall be done to the man that killeth this Philistim, and taketh away the reproach from Israel ?* 1 Sam. 17. 26. The people answered him three times over in vers. 25, 27, 30. *The man that killeth him, the King will enrich him with great riches, and will give him his daughter, and make his Fathers house free in Israel.* And *David* accepted of this offer, and undertook to perform the said personal service by a dangerous warlike combat. And then in vers. 49. *He put his hand in his bag, and took thence a stone and slung it, and smote the Philistim in his forehead, that the stone sunk into his forehead, and then Goliath fell upon his face to the earth.* And thus *David* prevailed over the *Philistim* with a sling and a stone, and slew him. But *Saul* did not perform his Covenant to *David*, but gave his elder daughter *Merab* to another to wife : and not long after this, *Jonathan* pleaded with *Saul* for *David's* life, saying, in 1 Sam. 19. 5. *He put his life in his hand, and slew the Philistim :* and our Annotations saith, he exposed his life to much danger, in undertaking a single combat with such a mighty Giant, from whom all others did flye at the first sight of his approaching : this dangerous personal service *David* performed as the meritorious price that *Saul's* daughter might be his wife.

3. At another time *Saul* offered to give his daughter *Michal* unto *David* for a hundred foreskins of the *Philistims*, 1 Sam. 18. 25. *David* accepted of this offer, and performed the condition of that contract on his part : for in vers. 27. *He brought unto David two hundred foreskins, instead of a hundred, that he might be the Kings sonne in Law :* and then *Saul* gave him his daughter *Michal* to wife. This dangerous personal service which *David* performed, was the meritorious price which he performed or paid, for the obtaining of *Saul's* daughter *Michal* to wife : and therefore when *Michal* was kept from *David*, *He* sent messengers to *Mephibosheth*, saying, *deliver me my wife Michal, which I purchased to me for a hundred foreskins of the Philistims,* 2 Sam. 3. 14. *David* doth not plead that he purchased her for two hundred foreskins, though he paid two hundred, because the contract was made but for a hundred, the other hundred was not purchased money, but a voluntary gift.

4. Such a like dangerous warlike combat did *Gideon* perform with no more but three hundred men, against the numberless host of the *Midianites* ; as *Jotham* did plead his case with the *Sichemites*, saying, in Jud. 9. 17. *My father fought for you, and adventured his life farre, and delivered you out of the hand of Midian, that is to say, he undertook a long pursuit after the flying*

flying enemy for the publick good. This dangerous warlike service he performed as the meritorious price for his obtaining the place of Captain-General, which was also conferred on him by the after-contract of the people. And as soon as *Peter Martyr* had expounded this victory of *Gideon* in *Jud. 7.* he doth conclude it thus in *fol. 141.* "Now (saith he) we must in few words touch the allegory which is drawn out of the fountain of the holy Scripture, namely, from *Esay 9. 4.* for *Esay* doth there entreat of our redemption by Christ, saying, *Thou hast broken the yoke of his burden, then, and the staff of his shoulder, and the rod of his oppressour, as in the day of Midian.* In these words, [as in the day of Midian,] he sheweth that this victory of *Gideon* is to be referred unto that deliverance from sinne, which we have obtained by Christ, namely, by his obedient personal service in his great combate of suffering, from his old proclaimed enemy, *Satan* and his potent seed, in *Gen. 3. 15.* And saith *Mr Gataker* in his Annotations on *Esay 9. 4.* "These words, *Thou hast broken the yoke of his burden, then, wherewith Senacherib begirt Jerusalem,* (*Esay 36. and Esay 37.*) looketh further, namely, to the redemption that is wrought by Christ, as it is manifest (saith he) by *vers. 5.* And *Peter Martyr* saith in *fol. 2.* "These private deliveries which happened under the Judges, forasmuch as they are comprehended under the principal redemption that is given unto mankind by Christ, it must needs be that they should expresse the same unto us, being certain assured parts, and figurative shadows of our redemption by Christ. These words of *Peter Martyr* are remarkable, and therefore seeing the warlike personal service of *Gideon*, was made the meritorious price of his preferment. And, 2. Seeing it is also cited by *Esay 9. 4.* as an allegory of the warlike personal service of Christ, in reaking the Devils head-plot, (according to the declaration of the warlike combate in *Gen. 3. 15.*) it must needs be accepted of God as the meritorious price of mans redemption.

5. *David* offered, that whosoever did smite the *Philistines* first, should be Chief and Captain, thereupon *Joab* the sonne of *Serviah* went up first, and was Chief, *Chron. 9. 6.* this personal service which *Joab* performed by a dangerous warlike combate, was accepted of *David* as the meritorious price of preferring him to be his Captain-General: and this is another lively similitude of the meritorious price of mans redemption, which Christ performed in perfection of obedience to Gods will, in his combate of sufferings from *Satan* and his potent seed, according to Gods declaration of the combate in *Gen. 3. 15.*

6. The people and the princes of *Gilead*, said one to another, what man is he, that will begin to fight against the children of *Ammon*, he shall be head over all the inhabitants of *Gilead*, *Judg. 10. 18.* Then *Jephthah* said unto the elders of *Gilead* in *Judg. 11. 9.* If ye bring me home again to fight against the children of *Ammon*, and the Lord deliver them before me, shall I be your head? Then the elders said unto him, in *vers. 10.* The Lord be witness between us, if we do not so according to thy word. And, 2. After this *Jephthah* pleaded thus with the offended *Ephraimites*, When I called you, you did not deliver me out of the hands of the *Ammonites*: and when I saw that you did not deliver me, I put

Peter Martyr describes the meritorious price of mans redemption, by Christs performing of a warlike combate.

my life in my hands to fight with them, and the Lord delivered them into my hands, *Judg. 12. 3.*

This personal service of *Jephthah* which he performed by a most dangerous warlike combate, was accepted of the Elders of *Gilead*, as the coveted meritorious price for being made their Captain-General. *Peter Martyr* in *Com. Pl.* p. 523. speaking of the several degrees of benefiting others, saith, "They are to be accounted in the chiefest place, beneficial that with their own grief, hurt and loss, do benefit others: and after this sort (saith he) Christ dealt to redeem us, (he redeemed mankind with the loss of his own life, whom *Jephthah* after a sort resembleth, who delivered the *Israelites* to liberty, and that by his own great danger: which he declared by this form of speaking, *I put my life in my hands.*" *Judg. 12. 3.*

7. The like dangerous personal service did three of *Dauids* thirty Captains perform, in breaking through the host of the *Philistims*, to draw water out of the well of *Beithlem*, to satisfy *Dauids* desire, and so consequently to merit his favour. But yet upon second thoughts, *David* would not drink it, but poured it out before the Lord, saying, shall I drink the blood of these men that have put their lives in jeopardy, *1 Chr. 11. 17, 18, 19.*

8. The like dangerous personal service did *Jonathan* and his armour bearer perform by a warlike combate, to the destruction of the numerous host of the *Philistims* for the redemption of oppressed *Israel*, *1 Sam. 14. 1, 6, 7, &c.*

9. The like voluntary personal service did *Zebulun* and *Naphthali* perform against *Jabin* and *Sisera*. *Deborah* said in her Song, *That they jeoparded their lives to the death, in the high places of the field:* or as the Hebrew doth also signify, *They exposed their lives to reproach, in the high places of the field.* *Judg. 5. 18.* For in case the enemy had prevailed, they would have made all those that they took captive to be a reproach, or a mocking-stock, as the *Philistims*, when they called for *Sampson*, that he might make their sport, (passively.) by being made the subject of their sport, by giving us a fit occasion of scorn and laughter, *Judg. 16. 25.* And our Annotations saith, that in this *Sampson* was a type of our Saviour Christ, whom his enemies made the subject of their scorn and malice, *Matth. 26. 67, 68. & Matth. 27. 20.* But when *Sampson* was thus mocked, he did by prayer so stir up his faith, that he did with the loss of his own life, conquer the enemies of Gods Church more by his death, than he did by his life: and therefore this last act of his is brought in as the pattern of his faith in *Heb. 11. 39.* and thus through death he destroyed them that had the power of death over his body, as Christ also did in *Heb. 2. 14.*

These instances do in some sort exemplifie the true nature of the meritorious price, which Christ performed or paid according to the will of God for mans redemption from Satans head-plot: for the declared will of God, in *Gen. 3. 15.* was, that the second person should assume our true humane nature from the seed of the poor deceived captive woman; and that he should in that nature venture his life in a warlike combate with his proclaimed enemy Satan, who had a liberty of power given him to provoke

his passions to some sinfull distemper or other, (if he could) ^{by piercing him in 5 spots} by using him as the very worst of all sinfull malefactors : and yet God declared also, that this seed of the woman should break the Devils head-plot, by his righteous performance of the whole combate of his sufferings, and his constant obedience was made manifest by his perfect patience under all his ignominious sufferings ; and therefore his perfect obedience in his sufferings, and in his death and sacrifice, was accepted of God as the onely meritorious price and procuring cause of his reconciliation for mans redemption from Satans head-plot ; for as soon as God is by this means reconciled to sinners, he doth at the same time pardon their sins, and receives their persons into his special favour, and thus after this sort, they are perfectly redeemed from Satans head-plot.

In my former printed Reply, and also in my former Chapter of this Book, I have described the meritorious price of mans redemption, and have hewed that this price hath a double consideration ; 1. In Christs sufferings. And, 2. In his death and sacrifice. 1. In his sufferings, in that he did according to his eternal contract with his father, venture his life in a warlike combate with his proclaimed enemy Satan and his potent seed, according to the declaration of the combate in Gen. 3. 15. which was of necessity to be done for his consecration, or for the perfecting of his obedience, before he could make his death to be accepted as a perfect sacrifice. And, 2. Then he did in that perfection of his obedience make his death a most pleasing sacrifice, by separating his immortal soul from his body by his own Priestly power, namely, by the actual power and joynt concurrence of both his natures. And this double performance is the full meritorious price for the procuring of Gods reconciliation for the redemption of believing sinners : and no other combater in Heaven or in earth, was able to perform this meritorious price but himself alone ; as I have hewed it in my former printed Reply in pag. 92, 145, 309, 315, 415, 436. Mr Lawson saith in his Body of Divinity, pag. 95, 102. " That the immediate effects of Christs sacrifice were two ; 1. Satisfaction. 2. Merit ; and both these in respect of man are called propitiation ; but in respect of Christ (saith he) the immediate effect is called merit, Rom. 3. 25. 1 John 2. 1, 2. 1 John 4. 10. And Mr Warren on Justification, pag. 64. saith, The death of Christ doth procure Gods reconciliation by way of merit : and say I, merit properly so called, must be understood as I have expounded it in this Section, and in the rest that follows.

Seet. 2.

HAVING made a true description of the meritorious price of mans redemption, by the personal service of Christ in his combate of sufferings, as it was first declared in Gen. 3. 15. I will now adde thereunto Mr Worrons description of merit, " The meritorious cause of reconciliation (saith he in pag. 10.) is a kind of efficient, and there needs no other proof, than that it binds, as it were, the principal efficient to perform that which

Mr Wotton de. " which upon the merit is due. As if a man in running a race or the like, scribes the me. " so-runneeth, as the order of the game requireth, by so doing he meriteth ritorious cause " the prize or the reward : and thereby also he bindeth the master of the of reconciliati- " game to pay him that which he hath deserved. on, and of mans redemption This is a true description of merit, according to the order of justice, and thereby, to the this description doth most fitly exemplifie the true nature of Christs merit, in his combate of sufferings, according to the order of justice, in the voluntary cause and covenant, as it was first declared in *Gen. 3. 15.* much meritorious running of a race or the like. better and more agreeable to the true sence of the blessed Scriptures than Mr Nortons is : for he doth not at all set out the true meritorious price of Christs combate of sufferings, nor of his death and sacrifice. But instead thereof, he doth only set out the demeritorious cause of his sufferings and of his death, from Gods imputing our sins to Christ ; and so he makes his sufferings and his death, to be inflicted on him as a sinner, or as the surety of the elect, according to the order of vindicative justice. And yet I have also shewed, that it is quite contray to the order of vindicative justice, to admit of any sureties for capital delinquents, either to perform their omission of personal obedience, or to suffer their personal punishments, and therefore the Scripture is wholly silent in that way, and very clear for that way of merit which I have described.

From this description of merit these inferences do follow :

The imputation of any sin to voluntary combaters by the masters of the game, doth cause such combaters to lose the prize.

1. That the wounds, bruises, and bloodshed of such as do win the prize from their opposite Champion, cannot be said to be inflicted on them from the vindicative wrath of the masters of the game, through their imputation of sinne to them against their Laws ; for none that is guilty of any such transgression can win the prize : and so likewise, the joy of the prize that was set before Christ, made him to endure the Crofs, and to despise the shame of it, and to endure the contradiction of sinners against himself, and to run with patience the race that was set before him, that is to say, to continue obedient to the death, notwithstanding his ignominious wounds and tortures on the Crofs, *Heb. 12. 1, 2, 3, 4.* which words do allude unto the strivings and conflicts of the Olympick, or of the Roman games, which seldom were determined without bloodshed, they counted it a shame to yield before any blood was drawn.

The punishments which Christ suffered for the proclaimed combater Satan and his seed, were suffered without any imputation of sin from Gods vindictive justice.

2. Hence it follows, that the wounds, bruises, and bloodshed which combaters did undergoe from their opposite Champions, ought not to be accounted as vindicative punishments from the masters of the game, but as trials of their patience, and of their manhood, and of their ready obedience to the Laws of the combate.

3. Hence it follows, that the wounds, bruises, and stripes which Christ suffered from his combater Satan, according to the true sence of *Esay 53. 5.* were no other but the very same which God had declared, that he should suffer from his envious combater Satan and his seed in *Gen. 3. 15.* and because Christ did perform that combate of his sufferings in perfection of obedience to the Laws of the combate, God did accept of his performance thereof, and of his death and sacrifices, as of the only meritorious price and procuring cause of his reconciliation to all the elect. And in this sence it is that

that all the chastisements of Christ are for our peace, or for the procuring of Gods reconciliation, and so consequently they are for the healing of the guilt of our sinfull souls, for the said reconciliation of God, doth include; not only the forgiveness of our sins, but also his receiving of believing sinners into his special favour, even to the adoption of the heavenly inheritance. And after this sort it is, that the seed of the woman hath broken the Devils head-plot, namely, by his meriting of Gods reconciliation for the redemption of all believing sinners. And the ancient Divines do bear witness unto this truth, in that they do often say, that Christ conquered Satan by righteousness, namely, by his righteous performance of the great combate of his sufferings, and in this respect it is that God doth stile him, *his righteous servant*, Esay 53. 11.

Sect. 3.

Shewing from divers Scriptures, that Christs sufferings hath relation to his warlike combate, as it was first declared in Gen. 3. 15. and therefore that declaration must needs be counted as the basis or foundation, upon which all the other Scriptures that speak of the sufferings of Christ, must be referred as to their first principle for their true sense and meaning.

As for example.

1. Christ said thus in *John 10. 11.* *I am the good shepherd: the good shepherd giveth his life for his sheep*, implying thereby, that he would venture his life in a warlike combate with Satan and his seed, for the redemption of his elected sheep, according to the first declaration of the combate in *Gen. 3. 15.* and for the sake of his righteous performance of that combate, God hath covenanted to accept it as the meritorious price, or as the procuring cause of his reconciliation, whereby his elected sheep are redeemed from Satans head-plot, according to *Gen. 3. 15.* But Mr Norton's sense is quite contrary, he saith, "That Christ gave himself to be made a sinner, by Gods imputing the finnes of the elect unto him, that so he might suffer the essential torments of Hell, to satisfy Gods vindicative justice for the elect. And thus he puts the sufferings of Christ into the demeritorious cause of sinne imputed, and so he makes him to satisfy Gods justice for the elect by counterpassion, or as a vice-sufferer in the place and stead of all the elect, in *pag. 144.* But I have shewed, that all the sufferings of Christ were properly meritorious of Gods reconciliation, and not demeritorious of any vindicative wrath at all.

2. Christ said thus in *John 10. 15.* *I lay down my life for my sheep*, namely, by performing the great warlike combate of enmity against Satan and his potent seed, according to the first declaration of the combate in *Gen. 3. 15.* that so by my righteous performance of it, I may please my father, and so procure his reconciliation thereby, for the redemption of my sheep from Satans head-plot. *Peter Martyr* saith in his Sermon on *Phil. 2.* "That a King ought to dye for his people, and that a Shepherd putteth his life in

Abundance of Scriptures that speak of the sufferings of Christ, cannot be so well understood, as by referring them to Gen. 3. 15. for their true sense and meaning.

“danger for his sheep, and that the sacrifice is given for sin : and where a sacrifice is, there God is reconciled, and sin is destroyed : briefly (saith he) therein consisted [our justification] (i. e.) our redemption from the condemning power of sin.

3. Christ is called, *The great Shepherd of the sheep*, Heb. 13. 20. because he did for their sakes, undertake that great warlike combat with Satan and his potent seed, as it was first declared in Gen. 3. 15. Satan and his seed had a liberty of power given them by Gods said declaration, to use this seed of the woman as a sinfull malefactor, *bruising him in the heel*, or as it is better rendred, by piercing him in the foot-soles on the Crosse, out of a design, to provoke his passions to some sinfull discontent or other ; but because this seed of the woman performed all his combat of sufferings in perfection of patience and obedience, he conquered his envious combat by his righteous performance of the combat, for he became obedient to the death, even to the most painfull and shamefull death of the Crosse. And God was so well pleased with his righteous performance of that combat, that he accepted it for the full meritorious price of his reconciliation, for the redemption of all the elect from Satans head-plot : and in this respect it is, that his bloody sufferings is called, *The blood of the everlasting Testament*, or *Covenant*, Heb. 13. 20. And therefore in the second place, the humane nature of Christ which performed this great combat of his sufferings, in perfection of obedience to the Laws of the combat, may well and truly be called [*Agonizeta*,] the conquering combater. And 3. The blessed Trinity that made this eternal Covenant, may be as truly called [*Agonotheta*,] the righteous Judges, in giving the sentence of victory and reward on the side of the righteous performer : namely, on the side of the humane nature of Christ. As it is also well observed by our Annotations, and often by Dr Hammand, that the Scriptures do very often allude to these Agonistical customes, as in Rom. 9. 30. Rom. 15. 30. with Gen. 30. 8. 1 Cor. 9. 24, 25, 27. Phil. 3. 12, 14. Col. 3. 15. 2 Tim. 2. 6. 2 Tim. 4. 7, 8. Heb. 12. 1, 2, 3, 4. But in the fourth place, I pray take special notice, that the blood of Christ is called *The blood of the everlasting Covenant* in a double respect. 1. As it relates to his consecrating sufferings. And, 2. As it relates to the formality of his death and sacrifice ; for Christ did by both these, perform the meritorious price, for the procuring of Gods everlasting reconciliation, Dan. 9. 24. for the everlasting redemption of all the elect from Satans head-plot, Heb. 9. 12.

4. God said thus in *Isay 53. 12. I will divide him a portion with the great, and he shall divide the Spoil with the strong* : here God the Father doth promise to divide him a portion with the great enemy of mankind, namely, to divide all believing sinners from Satans spoile : and so consequently, God gives them to Christ, as to the only meritorious procurer of their redemption. And therefore in the second place, God doth promise *that he shall divide the Spoil with the strong*, intimating thereby, that Christ shall be such a conquering combater, that he shall divide the spoil with the strong enemy Satan, that is to say, he shall divide the elect from the reprobate number, whom he will still leave under the power of the strong enemy Satan.

But

But all the elect God doth promise to give unto Christ (to be his faithfull seed) as the reward of his meritorious obedience. And in this respect God is said to give him a name above every name, *that in the name of Jesus every knee should bow*, Phil. 2. 9. 10. *of them in Heaven*, [the Angels,] *and of them in earth*, [men living in the faith on earth,] *and of them under the earth*, namely, of them whose dead bodies are under the earth, but their souls are in Heaven, and do glorifie Christ for the meritorious price of their redemption, (as I have opened this phrase in *Dan. 9. 24.*) And *Peter Martyr* on this Text saith, "Bowling in the name of Jesus is not meant of the bodily bowing of the knee at the naming of Jesus, in his *Com. Pl. par. 3. pag. 243.*

5. The reason of Christs dividing the spoil with his strong enemy Satan is, because he poured out his soul to death, (*i. e.*) because he did freely and readily venture his life in that great combate of his sufferings, with his strong enemy Satan and with his potent seed, according to Gods declaration of the combate in *Gen. 3. 15.* But the *LXX* render this last phrase passively, he was delivered to death (for our finnes,) and their translation is also used by the Apostle in *Rom. 4. 25.* So then, Christ was both delivered to death by God, and he did also deliver himself (actively) into the hands of sinners, *Mark 14. 41.* and after this sort it was, that he was delivered to death passively, and that he did also pour out his soul to death actively, by delivering himself into the hands of his envious combater Satan and to his potent seed, who had a liberty of power given them in *Gen. 3. 15.* to do whatsoever the hand and counsel of God had determined, *Acts 4. 28.* that is to say, they had a liberty of power given them to do what ever they could do, to provoke his passions to some sinnefull distemper or other, that so his death might not be made an acceptable sacrifice to God: and to this end, they did pierce him in the foot-soales, as a most wicked malefactor on the Crosse, in the midst of two other real malefactors. And, 4. In that respect it is that *Esay* in the next words saith, *He was numbred with transgressors*, or as the Hebrew word doth also signifie, he was imputed (to be a transgressor) among transgressors: but yet because they could not by all this ill usage spoile the perfection of his obedience to the Laws of the combate, God accepted of his sufferings as of his consecration and of his death, as of a most perfect and acceptable sacrifice, and as of the meritorious price of his reconciliation, for the redemption of all believers from Satans head-plot. And, 5. By his said obedience in his combate of sufferings and in his death and sacrifice, he is said to *bear the finnes of the many*, but how, not by taking their guilt upon him, as if God did impute to him the finnes of the elect, (as Mr Norton holds;) but he bare away the guilt of their finnes from them, by procuring his Fathers reconciliation to them, by his said meritorious obedience in his combate of sufferings, and in his death and sacrifice. And by the virtue of that everliving merit, he doth still make intercession for all believing transgressors. And thus I have given the true sence of the whole 12th verse, as it hath its dependance on *Gen. 3. 15.* And in the beginning of *ch. 20.* I have more fully explained the true manner how Christ bare our sins.

6. It is said in *Acts* 2. 23. *Him being delivered by the determined counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.* This internal counsel or covenant of God in Trinity was first externally declared to our fallen Parents in *Gen.* 3. 15. for there and then God did tell Satan, that he should have a liberty of power by his wicked instruments the Scribes and Pharisees, to put the seed of the woman to an ignominious death, by piercing him in the foot-soles on the Crosse: and after this sort it was that God delivered him unto Satans power: and Christ did often put his Disciples in remembrance thereof, saying, *Let these things sink down into your ears, for the Sonne of man shall be delivered into the hands of men,* *Luk.* 9. 44. *Luk.* 18. 31, 32, 33. *Luk.* 24. 7. *Mark* 10. 33, 34. *Math.* 17. 22.

7. It is said in *Rom.* 4. 25. *Christ was delivered for our offences,* that is to say, God gave unto Satan and unto his seed, a liberty of power to apprehend him, and to pierce him in the foot-soles as a wicked malefactor on the tree, according to his declared counsel in *Gen.* 3. 15. to try whether Satan could by any ill usage, provoke his passions to any sinfull distemper: but in case he could not prevaile, then it was the declared will of God, that he would accept of his perfect obedience to the death of the Crosse, as of the meritorious act of his obedience, for the procuring of his Reconciliation to all believers. In this fence only God delivered Christ to be put to death for our offences, and raised him again for our justification: and in that God raised him, it is an undeniable proof that he accepted of his death, as of a most perfect and pleasing sacrifice for the procuring of his reconciled forgiveness. But Mr Norton doth most miserably spoile the fence of this blessed Text, for he saith in *pag.* 30. "That Christ was delivered to the curse, and to the execution of justice for sinne in our stead."

8. Christ said thus unto *Nicodemus* in *John* 3. 16. *God so loved the world, that he gave his only begotten Sonne, that whosoever believeth in him should not perish, but have everlasting life.* This word, *so loved the world,* means, that God so loved it, as it is expressed in the coherence, in *vers.* 14, 15. namely so, as not to spare, but to give his only begotten Sonne into the hands of his envious combater Satan, to be lifted up as a sinfull malefactor on the Crosse, even so, as the brazen Serpent was lifted up upon a pole, in *Numb.* 9. 21. or just so, as God had declared it in *Gen.* 3. 15. *Thou Satan shalt have a liberty of power to pierce the seed of the woman in the foot-soles, as a wicked malefactor on the tree, to try if thou canst conquer him in his patience and obedience: but if thou canst not after this sort conquer him, then he shall conquer thee by his righteous performance of his great combat of sufferings.* And in this fence it is that Christ said unto the Jews in *John* 8. 28. *When ye have lifted up the Sonne of man, then shall ye know that I am HE,* namely, that H E that is called the Seed of the woman in *Gen.* 3. 15. And again Christ said in *John* 12. 32. *If I be lifted up from the earth, I will draw all men to me,* this he said, signifying what death he should dye. And, 3. Christ said thus unto *Pilate*, *Thou couldst have no power at all against me, except it were given thee from above,* *John* 19. 11. and from hence

it follows, that *Pilates* power was given to him from that liberty of power, which he had given unto Satan and his seed in *Gen. 3. 15.* with *Ad.* 4. 28, 29.

2. But on the contrary, Christ did conquer Satan and his seed that had the power of death over him, by his righteous performance of his great combate of sufferings, *Heb. 2. 14. Phil. 2. 7, 8.* for by this righteous performance he merited his Fathers reconciliation, and by that meanes he did break the Devils head-plot all to pieces, *Gen. 3. 15.* *Austin* saith in *The City of God*, pag. 34. "Worthily is that spirit intituled great, that can endure calamities rather than avoid them. And saith *Austin* de *Trinit. lib. 13. cap. 13.* It pleased God for the delivering man out of the Devils power, that the Devil should be conquered by justice, and not by might, and what else is the justice (saith he) by which the Devil is conquered? but the justice of Jesus Christ, for when the Devil found in Christ nothing worthy of death, he did notwithstanding kill him: and surely (saith he,) justice requireth that the debtors which Satan held, should be set free, (believing in him) whom Satan slew without any debt. And this (saith he) is, That by the which we are said to be justified in the blood of Christ, because that blood of his was utterly void of sin, being shed for the remission of sinnes; with this justice (saith *Austin*) the Devil was conquered. And of this justice of Christ by his righteous performance of his great combate of sufferings, he did actuate his death as a most pleasing sacrifice; of the which I have spoken more at large in my former printed Reply, p. 317, 356.

9. The justice of Christ in his sufferings and death, was performed in all things just so as his Father had commanded him, *John 14. 13.* and as it was written *Luke 22. 37.* and according to Gods acceptable will, *Heb. 10. 5, 7, 8, 9, 10.* that is to say, just according to Gods first declared will in *Gen. 3. 15.* and this righteous performance is truly and properly the meritorious price or rancome of mans redemption from Satans head-plot, *Cor. 6. 20. 1 Cor. 7. 23. 1 Pet. 1. 19. Mat. 20. 28. 1 Tim. 2. 6.*

10. Christ said thus in *John 6. 51.* The bread that I will give is my flesh, which I will give for the life of the world, that is to say, I will give my humane nature to be combated withal, by my proclaimed enemy the Devil and his potent seed, according to Gods declaration thereof in *Gen. 3. 15.* that so I may be consecrated or made perfect thereby in my obedience to the death, even to the most shamefull and painfull death of the Crosse, that so I may thereby make my death to be a most perfect and meritorious sacrifice, for the procuring of my Fathers reconciliation for the life of the believing world: this is the true bread that I will give for the life of the world.

11. It is said in *Gal. 1. 4.* Christ gave himself for our sinnes, that he might deliver us from this present evil world, according to the will of God our Father: from hence it doth also follow, that it was the will of God the Father, that Christ should give himself as a voluntary combater, into the hands of his old proclaimed enemy the Devil and his seed, to endure the utmost of his warlike enmity, that so he might conquer him by his righteous performance

Austin describes a believing sinners justification, 1. By the meritorious cause of Christs blood And, 2. By the formal cause of Gods forgiveness, without joyning thereto the Imputation of Christs moral righteousness.

mance of that great combate of his sufferings : and that God should be well pleased therewith, that he would accept it as the meritorious price and procuring cause of his reconciliation, and so consequently that it might be for our redemption from this present evil world, *Luk 1. 74.*

12. Paul saith in *Gal. 2. 20.* *I live by the faith of the Sonne of God, who loved me and gave himself for me,* that is to say, he gave himself into the hands of his old proclaimed combater, to undergo the worst of his warlike enmity, according to Gods declaration of the combate in *Gen. 3. 15.* that so it might be for his consecration, or for the perfecting of his obedience, before he could make his death to be accepted as a meritorious sacrifice.

13. Paul saith thus in *Ephes. 5. 2.* *Walk in love, as Christ hath also loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.* The great love of Christ to believing sinners, is here set out by his giving of himself for us ; 1. To be an offering. And, 2. To be a sacrifice. 1. To be an offering, by offering himself to be consecrated or made perfect in his obedience, by his consecrating sufferings from his envious combater Satan, according to Gods first declaration of the combate in *Gen. 3. 15.* And, 2. In making his death in the perfection of his said obedience, to be accepted as a sacrifice of a sweet smell unto God, for the meriting of his reconciliation to all believing sinners : by the which they are perfectly redeemed and justified from the guilt of sinne, and received into his special favour, unto the adoption of the heavenly inheritance.

14. Paul saith in *vers. 25.* *Husbands love your wives, even as Christ also loved the Church, and gave himself for it,* namely, to endure the utmost malice of his combater Satan, that so it might be for his consecration, or for the perfecting of his obedience to his sacrifice, according to the first declaration of the combate in *Gen. 3. 15.* and that he might by his said righteous performance of the combate, merit his Fathers reconciliation to all believing sinners, and that so he might present them to himself as a glorious Church, not having spot or wrinkle, or any such thing, *vers. 27.*

15. It is said in *Titus 2. 14.* *Christ gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works ;* that is to say, he gave himself to be combated withall by his old proclaimed enemy the Devil and his potent seed, according to the first declaration of the combate in *Gen. 3. 15.* that so he might be consecrated thereby to his sacrifice, or that so he might be made perfect in his obedience thereby, before he could make his death to be accepted as a pleasing sacrifice, for the procuring of his Fathers reconciliation to all believing sinners, for their redemption from the guilt of all their iniquities, and for their purification, i. e. for their justification from the guilt of all their sins ; and that so they might be his peculiar people, and might be zealous of good works, in their sanctified course of life. But Mr Norton doth pervert the true sence of this Scripture, for in *pag. 174.* he makes it to say, that Christ suffered the curse of the Law in our stead, and that curse he expounds

pounds to be the essential torments of Hell in our stead.

16. Paul saith thus in *Heb. 2. 9.* *Jesus was made a little (while) lower than the Angels, through his sufferings of death;* for in *Gen. 3. 15.* God had given a liberty of power to the Devil to pierce him in the foot-foales as a sinfull malefactor, for a little while; but after he had suffered the worst of the Devils malice for a little while, he was crowned with honour and glory as a righteous conquerour; for he conquered the Devil by his righteous performance of the combate, and then in the perfection of that righteous performance, he actuated his death formally, as a most pleasing and meritorious sacrifice: for by that performance, he merited or procured his Fathers reconciliation for all believing sinners. This was the true way and means, by the which Christ conquered Satan, and broke his head: shot in pieces, as touching the elect number: and from thence it follows in the next words, *That by the grace of God he should taste of death for every man,* (that is to say, for every sanctified man, as it is explained in *ver. 11.*) Mark I pray, how the Apostle saith, that it came from the special grace of God to the humane nature of Christ, that he should be advanced to such an eminent office as to taste of death, (namely, as a conquering combatant, from his old proclaimed enemy Satan and his potent seed,) that so it might become the meritorious price, or the procuring cause of Gods reconciliation, for the redemption of every sanctified man: and so in like sort it was, from the special grace and favour of God to the aforementioned Captains in *Señ. 1.* that they were put upon such an eminent service as to venture their lives in several warlike combates, for the redemption of his Church from their oppressing enemies, as well as for their own advancement.

Mr Warren on *Justific.* saith in *pag. 243.* "It was an act of Gods grace to Christ, in that he tasted of death for every man, *Heb. 2. 9.* and that the sufferings of his humane nature, united unto the Divine Person of the Sonne of God, should be accepted as a ranfome for us from eternal death. And he doth inferre from these words, That Christs death was not an act of pure justice, but an act of justice mixed with grace. And I suppose I may truly adde thereto, that Christs tasting of death was not any act of Gods vindicative justice at all, but such an act of justice, as the performance of a combate is, when it is performed according to the conditions of a voluntary and mutual contract: and so consequently it was an act of Gods speical grace to advance the humane nature to be the greatest conquering combatant that ever was; for it was Gods will that he should conquer Satan and his potent seed by righteousness, namely, by his righteous performing of the great combate of his sufferings; for it was Gods will, that by that performance, he should merit his reconciliation for the redemption and justification of all believing sinners, from the guilt of all their finnes. (But Mr Norton gives a contrary sence of this Verse, for saith he in *pag. 153.* "Christ suffered not onely a natural death, but also a spiritual death, *Heb. 2. 9.* because he shed his blood together with the sence of the wrath of God.)

17. And from thence the Apostle saith in *vers. 10.* *That it became him,* (that

(that is to say, it became God the Father,) in bringing many sonnes to glory, to make the captain of their salvation perfect through sufferings. And from hence it doth also follow, that all the sufferings which Christ underwent from the malice of his proclaimed enemy Satan, are to be referred to Gods first declaration of them in *Gen. 3. 15.* as to their first principle: yea, not onely his outward, but all his inward sufferings must be referred thither, because all his inward sufferings in his heart and mind, did arise only from his natural abhorrence of his ignominious usage, from his malicious combater Satan and his seed, and not from the sence of Gods immediate wrath inflicted on him from Gods imputing the sinnes of the elect to him; as Mr Norton doth most blasphemously affirme in pag. 38. and elsewhere often.

And indeed Christ could not have proved himself to be true Man, nor yet to be a true Priest, if he had not manifested himself to be inwardly touched with the feeling of our infirmities, from his outward sufferings from his combater Satan and his seed. (*Aquinas* saith in *part 3. quest. 14. art. 3.* "That Christ was made like us in bodily infirmities, as touching their nature and quality, but not as concerning the original or cause of them: for by him they were voluntarily assumed, but by us they are necessarily contracted, being the deserved wages of sin. But on the contrary Mr Norton affirmeth, "That all the sufferings of Christ were the deserved wages of sinne, which God imputed to him. But for further satisfaction, the Reader may see my former printed *Reply*, pag 96, 171, 218.) Neither could his death have been accepted of God as a propitiatory sacrifice, unlesse Christ had finished the utmost period of his consecrating sufferings, according to Gods first and future declaration of them in *Gen. 3. 15. Psa. 22. Isa. 53, &c.* But as soon as God had proved his obedience to be perfect by the great combate of his consecrating sufferings, then, and not till then he was pleased to accept of his death, as of a most pleasing propitiatory sacrifice, and as of the full meritorious price of his reconciliation to all believing sinners.

18. It is said in *Heb. 2. 14.* Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil. In these words observe: 1. That Christ took part of the same flesh and blood which his children have, who are called in *vers. 10.* sonnes, and in *vers. 11.* his brethren; so then by this union of his flesh, with the flesh of his children, sonnes, and brethren, we may learn, that Christ did not take his flesh from any reprobate progenitor, from Eve to the Virgin Mary: and consequently, that all his Fathers and Mothers from Adam to the Virgin Mary were believers. And, 2. Thence it follows, that Christ is the second Adam to all believers onely, *1 Cor. 15. Rom. 5. 14.* and not to all mankind: and yet nevertheless, he doth tender salvation to all mankind, upon condition of their believing in him: but yet on the other hand, none else can truly believe in him, but such only as are given to him by his Father to be their Mediator, *Joh. 17. 6, 11, 12.*

Christ died for all the world, upon condition of their believing in him.

2. From this Text it is also evident, that God had given a liberty of power

power to the Devil and to his potent seed, to put Christ to death: but yet the Devil and his potent seed were not able to put him to death formally, because Christ had covenanted to be the only Priest in the formality of his death, And thus through death, he destroyed him that had the power of death, in case he could by his powerfull temptations, have provoked his passions to some sinfull distemper or other. And, 2. The Devil had a power of liberty given him, to put him to death, or to pierce him in the foot-foales on the Crosse, by which power the other two thieves were put to death formally, but Christ though he wanted not strength of nature, yet he of his own accord died before them.

19. It is said in Heb. 2. 18. In that himself hath suffered being tempted, he is able to succour them that are tempted. This Text doth plainly tell us, that all the sufferings of Christ were occasioned from his envious combater Satan, according to Gods first declaration of the combate in Gen. 3. 15. and that they were ordained to be for the tryal of the perfection of his obedience.

But Mr Norton denies that Christ was tempted for tryal only: for saith he in pag. 80. "Though Christ was forsaken in way of tryal, yet not only, nor principally in a way of tryal: but his sufferings (saith he) were proper punishments. And but a few lines before he said, "That Christ was a notorious malefactor, having upon him "the guilt of the sins of the elect by imputation, and that justly before "God.

By these and such like assertions, he makes all the sufferings of Christ to arise from the demeritorious cause of sinne imputed to him, and thereby he doth utterly destroy the meritorious cause of Christs sufferings, in as bad, or rather in a worse manner than Socinus doth; for as Socinus makes no meritorious cause of the sufferings of Christ, so Mr Norton makes no proper meritorious cause of the sufferings of Christ, because he makes the sufferings of Christ to arise from the proper demeritorious cause of sinne imputed to him: and so consequently he makes the sufferings of Christ to be proper punishments from sinne imputed. But in this Austin is as quite contrary to Mr Norton as I am, for Austin affirmeth, "That Christ had his "infirmity, not from sinne as we have, but from his own power. And I have cited Aquinas to that sence, at N. 17. And the Apostle affirmeth the same truth in Heb. 5. 8, 9. Though he were a Sonne, yet learned he obedience, by the things which he suffered: and being made perfect, (thereby in his obedience) he became the author of eternal salvation to all that obey him. But I have more at large shewed, how Christs obedience was made perfect by his consecrating sufferings, in my former printed Reply, in p. 92, 93, 170, 236, 294, 297, 309, 319, 344, 386, 408, 416, 427, 429, 430.

20. Our Saviour said thus to his Disciples, in Matth. 20. 28. The Sonne of man came not to be ministred unto, but to give his life a ranome for the many. The Greek word *Lutron* here translated a ranome, doth not properly signifie a ranome, but in a metaphorical sence only, for it comes of *λύω* to unloose any thing that is bound with any kind of fastning or restraint: and from thence *Lutron* is metaphorically put for a ranome, or for a price of redemption,

Redemption, because that price doth unloose or set at liberty such as are in bondage, and because Christs combate of sufferings from his envious combater Satan, was performed in perfection of obedience to Gods will, as it was declared in *Gen. 3. 15.* therefore God did accept of that performance, as of the Covenant-price, for the procuring of his attonement for the ransome and redemption of believing sinners; ~~for~~ their bondage or obligation to condemnation.

2. It is in this sence also that the *L X X* put *Lutron* in a metaphorical sence, for the Hebrew word *Caphar*, which properly signifies to cover, (any thing,) but in a metaphorical sence it is often put for attonement or reconciliation; for as soon as Gods attonement is procured by Christs sacrifice, then his angry face against sinne is covered, and then the sinner that believes, is set at liberty ~~for~~ the condemning power of sin.

1. The *L X X* put *Lutron* for *Caphar* in *Numb. 35. 31. 32.* ye shall take no *Caphar*, (*i. e.*) no covering, or no attonement, or no satisfaction to cover the face of justice against the manslayer. Or as the *L X X* render it, ye shall take no *Lutron*, or no price of redemption for the manslayer, but he shall surely be put to death. Neither, 2. Shall ye take a ransome for him that is fled to the City of his refuge, as in *vers. 32.*

2. The *L X X* put *Lutron* for *Caphar*, in *Exod. 21. 30.* in a metaphorical sence, for a price of attonement, or of redemption, or of satisfaction: all these terms are indifferently used for the same thing by several translations.

3. The *L X X* put *Lutron* for *Caphar* in *Prov. 6. 35.* He will not regard (or lift up his face to) any ransome, (or to any price of redemption:) or as *Theodosian* doth render it, he will not regard any satisfaction, for satisfaction is properly such a payment as may be refused, because it is not in the nature and kind of that which is properly due; as for example, when a bond is forfeited, recompence doth not in strictnesse of Law satisfie the forfeit incurred, though yet it is contrary to the natural equity of man to refuse such a recompence, as makes up his full interest. But between God and man it is other wise, because God is not obliged by any thing that the creature can do, as receiving advantage by it, but when his will is done in a way of satisfaction, then it is accepted by him to that end: and this according to *Ulpian 46. f. 111. l. 52.* satisfaction is that which succeeds instead of payment not made. And according to *Caius 2. f. 8.* To satisfie, is to fulfill a mans desire: and God cannot be obliged any otherwise, but by his own will to accept it to that end; but man is bound by natural equity to accept of satisfaction, when the civil Law obligeth him nor.

4. The *L X X* put *Lutron* for *Caphar*, in *Exod. 30. 12.* They shall give every man the ransome, or, the price of redemption for his life to the Lord. And saith *Ainsw.* "This redeeming of their lives with money, taught them saith "in Christs blood, who was to redeem his people, not with the price of "silver and gold, but with his own pretious blood, 1 *Pet. 1. 18, 19.*

2. Consider that this price which the *Israelites* gave, was but half a shekel for every mans life: and with this price of redeeming their lives, (or at least with some part of it) they bought the publick sin and trespass-offerings,

ings, which were offered for the procuring of Gods reconciliation, that so their lives might not be taken from them, as it was done from some others..

3. From this typical price we may see the reason why the personal service of the seed of the woman, in venturing his life in his great combate of sufferings from Satan and his potent seed, is called a price in 1 *Pet.* 1. 18; 19. namely, because God covenanted in *Gen.* 3. 15. that the righteous performance of that combate by the seed of the woman, should be accepted of him as of the meritorious price of his reconciliation. for the ransome of the many from Satans head-plot. And in my former printed *Reply*, I have shewed more at large, that the essential form of this price is founded on the Covenant between the Trinity, in *pag.* 122, 130, 182, 183, 256, 293, 297, 308, 316, 341, 336.

Sometimes a voluntary gift of great worth, that is intentionally given for the procuring of the reconciliation of an offended party, doth fail of being accepted; for though *Moses* did offer his life to God to procure his reconciliation to *Israel*, yet God refused it: as I have shewed it in my former Book, *pag.* 181, 182. And Mr *Baxter* saith, in *Aphorif.* p. 59. "That voluntary service without a Covenant, doth not certainly and alwayes merit. And, 2. It is observed by Mr *Woodbridge*, that a Covenant is to make due: "For saith he in p. 338. if the condition had been the payment of "6d for what is worth a 100^{lb}, that 6d being paid, by virtue of the Covenant becomes proportionable unto that which is worth a 100^{lb}, otherwise it could not make it a due debt. This I believe is a sound assertion, and so consequently *Jacobs* messe of portage being by a mutual Covenant given by him, and accepted by *Esau* for his birth-right, it did truly intitle *Jacob* to it, *Gen.* 25. 31, 32, 33. And, 3. Hence it doth also follow, that those Divines say truly, That neither Christ, nor any thing that Christ could do, was of it self the meritorious price of mans redemption, untill that which he did and suffered was made the meritorious price, by a mutual Covenant between the Trinity, which Covenant was first declared in *Gen.* 3. 15. as I have often expounded it.

21. It is said in 1 *Tim.* 2. 6. That Christ gave himself a ransome for all. I have shewed before at N. 20. that nothing else was ordained to be the price of mans redemption but the personal service of Christ, in venturing his life in the great warlike combate of his sufferings from Satan and his potent seed, according to Gods declaration of the combate in *Gen.* 3. 15. and that Christ was not to conquer Saran by might, namely, not by the power of his God-head, but by the righteous performance of the combate in his manhood: and therefore because he performed the said combate in perfection of obedience, he did thereby merit Gods reconciliation for the redemption of all believing sinners from Satans head-plot.

But saith Mr *Norton* in *pag.* 145. "The Greek word in *Mat.* 20. 28. and in "1 *Tim.* 2. 6. do signifie, not only a price, but a satisfactory price: and "saith he in *pag.* 174. besides the shedding of his blood he suffered a "supernatural death.

Mr *Norton* doth stretch the Greek word in these Scriptures, beyond the true

true sence and meaning of the context, (as he doth also in sundry other Greek words). 2. I shewed before at N. 20. that the Greek word in *Matth.* 20. 28. doth not in its first proper sence signifie a price of redemption, but in a metaphorical sence only. 2. The said Greek word is used in *Luke* 21. 28. and in *Acts* 7. 35. without any such kind of satisfaction. 4. His second Scripture cited from *1 Tim.* 2. 6. doth not mean such a kind of satisfaction as he doth cite it for. I grant that *Anti-Lutron* is often used for a mutual redemption of one prisoner for another by way of exchange: but in that sence Christ did not redeem sinners, for then those Prisoners that he redeems should also redeem him by exchange. It follows therefore, that this Greek word must not be taken in its most usual sence, but it must be taken in a more general sence, to signifie any kind of thing that is given by a mutual contract, for the redemption of captives: so then, it is the mutual contract that doth make such or such a performance to be the full price of redemption; and of this see more in my former Book, p. 125, &c. 5. I grant, that Christ suffered a supernatural death in the formality of it, by his own priestly power, but not the second supernatural death of his soul, under the essential torments of Hell, as Mr Norton doth expound it. The Apostle affirmeth the contrary, namely, that Christ is the mediator of the New Testament through death, for the redemption of transgressions, *Heb.* 9. 15. and this death he doth compare to the death of a testator, which makes his Testament valid, namely, to a true bodily death, *vers.* 16. for where a testament is, there must of necessity be brought in the death of the Testator. The Apostle should have made a wrong inference from this comparison, in case no other death of Christ could have made the New Testament valid, but the death of his soul, under the sence of Hell torments, as Mr Nortons kind of arguing doth carry it.

But saith Mr Norton in pag. 130. "Christ did not onely suffer for our good, but also in our place or stead.

Reply 2.

I have shewed in my former printed *Reply*, that Mr Norton doth oversence the two said Scriptures, because he makes the sufferings of Christ in our place and stead, by way of counterpassion, to be the counterprice of our redemption, from Gods vindicative wrath, through his imputing the finnes of the elect to Christ. But I have shewed, that this fictitious supposed price of our redemption, cannot be called a meritorious price, but rather the demeritorious cause of his sufferings,

22. The Apostle Peter doth thus describe the meritorious price which Christ performed for our Redemption, in *1 Pet.* 1. 18, 19. *Ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a Lamb without blemish and without spot.* But Mr Norton doth thus answer it in p. 147. "If this argument be of force, that Christ hath redeemed us by a price, then he needed not to have redeemed us by his death, but by money or money worth.

Reply 3.

This is a very grosse mistake of the true meaning of the word price, for I have shewed in my former Book in *chap.* 14. at *Reply 9.* that the half shekels were therefore accepted, for the full price of redeeming the *Israelites* lives from death, because God by his free Covenant, had covenanted to accept

accept them for the full price of redeeming their lives from death. And, 2. Because God appointed this money, or part of it at least, to buy the publick sacrifices, which were to be offered for the procuring of his attonement, for the redemption of their lives from death. And it is from this typical price that the blood of Christ which he shed in his victorious combate of sufferings, in obedience to Gods declared will in *Gen. 3. 15.* is called the price of our redemption.

23. It is said in *Gal. 3. 13.* *Christ hath redeemed us from the curse of the Law, when he was made a curse for us,* namely, when he suffered the ignominious death, of being crucified upon a tree, which hath relation not only to *Deut. 21.* but also originally to *Gen. 3. 15.* *Thou Satan shalt pierce him in the foot-foales.*

The Greek word *ἔξαργεζω* translated redeemed, is drawn from a verb that signifieth to buy, and of *ἀγορῆ* a market; therefore according to the proper signification of this word, this Text may be read thus, Christ hath bought us from the curse of the Law by a Covenant-price, or by a market-Covenant-price. And the Apostle Peter doth assure us, That this Covenant-price is not made with corruptible things, as with silver and gold, but with the precious blood of Christ, as of a Lamb, without blemish and without spot; namely, by his unblemished and spotlesse performance of his warlike combate of sufferings, from his envious combater Satan and his potent seed. The which righteous performance was accepted of God as the meritorious price or procuring cause of his attonement, for the redemption of all believing sinners from the guilt of sinne, and so consequently from the curse of the Law: and in which combate, God gave the Devil a liberty of power to put Christ to death, by piercing him in the foot-foales as a sinnefull malefactor on the tree, to try if he could by any means provoke his passions to some sinfull distemper or other; but because he could not prevaile to provoke his passions to any sinfull distemper, God accepted of the perfection of his obedience, both in his combate of sufferings, and in his death and sacrifice, as of the meritorious market-price, or as of the Covenant-counterprice, for the procuring of his reconciliation for the redemption of all believing sinners from the curse of the Law.

2. As God is said to sell his people, when he doth for their sinnes deliver them into their enemies hands, *Psal. 44. 13.* so on the contrary, he is said to buy them, or to redeem them, when he doth by any means whatsoever, deliver them out of their enemies hands, *Isaiah 52. 2.* And from thence it follows, that those kind of means by the which they are delivered or redeemed, may be truly called the price of their redemption.

3. Buying and redeeming are used as tearms convertible, in *Ruth 4. 4, 6, 10. 2 Sam. 24. 21, 24. Numb. 5. 8. Jer. 32. 7, 8, 9, 14, 44.*

4. Any lawfull meanes that is used to get any desirable thing into a mans possession, may be called buying, *Prov. 21. 16.* and in this sence the labour or pains of the mind is called the price that must be given to buy the truth, *Prov. 23. 23.* and to buy wisdom, *Prov. 17. 16.* But in case Christ had suffered Gods vindicative wrath from sinne imputed to him, it could

not (in a proper sence) be called the meritorious price of the redemption of sinners : because that kind of suffering is proper punishment, and therefore it is no meritorious price, neither for himself, nor for any others.

5. The price which Christ gave unto God for the redemption of believing sinners, is also represented unto us by another typical Law of redemption from *Ægypt*. God appointed them to strike the blood of the unblemished Lamb upon the two side-posts of their doores, *Exod. 12. 5.* and then the Lord promised to accept of that blood (so used,) as of the Covenant-price of redeeming their lives from that death, which would else have fallen upon them, as it did upon all the first-born of the *Ægyptians*, *Exod. 12. 3, &c.* But this blood (materially considered) was not in it self a valuable price, for the redemption of the lives of all their first-born from death. But yet by the virtue of Gods positive Covenant, he was pleased to make it the full and formal price of redeeming their lives from death, which else would as certainly have fallen upon all their first-born, as it did upon all the first-born of *Ægypt*.

6. The next day, (being the fifteenth day,) God brought them out of *Ægypt* with a stretched out hand, in the sight of all the *Ægyptians* : and this full deliverance of their bodies from their former servitude, is often called their redemption, *Exod. 15. 13, 16.* And *Asaph* doth record it thus in *Psal. 74. 2.* Remember thy Congregation which thou hast gotten, (or purchased,) by thy victorious conquest of the *Ægyptians*, *Deut. 7. 8.* *Deut. 9. 26.* *Deut. 13. 5.*

24. In *Luke 24. 19.* Christ said thus to his Disciples at his last Supper, *This is my body which is given for you*, namely, by the appointment, (or by the eternal Covenant,) of the Trinity. And, 2. By my ready obedience to that appointment, in combating with my proclaimed enemy Satan and his potent seed for the victory, according to the first declaration of the combate in *Gen. 3. 15.* For untill I am consecrated or made perfect in my obedience by my said combate of sufferings, I cannot perform the office of a perfect consecrated Priest in my death, neither can my death be accepted of my Father, as a most perfect and pleasing sacrifice, or as the meritorious price or procuring cause of his reconciliation, for the redemption of believing sinners from Satans head-plot.

25. It is said in *Rom. 8. 32.* *God spared not his own Sonne, but delivered him up for us all.* The Apostle expounderh Gods not sparing his own Sonne, by his delivering him up; but it is a sencelesse thing to say, that his delivering of him up, was to himself, (or to his own vindicative wrath,) but to another, namely, to his old proclaimed combater Satan, that he might do his worst, to conquer his patience and obedience, by his ignominious usage, namely, by piercing him in the foot-soles as the worst of sinfull malefactors on the Crosse, according to Gods declaration of the combate in *Gen. 3. 15.* And thus God delivered him up into the hands of sinners, *Mark 14. 41.* namely, into the hands of notorious sinners, (as being the Devils arch-instruments,) that they might have a liberty of power to crucifie him. And in that sence it is, that God sent his own Sonne in

the likenesse of sinnefull flesh, Rom. 8. 3. And in this sence also it is that God spared not his own Sonne, but delivered him up into the hands of his eni-ous combaters, for the tryal of his perfect obedience. But Mr Norton affirms, that God spared not his own Sonne, but delivered him up to himself to suffer his own immediate wrath as a guilty sinner, by Gods im-puting to him the sinnes of the elect: Yea, he saith in pag. 10, "That God spared him no more than he spared the Angels that fell, 2 Pet. 2. 4. nor no more than he spared the old world, 2 Pet. 2. 5. and he affirms in pag. 122. That God tormented him without any forgiveness, and spared him nothing of the due debt: oh blindness and blasphemy ex-ream.

26. In Rom. 5. 7, 8. The Apostle speaking of the greatnesse of Gods love, and of Christs love to sinners saith, *Scarcely for a righteous man will he dye, yet peradventure, for a good man some would even dare to dye, name-ly, dare to venture their life in a dangerous warlike combate, for the redemption of a good man, (that hath been a good benefactor,) from the annoy of his warlike enemy: as Gideon and Jephthah did, and as others may do, John 14. 13.* But saith the Apostle in Rom. 5. 8. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us,* according to Gods declaration of the manner of his death, in Gen. 3. 15. and God did there Covenant, that in case the seed of the woman did continue instant in his obedience, through all his combate of sufferings, he would accept it as a propitiatory sacrifice, and as of the meritorious price of a reconciliation, for the redemption of believing sinners, beyond the love of any friend. Ambrose saith in his Offices, lib. 1. pag. 82. *Friendship proceeding from the fountain of benevolence, feareth not to undergoe the greatest dangers that may befall this life, for a true and rusty friend.* And Peter Martyr saith in his Com. Pl. pag. 608. "The people of Rome yielded obedience unto Curtius and unto the Decij, because they vowed themselves to the death, for the safeguard of the people. But these things (saith he) being compared with the love of Christ, are nothing; For, 1. These men should otherwise have dyed, unto which Law (of death) Christ was not bound, seeing in him it was as well to lay down his life, as to take it again. 2. There was present glory set before their eyes, and the praise of men. But (saith he) the death of Christ as concerning humane judgement, had shame joyned hereunto on every side. 3. (Saith he) They offered to dye for their friends, but Christ died for the weak, for the wicked, for sinners and for enemies: and for this see more in ch. 1. Reply 11.

27. Take notice, that not onely the death of Christ, but his Resurrection and Ascension also, are set out unto us, under the tearms of a conquering conqueror.

1. His death is set forth as the death of a conquering combater, as I have shewed it abundantly from Gen. 3. 15. and Col. 2. 14, 15.

2. His Resurrection day (on the first day of the week) is therefore called *Lords-day*, because he did arise on that day from death, as the Lord and conqueror of Satans head-plot, Rev. 1. 10.

3. He

3. He Ascended into Heaven, as the conqueror (of Satans head-plot and led captivity captive, and gave gifts unto men, (as conquerors use to do, Eph. 4. 8.

4. A long time after his Ascension, he did commemorate his victorious Death, Resurrection and Ascension, saying to his poor persecuted Church and people, *Him that overcometh, I will grant to sit with me in my throne, even as I also overcame (my persecuting combater Satan and his potent seed,) and am set down with my Father in his throne, Rev. 3. 21. Therefore Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the crosse, and despised the shame, and is now set down at the right hand of the throne of God, Heb. 12. 1, 2.*

26. Having now given the true sence of the aforesaid twenty seven Scriptures, by referring them to the first declaration of the warlike combate in Gen. 3. 15. as to their fundamental standard, for the better tryal of their true sence and meaning; together with several other Scriptures which I have cited in my former Book, in pag. 146, 178, 269, 339, 344, 419. It may serve as a tryed rule to guide any deliberate Expofitor to a right understanding of all the other Scriptures, that speak any thing of the sufferings of Christ, namely, to referre them to this standard in Gen. 3. 15. and through Gods blessing, they shall find this standard to be of singular use, to guide them to a right exposition of them.

Sect. 4.

Proving that Mr. Nortons description of Christs meritorious obedience, is nothing else but a heap of mistakes: For, He saith in pag. 238. "The meritorious cause is the whole legal obedience of Christ, consisting in his habitual conformity, together with his active and passive obedience, from the instant of his Incarnation to his Passion inclusively, performed by him as God-man, our Mediator, and Surety, in way of Covenant, according to the order of justice."

Reply 1.

Mr Nortons description of Christs merit by his obedience to the Moral Law of nature, is a false description.

THere are many great errors in this description of the meritorious cause: For

1. I have shewed that the meritorious cause doth not lye in any natural habit; nor yet

2. In Christs active obedience to the Moral Law of nature: But in the performance of such actions onely as depend upon the voluntary election of his will, in pursuance of the conditions of his voluntary Covenant, as it was first declared in Gen. 3. 15. which was, that he would undergoe his combate of sufferings, for his consecration or for the perfecting of his obedience, in his death and sacrifice: but this kinde of obedience was not habitual to his nature, neither was it any part of his moral obedience to the Moral Law of nature; but it proceeded from his voluntary Covenant, and from the election of his humane will, that so

he might merit mans redemption thereby, *Heb.* 10. 7, 8, 9. *John* 10. 17. *John* 17. 19.

3. *Peter Martyr* doth thus define a sacrifice in his *Com. Pl.* par. 4. pag. 220. "It is a certain voluntary action, which (saith he) I have therefore said, because there be some actions which they call natural: but those actions on (saith he) seeing they depend not of mans choice, cannot be called voluntary, and therefore consequently, they cannot be called meritorious."

No act of obedience can properly be called meritorious, but such only as are distinguished from natural actions, by the voluntary election of the will.

From hence I do thus reason, That seeing the whole legal obedience of Christ, consisting in his habitual conformity, together with his actual obedience to the Moral Law of nature, depended not on the voluntary election of his will; it cannot be called his meritorious obedience, because it was essentially and habitually natural to his humane nature, to performe that obedience.

This distinction upon Christs obedience doth clearly overthrow *Master Nortons* foresaid description of merit, and of this see more in *Chap.* 4. at *N.* 5, 6, 9, 11, 12. and see that Argument which I have cited from *M. Forbes* in *ch.* 5. at *N.* 13.

4. *Mr Norton* doth also erre as much in the meritorious cause of Christs sufferings, because he makes him to suffer our vindicative punishments, from the demeritorious cause of sinne imputed to him. But I have abundantly shewed, that Christs sufferings were properly meritorious, because he performed them all in perfection of obedience, according to the Laws of the combate in *Gen.* 3. 15. before he could make his death to be accepted as a well-pleasing sacrifice, and it was by that performance that he merited his Fathers reconciliation to all believing sinners: but this combate of his sufferings was not inflicted on him as upon a guilty sinner, because he performed the same from his voluntary Covenant, according to the voluntary election of his will.

Peter Martyr saith in his *Com. Pl.* pag. 134. "If obedience be not the roote of a sacrifice, it becometh deadly to them that offer it. He placeth the merit of a sacrifice in obedience, and not in the pains it suffereth; and therefore Christ said just before he underwent the great combate of his sufferings, *For their sakes I sanctifie my self,* *John* 17. 19. or, I set my self apart to perform my said combate of sufferings, in all perfection of obedience to my Fathers declared will in *Gen.* 3. 15. or, I consecrate my self, (by my performing of my combate of sufferings, in obedience to my Fathers will,) as the typical Priests did, before they could offer any acceptable sacrifice unto God, as in *Exod.* 29. 1, 21, 33, 35. and then in obedience to Gods will, (as soon as he came into the Garden,) he did take upon him mans true humane affections of fear and sorrow, (in a transcendent manner,) in relation to his approaching sufferings, from his envious combater Satan and his potent seed: which affections were at the first inflicted by Gods wrath upon Adam, as a true punishment for his original sinne. But in that sence they were not inflicted on Christ, but he assumed them at his own will, as it is well observed by *Aquinas*, whose words I have cited before at *N.* 17, & 19. and before him *Austin* said the same in

The ancient Divines taught, that Christs fear and sorrow in the Garden was not inflicted on him from Gods wrath, but that he assumed it from his own humane will.

John, Tract. 49. "Thou art troubled against thy will, Christ was troubled because he would: It was in his power to be affected thus, or thus, or not to be affected; where there is sovereign power, (in the will) there infirmity is governed according to the direction of the will. And saith he in *Tract. 60.* "Christ was not troubled by the compulsion of any, for when he thought it needfull, he stirred by his own power his humane affections: and thence it follows, that the lesse his natural necessity did urge him, the more acceptable was his obedience to God. Christ therefore did not admit these affections and infirmities of mans nature, through the want of power to repress them, but he assumed them by his voluntary will, in obedience to the Laws of the combate, that so they might be accepted as meritorious obedience. And to this sence also doth *Jerome* speak, "The passions of Christ (saith he) did alwayes follow his reason, when they began first to arise; and generally the ancient Divines do affirme, That Christs natural affections and infirmities did never prevent his will, and that nothing in him was forced, but all was voluntary. And in my former printed *Reply*, pag. 367. I have cited *Damascen* to this sence. And I have also shewed in this Book, in chap. 1. *Seet. 4.* that if *Adam* had not sinned, he should never have been troubled with the objects of fear and sorrow, and therefore should have been free from those passions. But as soon as he was under the guilt of original sin, many objects of fear and sorrow did present him, and then these affections were irregular, and were inflicted on him as a punishment for his original sin.

5. Mr *Norton* doth also much erre in the meritorious cause of Christs sufferings, because he makes all Christs sufferings to be inflicted on him, according to the order of justice; and by his order of justice, he meanes Court-justice, where the imputation of sinne is the demeritorious cause of inflicting punishments upon delinquents. In this form he doth all along put the sufferings of Christ, and not at all into the proper meritorious cause. But on the other hand, I do all along put the sufferings of Christ into that order of justice, that belongs properly to merit, namely, to meritorious combaters, according as it was also done in Olympick Courts of justice: in the which Courts of judicature, their imputation of any sinne against the Laws of the combate, did cause such a combater to lose the prize; and such a transgressor was the Devil and his potent seed, in their warlike combating against Christ; and therefore the Devil did according to the Laws of the combate, lose the prize of the elect. And on the other hand, the righteous performer of that combate was Christ, (*the seed of the woman,*) and therefore he did win the prize, namely, all the elect. In this way and order of justice, I do go all along in the point of Christs sufferings, and so consequently I do make all his passive obedience to be properly meritorious: and for this see more in my former printed *Reply*, in *ch. 6. p. 96. ch. 12. Reply 12. ch. 14. p. 256.*

But saith Mr *Norton* in p. 238.

"An essentiall part of the Office of Christ as Mediator, was to stand as our Surety, to pay our debt, even to the death, (namely,

"ly, to suffer the execution of divine justice, to satisfy the curse due
 "to sinne, (as he doth expresse himself in pag. 52.) during which
 "space onely, his Mediatorship hath an influence into the meritorious
 "cause.

From hence the Reader may please to take further notice, how he doth *Reply 2.*
 in this place also call the demeritorious cause of Christs sufferings the mer-
 ritorious cause; and the truth is, he can do no otherwise, as long as he holds
 Christ to be a guilty sinner, and to be the Surety of the Elect, in the Co-
 venant of nature, to suffer the curse of that Covenant in their place and
 stead; for by this means he doth make Christ to be guilty of Adams first
 sinne, in eating the forbidden fruit, by the which sinne he did fully break
 the Covenant of nature: and he makes him to be guilty also of all the
 personal finnes of all the elect, (by Gods imputation) as the only obli-
 gations to all his sufferings.

And saith he in p. 136.

"The imputation of the finnes of the Elect to Christ, is the
 "cause (namely, it is the demeritorious cause,) of suffering the
 "wrath of God due to them. And (saith he in pag. 143.) redempti-
 "on is by way of suretiship, when the Redeemer delivereth the
 "redeemed by putting himself into the place and stead of those he
 "doth redeem.

This assertion that one mans doings or sufferings may be personally and *Reply 3.*
 immediately imputed to another mans account, is a grand heretodoxal te-
 net, as I have shew'd in chap. 11. and therefore as I have often shew'd
 the sufferings of Christ are no otherwise imputed to us, than in the nature
 of a meritorious cause, moving God to performe those tearms of his re-
 concilement, which he had covenanted with Christ to performe to all
 such sinners, as should believe in Christ according to Gods declaration in
 Gen. 3. 15. And this is also made evident by Paul in Rom. 5. by the oppo-
 sition which he makes between the ^{demeritorious} disobedience of Adam, and the ^{meritorious} obedi-
 ence of Christ, in vers. 18, 19. he doth impute our justification from
 sinne to the obedience of Christ. And in the coherence of this fifth Chap-
 ter, he doth apply it to that kind of obedience, ^{which is the passive obedience} ~~that did belong to his~~
^{meritorious} ~~death~~, as in vers. 8. While we were yet sinners, Christ died for us: and
 saith he in vers. 9. Being now justified by his blood, we shall be saved from
 wrath through him: and saith he in vers. 10. We are reconciled unto God by
 the death of his Sonne: and from the merit of this passive obedience
 of Christ, he inferreth a comparison between the demerit of Adams
 sinne, in vers. 12. and the merit of Christs passive obedience in vers. 15, 16,
 17, 18, 19. ^{See Bishops exposition on v 19 na p 153.}

2. If Mr Norton had been but as well versed (as he ought to have been,)
 in the true sence of divine and humane Laws, he might have found, that
 there is no such way of redemption approved of, as his said assertion doth
 hold forth: for he doth without any sound warrant affirm, that no other
 sufferings of Christ could be satisfactory to Gods justice for mans redemp-
 tion, but the same essential Torments of Hell that the elect deserved, but by
 this assertion he doth but lead the blind in judgment into the ditch of error
 with himself.

Yea, Mr Norton doth proceed so farre into the point of Christs suretiship, that he makes him to be our surety bound in both his natures, in pag. 11, 86, 104, 238. and from that assertion he doth conclude, in pag. 123. "That the divine nature was angry, not only with the humane nature, but also with the person of the Medaitor, because of sin imputed to him."

Reply 4.

In this assertion he doth (as I conceive) make the God-head of Christ to be in an absolute inferiority to his Father, to the reviving and strengthening of the *Arrian* heresie, as I have also noted it in my former printed *Reply*, in pag. 174, 388. I grant, that he may find out some poore shift to excuse it, by the communication of properties to both the natures in the person of Christ, though I say also, that his humane nature is no part of his person properly so called, but an appendix only, and therefore I believe he cannot find out a satisfying answer.

2. I cannot but wonder why Mr Norton doth make the merit of Christ to begin at the first instant of his incarnation: I have shewed the contrary in my Dialogue, and in my former printed *Reply*, and also in this Book on the word *anoint*, in *Dan.* 9. 24. namely, that his act in assuming our nature, was the act of his divine nature only: and I think it is a received Maxime, that the act of his divine nature cannot merit, because none else can merit any thing, either for himself, or for any other, unlesse he have some thing to give or to performe that is properly his own. But the God-head is not properly Christs own, because it is common to the three persons; and from thence it follows, that it must be the humane nature of the second person, which he assumed from the substance of his Mother, into the unity of his divine person, that must merit mans redemption.

3. It is very observable which Dr Jackson saith in his seventh Book on the Creed, pag. 346. "That the proper blood wherewith God is said to have purchased his Church, was the blood of the Sonne of God, the second person in Trinity, after a more peculiar manner, than it was the blood either of God the Father, or of God the holy Ghost: as all other creatures are by common right of creation and preservation. It was the blood of the Sonne of God alone by personal union. If this Sonne of God had offered any other sacrifice for us than himself, or the manhood thus personally united to him, his offering could not have been satisfactory, because in all other things created, the Father and the holy Ghost had the same right or interest which the Sonne had, he could not have offered any thing to them which were not as truly theirs as his: onely the fruit of the Virgins womb, which he assumed unto the God-head, was by that assumption so made his own, as it was not theirs, but his own, by incommunicable property of personal union. By reason of this incommunicable property in the womans seed, the Sonne of God might truly have said to his Father, Lord thou hast truly purchased the Church, [yet, with my blood;] but so could not the man Christ Jesus say unto the Holy Ghost, Lord thou hast paid the ranfome for the sins of the world, yet with my blood, [not with thine own.]"

4. Mr Norton

4. Mr Norton himself doth acknowledg in pag. 205. That Christ his incarnation was not a Mediatorly or Office-act, but an act constituting the person to that Office.

This assertion of his doth confute his former assertion. 2. If it were not an office-act, then it was not meritorious obedience for mans redemption. 3. *Peter Martyr* doth rightly ascribe the merits of Christ to his humane nature: for in his Additions pag. 90. he writes thus to the Lords of *Polania*: "This Christ who is God and man, suffered, was crucified and died: But, saith he, if it be demanded in the merit or respect of whether nature? it shall be answered of the humane nature. And finally (saith he in pag. 91.) the holy Scriptures when they make mention of the Passion of the Lord, and of redemption thereby, they speak all wayes of the body, flesh and blood, and never of the divine nature, that it suffered for us. From this sound assertion of *Peter Martyrs* it follows, That when Christ suffered from his combater Satan, (it was of necessity,) that the divine nature should forsake or leave his humane nature, (by withdrawing its protection,) that so his humane nature might be left alone to try masteries (in all his sufferings,) with his proclaimed combater Satan and his potent seed; that so by his perfect obedience to the Laws of the combate, even to the death of the Crosse, he might thereby merit his Fathers reconciliation for the redemption of believing sinners.

And to this sence doth *Austin* ascribe the merit of Christ to his passive obedience, he saith in the *City of God*, lib. 9. cap. 15. "If it be true that all men of necessity must be miserable whilst they are mortal, then must a mean be found, which is God as well as man; who by the mediation of his blessed mortality, may help us out of this mortal misery, unto immortal happinesse. And saith he in lib. 21. cap. 16. "Jesus Christ the Mediador of God and Man, made himself mortal, that we might be made eternal. In these assertions *Austin* doth ascribe the merit of Christ to his voluntary obedience in making himself mortal; just as *Peter Martyr* doth. But I shall stand no longer on this point here, because I have spoken more at large of the meritorious efficacy of Christs obedience in his bodily death and sufferings, in my former printed *Reply* in chap. 6. chap. 12. chap. 14. and in chap. 17. and in my Dialogue I have exemplified my meaning in this point by two similitudes in pag. 84. But Mr Norton doth revile those two similitudes, because they contradict his Heterodox assertions, and in pag. 142. he doth call them passionate blasphemy: but he may see, that none did more blaspheme the truth, than the high Priests did, when they called Christs true assertions blasphemy, *Matth.* 26. 65, *Luke* 5. 21. *John* 10. 33. and just so it falls out with Mr Nortons censures of my true assertions, for (as I noted it before,) he affirmeth in pag. 143. "That our redemption is by way of suretiship, as namely, when the Redeemer doth deliver the redeemed, by putting himself into the place and stead of those whom he doth redeem, and thus (saith he) did Christ redeem the elect.

This way of our redemption by Christ, is no lesse than blasphemy: nei-

ther is this way of redemption any where else to be found, but in the Laws of *Utopia*, or in the Laws of Tyrannical Conquerors, or in the fictions of Mr *Nortons* brain.

And after this sort he doth all along put the merit of Christs passive obedience into the proper demeritorious cause of his sufferings, from Gods imputing unto Christ the finnes of all the Elect, to the end, he might be made guilty of their deserved punishments.

4. It is also worthy of all due consideration which *Peter Martyr* saith in *Judges*, fol. 64. namely, "That by the propitiatory sacrifice of Christ, God is made mercifull unto us, by the power and just merit thereof, forasmuch as by the death of Christ onely, the eternal Father is reconciled to us. And, saith he, by the merit of this one onely oblation, *The finnes of the Elect are forgiven* : and a little after he saith thus, By the death it self of Christ, which was the chief and onely sacrifice, God was for this cause especially pleased, because Christ to no other end did offer himself, but to fulfill the will of his Father, and to obey him as it was meet. In these words *Peter Martyr* doth make the obedience of Christ in his bodily death and sufferings to be properly meritorious, and that perfect obedience of his, he makes it to be the roote of his sacrifice.

Sect. 5.

MR. *Norton* doth make the imputation of our finnes to Christ, to be the demeritorious cause of his suffering of vindicative punishments properly so called in pag. 136. And, 2. He saith in pag. 98. "We have already proved Christ to be the greatest offender, as being imputatively guilty of all the finnes of the Elect, both hanged upon the Crosse, and others. And, 3. He doth in pag. 93. approve of *Luthers* assertion, in making Christ the greatest sinner in the world, by Gods legal imputation of all the finnes of the Elect to him, as to their legal surety. And, 4. Mr *Norton* doth affirm in pag. 53. "That Christ was the sin-offering in truth, and that he was made sin by Gods legal imputation, even as the typical sin-offering was made sin by a typical imputation.

Reply 5.

1. It is a grosse mistake to affirm, that the legal sin-offering was made sinne by a typical imputation. I believe that no ancient Records of the *Jews* did ever give such an exposition, as I have also shewed in my former printed Reply, pag. 203. and see *Maymony* cited by *Ains*. in *Lev. 16. 6. 21. 22.* and consider that the legal sin-offering was offered for the procuring of Gods attonement in *Lev. 16. 10. 11.*

2. I have also shewed at large in my former printed Reply, in chap. 14. that the legal sin-offering was in no other sence called sin, but as it was offered to procure Gods expiation of sin, by his attonement and forgiveness: and in that sence onely doth *Maymony* explain it, in the places aforesaid by *Ainsworth*.

3. I have shewed that this phrase, *God made him to be sin for us* in 2 *Cor.*

5. 21. doth not imply, that God imputed the guilt of all our sins to Christ, no more than the like phrase in *Esay* 53. 10. doth imply, that Christ made himself guilty of all our trespasses, for *Esay* doth there affirm that he made himself *Asham*, a guilt or a trespass; or as the *LXX* translate it, he made himself sin for us, which according to Mr *Nortens* absurd inference should sound thus, *he made himself a trespasser*, (i.e. the most notorious Trespasser.) by imputing all our trespasses to himself: and so consequently, he was his own accuser and his own judge also, by inflicting upon himself all the curses of the Law, that are due to all the sins and trespasses of all the Elect. But I have replied at large to this absurd inference in my former printed Reply in pag. 222. And yet I will now adde thereunto this remarkable observation from Mr *Woodbridge*, in his *Method*. pag. 129. "To impute sinne (saith he,) hath but two senses in Scripture. 1. (Saith he) it is taken for the guilt of sin it self. 2. For the punishment of sin, and from thence he concludes in pag. 130. "That the use of the word *impute*, will not allow us to understand it of a mans imputing or charging sin upon himself, and therefore (saith he,) it is never used in all the Scripture, to signifie the act of a man, (or of Christ,) upon himself. (*Vide Guil. Esthi.* in *rom.* 5. 13.) but perpetually the act of another, as of *Paul* to *Phimon*.

To impute sinne
hath but two
senses in Scri-
pture.

4. Because I would be certain that this observation of his is sound and good, I have perused all the places where the Hebrew word *Chashubis* is translated to impute, being about two hundred and forty. And I find, that the *LXX* have also translated it by various Greek words, but it is never used for imputing sin to a mans self. And I find also that it is a maxime in Law, that self accusation, or imputation of capital sins to a mans self, is no sure ground for a legal Judge to inflict the punishment of death on such a person, because it doth sometimes fall out, that such as are weary of their lives, will impute capital sins to themselves, to the end they may be put to death.

4. I have shewed before in *chap.* 11. that there ought to be a wide difference put, between a surety that is bound to perform a delinquents obedience for money-matters; and such a surety as will be bound to performe the active obedience that the Law requires of delinquents, and that will suffer all his capital punishments. (In case such sureties were admitted, which indeed are not admitted,) by the Laws of God, or by the Laws of any well-governed Common-weale,) and the reason thereof is, because the Law it self doth determine as well of the person, as of the thing due.

5. I cannot but wonder why Mr *Norton* doth call Gods imputing the guilt of the sins of the Elect to Christ, *A real imputation*, seeing he denies that Christ had any personal guilt: and thence it follows by necessary consequence, that where there is no personal guilt of any Law transgressor, it can be no lesse than injustice to impute sin to such an innocent person, *Rom.* 4. 15. *Rom.* 5. 13. *Rom.* 7. 8. To impute sin really where there ever was any real guilt of sin, is all one as to affirm with the Papists, that the Bread and Wine after consecration, is really transubstantiated into the very Body and Blood of Christ, they are both alike real fictions: doubtlesse

lesse there can be no real guilt imputed, where there never was any real sin committed, because sin and guilt are relates in the same subject, and not sin in one subject and guilt in another : But Mr Norton doth affirme, in pag. 119. "That Christ was so really guilty of sin, that it made him sensible of an accusing conscience. But this blasphemous assertion can never be proved to be true, unless he can first prove that Christ was a true sinner personally.

6. Whereas he affirmeth in pag. 98. that he hath already proved Christ to be the greatest offender, as being imputatively guilty of all the sins of Elect : and in pag. 93. doth approve of Luther in making Christ to be the greatest sinner in the world, he doth therein confound his reader in the right understanding of Luther : for Luther doth not make Christ the greatest sinner in the world, from Gods legal imputation of the sins of the Elect to Christ, as to their legal surety as Mr Norton doth, but he makes Christ to be the greatest sinner, from a kind of Christs personal union with the Elect, as I have noted it before in *ch. 11, ult.*

But Mr Norton doth reason the case thus in pag. 41.

"If Christ bear our sinnes in his body on the tree, 1 Peter 2. 24.
 "(which the Dialogue hath expounded to be the punishment of sin.)
 "then Christ bear guilt in the account of God, because guilt and punishment are relates.

Reply 6.

I have shewed in my former printed Reply in pag. 82, &c. and in this Book in *ch. 11.* that Christ bare punishments improperly so called, but not such proper vindicative punishments as Mr Norton holds.

2. I do affirm, that not only guilt and punishments are relates, but also that these three, sinne, guilt and punishment properly so called, are relates in the same subject only, and that in Scripture language they are to be referred to the sinning persons. But this cannot be alwayes affirmed of sinne, guilt, and punishment that is improperly so called ; because it doth sometimes fall out, that sinne, guilt, and punishment may be charged upon innocent persons : and in this sence it is that Bathsheba said unto David in 1 Kings 1. 21. *Else when my Lord the King shall sleep with his Fathers, I and my sonne Solomon shall be sinners, i. e. we shall be accounted to be sinners ; and so consequently we shall be put to death for notorious conspirators against Adonijah, though we are altogether innocent.* And in th's very sence it was that Christ was accused by the Scribes and Pharisees to be a notorious sinner, and a conspirator against Caesar, and accordingly he was condemned, both by the sentence of the Jews and by Pilate, to bear our sinnes, namely, the punishment of such sinnes in his body on the tree. 1 Pet. 2. 24. And in this sence it is, That God sent his Sonne, (to combat with Satan and his potent seed for the Victory,) in the likeness of sinfull flesh, Rom. 8. 3. namely, to suffer as a sinnefull malefactor, through the Jews imputation of sinne to him. For as I said a little before from Mr Woodbrige, to impute sinne hath but two senses : and Dr Willet saith the same in Daniel pag. 253. "First, Either in reference to the fault it self. Or "Secondly, In reference to the punishment : And in this latter sence "(saith he) to impute sinne, is *adjudicare poena reum*, to adjudge the "guilt

1 Kings 1. 21.

guilty person worthy of punishment. And in this sence is the word taken in 2 Tim. 4. 16. *All have forsaken me, I pray God it be not imputed unto them,* that is, I pray God he do not punish them for it, for God doth not alwayes impute sinne, or punish the sinnes of his people, *Psal. 103. 9. Eysay 57. 16.*

But Christ was no guilty sinner in Gods account, but in mans account only, when he bare our sins in his body on the tree.

3. As for this distinction between guilt and punishment, see more before in chap. 11.

I come now to the proof of my assertion, namely, that sinne, guilt and punishment are Relates in the same subject.

1. Abimelech said thus unto Isaack in Gen. 26. 10. *What is this thou hast done unto us, one of the people might lightly have lyen with thy wife, and thou shouldest have brought [Asham] guiltlesse upon us,* and from the fear of punishment from God, Abimelech said in v. 11. to all his people, *He that toucheth this man or his wife, shall surely be put to death:* or as the LXX render it, he shall be guilty of death; but neither guilt nor punishment by death, was due to any, untill it related to the foregoing sinne of touching her. And thence it follows, that by *Asham* here is meant sin, guilt and punishment, as correlates in the same subject, and not sin in one subject, and guilt and punishment in another.

2. *Asham* in *Psal. 5. 11.* is rendred [condemn as guilty,] but the Greek doth render it, judge or damn them; and the Chaldee saith, make guilty, (or condemn them.) And, 2. Because destruction and desolation abideth such as are damned for crime, therefore this word is also used for desolating, abolishing, destroying, in *Joel 1. 18. Prov. 30. 10.* and in this sence it may be meant in *Psal. 5. 11. Punish, or, make them desolate, O God.* It is also said in *Psal. 34. 22. They that hate the just, shall be condemned as guilty:* and so from this Scripture it doth follow, that sinne, guilt, and punishment are correlates in the same subject, and not in two subjects.

3. Mr Gataker in his Annotations on *Jer. 2. 3.* doth read the words thus, *Israel was holinesse to the Lord, all that devoured them trespasssed,* i. e. they contracted guilt, or made themselves [Asham,] guilty of trespassse against God, and so liable to judgment, none that wronged them escaped without some exemplary punishment, *Exod. 17. 8, 14, 16.* from hence it is also evident, that sinne, guilt, and punishment are correlates in the same subject, and not sinne in one subject, and guilt and punishment in another.

4. Our English Translators, and the LXX also do thus translate *Nakah* in *Exod. 34. 7.* he will not clearing clear (the guilty,) that is, (saith *Ainsw.*) he will in no wise clear, (acquitt or hold innocent,) (or as the LXX render it *Evon* & c.) the guilty person, but will most certainly punish such persons. The *Jerusalem Targum* expoundeth it, he will not clear sinners in the day of the great judgement. The like is said in *Numb. 14. 18.* clearing, he will not clear the guilty. This word *Evon* & c. guilty, is also added to this Text by the LXX, and also by our English Transla-

These three,
1. Sin, 2. Guilt.
And, 3. Punishment, are correlates in one and the same subject and not sene in us, and guilt and punishment properly so called to Christ.

tors. And from thence it doth also follow, that God will in no wise clear, acquit, or hold innocent the person that is guilty of impenitent iniquity, trespass and sinne, i. e. he will not acquit or justify an impenitent sinner, but will punish him for his iniquity : implying also thereby, that he is ready to acquit or justify every penitent believer from his iniquity, as he did the penitent publican, *Luke* 18. 13, 14. But I have opened this Hebrew word more at large in *ch.* 18.

5. It is said of him that curseth his Father or his Mother, his bloods shall be upon him, *Lev.* 20. 9. that is, (saith Ainsworth,) his death shall be upon his own head, for he hath caused it by his sinne : and the Greek translate it *Ενοχος*, he shall be guilty ; and the Chaldee saith he is guilty, (or worthy to be killed, and sinne, guilt and punishment are often coupled together by the *LXX* and the Chaldee in this Chapter, as in *vers.* 11, 12, 13, 16, 27. it is said of all those notorious sinners that are mentioned in these verses, *Bloods shall be upon them*, but the *LXX* and the Chaldee say, they shall be guilty or worthy to be killed, and the like they say of the Hebrew word in *Deut.* 19. 10.

6. The Hebrew word *Gnaven* is often used for iniquity, guilt and punishment : it is said in *Job* 15. 5. *Thy mouth uttereth iniquity*, but the *LXX* render it *Ενοχος*, is guilty of iniquity ; so in *Psal.* 79. 8. *Remember not against us former iniquities*, [means,] remember not against us the guilt of our former iniquities to punish us for them : and therefore *Gnaven* is often put for punishment, as in *Psal.* 9. 13. And from hence it follows, that iniquity, guilt and punishment are correlates in the same subject, and not in two subjects.

7. The Hebrew word *Chata*, is very often used. 1. For sinne. 2. For guilt, in *Deut.* 24. *Gen.* 41. 9. *Lev.* 4. 3, 14. *Lev.* 5. 2, 10, 13. And, 3. It is put for punishment in *Gen.* 4. 7. and elsewhere very often.

8. The Hebrew word for wicked is put for sinne, guilt and punishment, as in *Numb.* 35. 31. *The murderer shall be wicked to dye*, but the *LXX* say, *Ενοχος*, he shall be guilty to dye ; his sinne of murder shall make him guilty to be punished with death. These three are correlates in the same subject and not in two subjects, for no surety may be admitted to bear the guilt and punishment of a murderer : *Judah* said unto *Jacob* his Father in *Gen.* 43. 9. *If I bring not back thy sonne unto thee, I will sinne unto thee every day*, not meaning thereby that he would sinne unto him every day by new offences, but *I will be guilty of punishment for ever, or, daily*.

9. The Hebrew word which is translated evil, is also put for sin, guilt and punishment. See Ainsw. in *Exod.* 10. 10. and so in *Jer.* 18. 8. *If the wicked turn from their evil, I will repent of the evil (of punishment) that I thought to do unto them*.

10. It is said in *Exod.* 20. 7. *Jehovah will not hold him guiltlesse that taketh his name in vain*, that is to say, he will not leave him unpunished that is guilty of that sin, or of any other capital sin, as it is also opened in *1 King.* 2. 9. but such sinners shall be plagued, either in this world or in that which is to come, if they repent not.

11. *Eron* is used copulatively in the New Testament for *finne*, guilt and punishment, in the same subject, as in 1 Cor. 11. 27. *Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* This guilt he expoundeth, to produce judgment to himſelf, as in *verſ. 29. He eateth and drinketh judgment to himſelf, and not to another.* *Eron* ſignifieth ſuch a guilt, as makes a man ſubject or ſaſt bound, or tyed to puniſhment, it makes him to be guilty of a penalty, and tyed to undergo it.

12. The high-Prieſt propounded this queſtion to the Council concerning Chriſt, *What think you, you have now heard his blaſphemy? they answered, he is guilty of death, (for his ſin of blaſphemy,) Matth. 26. 66.* And in reſpect to that ſinne, they condemned him in *Mark 14. 64. To be guilty of death, or, worthy to be puniſhed with death.* From hence it doth alſo follow, that ſin, guilt and puniſhment, are correlates in the ſame ſubject, *conjunctim* and *not diviſim*, unto two ſubjects: and ſo in *Mark 3. 29. He that blaſphemeth againſt the holy Ghoſt, ſhall never be forgiven, but is guilty of eternal condemnation.*

By theſe ſeveral places it is evident, that ſinne, guilt and puniſhment properly ſo called, are correlates in the ſame ſubject, and not ſinne to us, and thereby guilt and puniſhment to Chriſt: he is no ſuch ſurety for the Elect, as to ſuffer their proper guilt and puniſhment; and this I have alſo ſhewed by other inſtances in my former printed *Reply* in p. 83, &c.

13. Mr *Hotchkis* in his *Exercitation*, pag. 30. doth rightly connex theſe three together. 1. Sinne. 2. Guilt. And, 3. *Reatus redundans in personam*, guilt running over from the ſin upon the ſinner. "And concerning guilt, (he ſaith) it is taken in theſe two ſences. 1. For the deſerving of puniſhment. And, 2. For puniſhment it ſelf deſerved: and ſaith he, let the Reader obſerve, that when we commonly ſay, that the guilt of our ſins was imputed to Chriſt, that ſaying muſt be underſtood, as guilt is taken in the latter ſence, (but not in the former,) *i. e.* for puniſhment. But ſaving all due reverence to his perſon and calling, I dare not approve of his ſence of puniſhment, becauſe I think I have made a clear diſtinction between puniſhment, that is properly and improperly ſo called in *chap. 11.* And there I have alſo ſhewed, that the puniſhments which Chriſt ſuffered are improperly, and not properly ſo called; for in caſe Chriſt had ſuffered ſuch puniſhments that are properly ſo called, it cannot be avoided, but he muſt alſo be guilty of perſonal ſin. To affirm therefore that God did legally impute our ſins to Chriſt, as the true cauſe of ſuffering the eſſentiall torments of Hell, (as Mr *Norron* doth) is all one, as to affirm that Chriſt was a true ſinner againſt Gods Laws. And it is a received *Maxime*, both among the antient and many late Divines, that none can poſſibly ſuffer the ſecond death, untill they be firſt guilty of the firſt ſpiritual ſin: and none elſe can be ſaid to be guilty of that firſt death in ſin, but the natural generation of fallen *Adam* onely. And, 2. None elſe can ſuffer the ſecond death of Hell torments, but ſuch only whoſe names are not found written in the Book of life, *Rev. 20. 14.* And thence it follows, that either Chriſts

name was not found written in the Book of life, or else that he did not suffer the essential torments of Hell for our redemption.

14. In my Dialogue in pag. 2. I did first state the point of the meritorious price of mans redemption, to lye onely in the merit of Christ mediatorial obedience, which according to Gods determinate counsell and covenant, was to be tryed through his ignominious sufferings, from his malignant combater Satan and his potent seed, who had a liberty of power given them to use him as a wicked malefactor, by piercing him in the foot-foales upon the Crosse; and that this perfect obedience was the meritorious price of mans redemption, *Gen. 3. 15.* this Scripture and others to the same sence I have there cited in p. 3.

But Mr Norton doth thus answer in pag. 17.

“The meritorious mediatorial obedience of Christ was performed
“in such a way of satisfaction unto justice, as includes also a suffering
“of justice.

Reply 7.

In these words he doth confound the meritorious obedience of Christ, with the demeritorious cause of suffering from Gods vindicative justice, which he calls the way of satisfaction unto justice; and in other places he doth all along make Christ to suffer the essential torments of Hell, in way of satisfaction to Gods justice for mans redemption; and so consequently he doth all along make the sufferings of Christ to arise properly from the demeritorious cause of sin imputed to him.

2. In my former printed *Reply* I have replied in pag. 130, &c. that the ground of satisfaction to Gods justice, doth not arise from Christs suffering of those very punishments that are threatned to sinners, for their transgression of the first covenant of nature, that was made with Adam their publick head, as Mr Norton doth make it to be; nor yet from those sufferings that are threatned to unbelieving sinners in the covenant of grace, for no mans debt of punishment is paid immediately by the pains which Christ suffered. But (as I said before,) the sufferings of Christ are imputed to us in the nature of a meritorious cause properly so called, (and not in the nature of the demeritorious cause of sin imputed to him,) namely, that God in consideration of his perfect obedience in his combate of sufferings to the death of the Crosse, doth accept of his death so performed, as of a propitiatory sacrifice for the procuring of his reconciliation, by the which all believing sinners are redeemed and justified, from the condemning power of all their sins. And the internal ground of this satisfaction doth arise only from the conditions that were made between the Trinity in their eternal Covenant, wherein all the Trinity were equal Covenanters, and all the Articles of that Covenant were internal positive Laws, untill it pleased God to declare them externally to our first fallen Parents in *Gen. 3. 15.* under a proclaimed combate of enmity, between one single seed of the poor deceived woman, and the potent seed of the subtle Serpent the Devil, wherein the righteous performer was to have the victory: and so according to the Laws of combaters, he only doth merit the prize that doth voluntarily undertake to perform the combate with his opposite Champion, in perfection of obedience to the Articles of those voluntary Laws and Covenants,

Covenants, which were purposely made for the tryal of masteries, whereby he only doth merit the prize that doth strive lawfully, untill he doth overcome his opposite Champion according to those Laws: suppose it were for the redemption of a certain number of captives that had deserved leath, justice might be as fully satisfied by the performance of a combate, according to the Laws of a voluntary combate; as if some voluntary surety should suffer their full punishments of death for their redemption in their place and stead, and much better also, because neither God nor man hath ordained any such way of satisfaction to justice for the redemption of condemned captives, namely, nor by the counterpaction of a surety in their place and stead: as I have opened the matter more at large before in *ch. 11*, and in *ch. 12*.

Sect. 6.

AS Mr Norton hath most miserably confounded the meritorious cause of Christs sufferings, with the demeritorious cause from sin imputed: so in like sort he hath confounded the meritorious cause of Christs death in the formality of it, (namely, as it was made a propitiatory sacrifice,) with the demeritorious cause of his death from sin imputed.

For thus he saith in *pag. 41*.

"Had Christ suffered death without sin imputed, his death could not have been called a punishment, for (saith he in *pag. 255*.) there can be no punishment without sin: and saith he in *pag. 79*. Christ in his death was made sin imputatively, that is, he suffered the guilt and punishment of sin: his death was joyned with the curse, made up of the pain of sence, and of the pain of losse. And he doth often make Christ to suffer that death that was threatned to Adam, for the breach of the Covenant of nature only in *Gen. 2. 17*. (which I have shewed in *ch. 1*. was no other but a double spiritual death,) as in *pag. 10, 20, 23, 25, 140*. and in *pag. 83*. he doth make Christ to suffer that kind of bodily death, which was threatned for the punishment of original sin in *Gen. 3. 19*. And thus he doth heap together all the curses of the Law, and layes them upon Christ as upon a formall sinner.

I have abundantly shewed in my former printed *Reply* in *pag. 145, 400, 435*. and in this Book also in *ch. 1*. at *Reply 11*. that the death of Christ in the formality of it, (namely, in his last act of separating his soul from his body,) could not be a penal vindicative death, neither from the threatning in *Gen. 2. 17*. nor yet from the threatning of *Gen. 3. 19*. because those penal Laws did threaten none else but sinners themselves. And in my former printed *Reply* in *pag. 356*. I have shewed from sundry expressions of the ancient Divines, that they could not hold any such imputation of sin to Christ as Mr Norton doth. And unto them I will adde the words of *Alfredus Archbishop of Canterbury*, which he Preached in the name of King *Elthered*, *Anna Christi 996*. in the second leaf of that Sermon

mon which was Printed at *Aberdene* in *Scotland* 1624. saith thus : " That
 " innocent Lamb which the old *Israelites* did then kill, had signification
 " (after ghostly understanding,) of Christs sufferings, who unguilty shed
 " his holy blood for our redemption. Mark this he saith, that Christ being
 unguilty shed his holy blood. From hence it is evident, that he did not
 hold as Mr *Norron* doth, that Christ was put to death by Gods vindicative
 wrath, through his imputing of the guilt of our sins to him; for then he
 could not have said that Christ shed his holy blood as being unguilty of
 sin, but he would rather have said, that he being guilty of our sins by Gods
 imputation, did shed his guilty blood as a guilty finner: but he affirms the
 quite contrary.

3. Mr *Weames* in his *Portraiture*, in pag. 36. doth from *Austin* cite these
 words, " Christ took our mortality upon him, but he contracted it not by
 " sin, but in respect of punishment he assumed it: necessity of death was
 " laid upon *Adam* for his sinne, necessity of death is inbred in us, but death
 " was willingly assumed by Christ. 3. *Austin* saith, *De fide contra Man-*
chees, Christ was born, suffered, and dyed, nor for any necessity that ur-
 " ged him, but of his own will, having it in his own power.

4. It is also worth the marking which is observed by *Ainsw.* in *Numb.*
 20. 28. " *Moses* stripped *Aaron* of his Priestly Robes by reason of sin, and
 " of his death which was to ensue; this (saith he) sheweth that no
 " Priest that was a finner, and under the power of death, could satisfie
 " the justice of a Law, and avoid the wrath of God. In these words he
 doth affirm, that Christ was not under the power of death, by that Law
 that binds all the sinfull posterity of *Adam* to death; but that he died as
 the only Lord of life and death, in the quality of a propitiatory sacrifice
 for manks redemption, he put himself under death by his voluntary Cove-
 nant, that so he might through that kind of death conquer death, and
 therefore he would not stay any longer under death than untill the third
 day, according to the propheticall predictions, *Rom.* 6. 9. And in case
 Christs death had been a natural death as ours is, then his body should
 have seen corruption in his grave before the third day, by purging in that
 space as our bodies do: but his dead body could not see corruption,
 though it had lyen fourty dayes in his grave, because his Godhead did re-
 side in his dead body, as well as it did in his departed soul, (as I have ob-
 served it in my *Dialogue*, pag. 10, 11. and therefore his dead body is called
 the holy One, *Act.* 2. 27.

In *Com. Places*
 p. 244. and in
Rom. p. 11. ad
milites Templi.
 cap. 11.

3. *Peter Martyr* saith, " That sin and death is compared as cause and
 " effect, but here (saith he) we must exempt Christ only, who notwithstanding
 " standing he knew no sin, yet for our sakes he died. But death had no
 " dominion over him, because he of his own accord did suffer it for our
 " salvation. And saith he in *Romans* pag. 121. Death hath no right
 " where there is no sinne, unlesse we will say, that God punisheth the
 " innocent, (he affirms that God doth not punish the innocent with
 proper vindicative punishments.) And a little after he saith thus to *Pig-*
ghius, " He can never shew out of the Scriptures, that any is called a
 " sinner, but either he hath sinne in himself, or else undoubtedly he
 " hath

hath before committed sinne, unlesse he will say, that God maketh men guilty without any sinne committed of them. But Mr Norton firms the contrary, namely, That God maketh Christ guilty without any sinne committed by him. And Peter Martyr doth also cite Austin in p. 123. saying thus, "In original sin God doth not impute to us another mans sin, but our own iniquity, which sticketh unto our nature, even from the very beginning.

6. Bernard saith, "Had not Christ dyed voluntarily, that death had not been meritorious, (and saith he,) how much more unworthily he dyed who had not deserved death; so much more justly (man) liveth for whom he dyed. What justice thou wilt ask is this, that an innocent should dye for a malefactor? It is no justice, it is mercy: If it were justice, then should he not dye freely, but indebted therunto; and if indebted, then indeed he should dye: but the other for whom he died should not live yet though it be not justice, it is not against justice, otherwise he could not be both just and mercifull. In all these sentences Bernard is quite

pposite to Mr Nortons Tenets. 1. He puts the death of Christ into the voluntary meritorious cause properly so called, and not at all into the emeritorious cause from sinne imputed, as Mr Norton doth in pag. 17. unto which I have Replied before at Reply 7.) for he makes the death of Christ to proceed from Gods penal curse, which doth utterly destroy the merit of Christs death and sacrifice. 2. He makes the death of Christ to be voluntary, no otherwise, but as he submitted himself to the suffering of vindicative justice: and co-operating with subordinate instruments, according to the concurrence of the first cause with the second, he gave way (saith he in pag. 154.) to the course of nature, and patiently suffered a violent death. But Bernard denies this kind of death in Christ, and affirms (in Feria 4. Heb. panofa.) "That Christ alone had power to lay down his own soul, and that none took it from him, but bowing his head, and being obedient unto the death he gave up the Ghost: who can so easily sleep when he will? To dye is a great infirmity, but so to dye, was plainly an exceeding power: he onely had power to lay down his soul, who onely had like free power to take it again, having the rule of life and death.

7. Chrysostome saith in Homil. 59. on John, "Both the death of Christ, and his rising from the dead were strong, and besides the common (or natural) course of men: so to dye, (saith he as Christ dyed,) passeth the power of man, and (saith he) Christ alone was the master of laying down his life.

8. Austin saith, "The Spirit of the Mediator did plainly prove, that he came to the death of his flesh by no punishment of sin, in that he forsooke not his flesh by any meanes against his will, but because he would, and when he would: and of this see more in my former printed Reply, in chap. 17. Sect. 4.

But saith Mr Norton in pag. 59.

"It had been of none effect if Christ had suffered onely a bodily death: and saith he again in pag. 70. It is a fiction to

"assert

"assert any divine prediction, that Christ should onely suffer
 "a bodily death: and saith he, there can be no reason given
 "why the Martyrs and other men, having received from Christ
 "but a drop of that Spirit, (which was in him out of mea-
 "sure,) should endure with joy the same death which he him-
 "self entering but into the porch and suburbs of it, through
 "anguish of his soule, had clods rather than drops of blood
 "streaming down his blessed body: A thing which was neither
 "seen nor heard before or since: the true reason thereof (saith
 "he,) is, because Christ dyed as a sinner imputatively, pressed
 "under the sence of the wrath of God, and confiding with
 "eternall death: and saith he in *pag. 153.* It was not onely
 "a bodily, but a spirituall death, he shed his blood, together
 "with the sence of the wrath of God, because the iniquities of
 "us all were gathered together as in a heap and laid upon
 "him, *Esay 53. 6.* In these and other places he makes the
 death of Christ to be, not onely a penall bodily death, but
 also a penal spirituall death; and so consequently, he makes the
 finishing act of Christs death and sacrifice to lye (not in the proper
 meritorious, but) in the proper demeritorious cause of sin imputed
 to him.

Reply 6.

On the contrary I make no demeritorious cause of Christs death at
 all, but wholly and properly meritorious; namely, that (as soon as
 he had proved his obedience to be perfect by his perfect patience under
 his whole combate of consecrating sufferings, from his envious com-
 bator Satan and his potent seed,) he did in that perfection of his o-
 bedience, separate his immortal soul from his body, by his own actu-
 all power, even by the joynt concurrence of both his natures; and
 so consequently he performed his death as a meritorious sacrifice, for
 the procuring of his Fathers reconciliation to all the Elect, for their
 full redemption from sinne, and so consequently from Satans power:
 as I have shewed it more at large in my former printed *Reply* in *pag.*
309, 319, 345, 405, 408, 416, 429, &c. and there in *pag. 302.* I have
 shewed that such pains as do astonish the senses in Martyrs, were
 not at all in Christ at his death: and therefore his death was not
 effected from the same cause that the death of Martyrs is; neither was his
 death such a spiritual death as Mr Norton makes it to be; but in the formal-
 ity of it, it was a supernatural bodily death, it was a death not of condition,
 but of Covenant onely: as I have shewed in my former Book, *pag. 295, 307,*
315, 316, 333, 434.

2. I have also shewed that no satisfaction was made by all the
 torments which Christ suffered, but that it was his obedience that was
 made perfect by his sufferings, *Phil. 2. 8.* that made the finishing act of
 his bodily death, to be accepted as a propitiatory sacrifice, *pag. 79, 145, 309,*
315, 415, 436.

3. *Zuinglius* on the Passion of Christ doth ascribe our full redemption to
 the bodily death of Christ onely; in *p. 9, &c.*

4. *Bullenger* on the Creed, and *Peter Martyr* also on the Creed, do expound all Christs sufferings both in his soul and body, of his bodily death onely: they have not a word of his spirituall death, or of his suffering hell torments in his soul. And yet *Bullenger* doth repeat divers Expositions of the Article of Christs descending into Hell; and he lived also after *Calvin*, and yet he doth not mention *Calvins* Exposition of Christs suffering the torments of Hell in his soul; and thence it follows, that he did plainly reject it, as no part of his Creed. And *Bucer* makes Christ to suffer no other penal Hell or infernum but his bodily death, his words I have cited in my former Book in chap. 7. Sect. 2. These three eminent Expositors do often call the sufferings of Christ most grievous punishments; but yet they understood the word punishment in no other sence but as the ancient Divines doe, namely, of Christs ignominious sufferings from his combater Satan and from his potent seed, as the Dialogue did at first expound 1 *Pet.* 2. 24.

Conclusions from the premises.

1. It is a fundamentall error in the point of Christs satisfaction to Gods justice, to place the meritorious cause of satisfaction in the the demeritorious cause of sin impured, seeing no divine nor humane Laws do make the greatest guilt and the greatest punishments that can be suffered for that guilt, to be the meritorious cause of redeeming the lives of other delinquents.

2. Though Mr *Norton* doth place the formality of satisfaction to Gods justice in the spiritual death of Christs soul; yet the ancient Divines do affirme the contrary. *Austine* saith, "That the death of Christ was simple, and but of one sort; but ours, saith he, is double or of two sorts. *Peter Martyr* doth explaine his sence thus in *Rom.* 6. 9. "Death (saith he) is after one manner in us, and after another manner in Christ, as *Austin* saith in his Book *de Trinitate*, "His death was simple, and but of one sort, but ours is double or of two sorts, for in him onely the body dyed, his soul was never without the eternal and true life, for as much as sinne had never any place in him. 2. *Austin* saith also, *de Trinitate* lib. 4. cap. 12. "Because the Devil dead in spirit could not invade (Christ) living in spirit, as most desirous to kill man, he fastned on that death which he could compasse, and therefore he was suffered to kill the mortall body which the living Mediator took for mankind: by the which it came to passe, that the chaines of many sinnes, deserving many deaths were loosed, by the one death, of one in whom was no sinne; and so the Devil lost man by the very death of Christs flesh. I pray mark how *Austin* puts the single death of Christs body into the meritorious cause of his obedience to death, and not as Mr *Norton* doth into the demeritorious cause of sinne impured to him. And in the same Chapter *Austin* saith, "We came by sinne to death, but Christ by righteousness, and so where

1. Our souls be-
came dead in
sin Gen. 2. 17.
and then the
body was made
subject to death
for original sin,
Gen. 3. 19.

The fire of the
Altar that
burned the sa-
crifices, was no
type of the
wrath of God,
in making
Christs death
a sacrifice.

“ our death is the punishment of sinne, his death is the sacrifice for
“ sinne.

3. Gregory in *Morali*. lib. 4. cap. 17. saith, “ The Mediator came
“ to us that were subject both to the death of the spirit and of the
“ flesh. And by his single death, he loosed both our deaths; and
“ if he should have suffered both, he could have delivered us from
“ neither: but he mercifully undertooke one of them, and so just-
“ ly condemned both; he joyned his single death to our double
“ death, and dying, conquered both our deaths: he then which for
“ us tooke upon him, onely the death of the body, suffered the
“ shadow of death, and hid from Gods eyes the sinne we had committed.
In this last expression he makes the bodily death of Christ to be the proper
meritorious or procuring cause of Gods reconciliation and forgiveness, for
nothing else can be said to hide sin from Gods eyes but his reconciliation so
procured.

4. I have also in my former printed *Reply*, cited others of the an-
cient Divines in pag. 357. that distinguish the death of Christ from
all others deaths but his bodily death onely: and that doe also af-
firme, that Christ was no way guilty of any kinde of sinne in pag.
225, 356.

5. That common addition of fire, to signifie the wrath of God, by the
which they think the death of Christ was made a sacrifice, is no way suitable
to the formality of Christs death and sacrifice: for the formality of a sa-
crifice lies in this:

1. That it must be put to death. And,
2. That the blood thereof must be sprinkled on the Altar by a consecrated Priest. And,
3. That the fat thereof must be burned with the fire of the Altar onely.

These typical actions doe teach us, (if we be not dull of hear-
ing,) that it doth not belong to the Father to be the Priest in
Christs sacrifice, neither to put him to death, nor to sprinkle his
blood, nor yet to be the Altar, nor his wrath to be the fire of the Al-
tar, but that all these typical actions doe belong unto Christ onely to fulfill
them.

Mr Taylor on Types, in the sacrifice of Noah, doth rightly make the God-
head of Christ, in Heb. 9. 14. to be typified by the fire of the Altar by the
which his spotlesse and unblemished humane nature was offered a sweet
sacrifice to God.

I grant that before the blood was brought to the Priests at the Al-
tar, the Levites might kill the sacrifice, and receive the blood in boules,
&c. as in 2 Chron. 23. 4, 28, 32. and 2 Chron. 35. 16. But as soon
as these workes were done, the Levites might goe no further, but
onely bring the said blood in boules to the Priests at the Altar, be-
cause none else might sprinkle the blood on the Altar, but the Priests
onely, because the act of sprinkling was that most essentiall action that
appertained

appertained to the sacrifice, 1 Chron. 6. 49. 2 Chron. 29. 21, 24. And saith Maymony, "The action of sprinkling the blood upon the Altar is a weighty matter, it is the roote (or the principall) of the sacrifice. See Ainsw. in Exod. 12. 45. and saith he in Lev. 1. 5. "The sprinkling of the blood is a greater and a more peculiar Priestly action than the killing of the sacrifice is, it is a type of the continual intercession of Christ for us in heaven, Heb. 12. 24.

And for the more strict observation of these Rites, God commanded the Priests to take the charge of the Altar, and of the holy place, and of the fire, and that no stranger (whether Israelite or Levite,) should dare to approach unto either of the Altars, either to offer sacrifice or incense, Numb. 16. 40. that so no more fervent wrath might fall upon Israel, as there had done formerly for the breach of this Law. See Ainsworth in Numb. 18. 3, 5, 7. For not long before this charge, Gods fervent wrath fell upon Korah, (and his company,) though he was a Levite, because he presumed to intermeddle in the Priests Office, Numb. 16. 10, 47. But as soon as the plague was begun, Moses bade Aaron to take fire from the Altar, and to put incense thereon, and to run quickly into the Congregation to make atonement for them, and Aaron did so, and made atonement for them, Numb. 16. 46.

Chazkuni on this place saith, "That incense caused death, when it was not in the hand of the Priest, for the Priests onely were annointed and ordained for that service, and so was not Korah, for though he was a chief Levite, yet he was not a Priest; and therefore he might not burn incense, for that action did onely appertain to the Priests Office: they (the Priests,) shall put incense in thine nostril, or in thine anger, that is to say, they shall put incense before thee, to procure thy reconciliation, and so consequently to appease thine anger, Deut. 33. 10.

3. Fervent wrath fell upon Nadab and Abihu, (though Priests,) because they did not offer incense with the fire of the Altar, but with strange fire, Lev. 10. 1, &c.

4. Fervent wrath fell upon King Uzziah, because he intermeddled the Priests Office, by burning incense at the Golden Altar, 2 Chron. 26. 19, 21. and had not the Priests resisted him to vindicate their care of preserving their Office, they had doubtlesse provoked Gods fervent wrath against themselves, as much as it was provoked against Uzziah.

From this discourse from N. 5. I infer:

1. That God the Father could not put the fire of his wrath to Christs soul and body, to make it a sacrifice of satisfaction to his justice for mans redemption, because it would have been a breach of his own constituted order, for he had ordained, that Christ should be the only Priest, the only altar, and the onely fire of the Altar to make his bodily death a sacrifice, Heb. 9. 14.

2. From

2. From hence I do also inferre, that those Writers who give the formality of satisfaction to his sufferings from the fire of his Father's wrath, doe thereby make the Father to be the Priest of Christs sacrifice, and thereby they do confound the Priesthood of the Father (which hath no Priesthood,) with the everlasting Priesthood of Christ, quite contrary to Gods own constituted order in *Psal. 110.* & *Heb. 7.*

3. Hence I inferre, that seeing every typical Priest must have some commanded good thing to offer, as well for his own finnes, as the finnes of others, *Heb. 1. 5.* that Christ having no finnes of his own, did offer himself for the finnes of the Elect, *Heb. 8. 3.* and therefore he offered himself by his eternal Spirit without spot to God, *Heb. 9. 14.* He offered himself, 1. Before his death. And, 2. In his death. 1. Before his death he offered himself to performe that great warlike combate, with his proclaimed enemy Satan and his potent seed of Scribes and Pharisees, according to the declaration of the combate in *Gen. 3. 15.* where God gave unto the Devil a liberty of power to provoke the passions of Christ to some sinnefull distemper or other, to spoile his obedience in his death and sacrifice if he could. 2. But seeing the Devil could not by his ill usage spoile the obedience of Christ, his ill usage did but perfect his obedience, or consecrate him to his Priestly sacrifice: and then he offered himself in the formality of his death to God, as a propitiatory sacrifice, even by his own Priestly power, namely, by the actual co-operation of both his natures, and by the fire of his own God-head, *Heb. 9. 14.* without any addition of that strange fire of his Fathers wrath from the demeritorious cause of sinne imputed.

CHAP. XIV

SECT. I.

Being an Exposition of Dan. 9. 24, 25, 26, 27.

Mr. Broughton doth thus translate Daniel 9. 24. in his last Edition, printed at Hanaw Seventy Sevens (of Yeares) are exactly accounted. (1) For thy people and Holy City. (2) To finish Trespasse, and end Sins: (3) To make Reconciliation for Unrighteousnesse, and to bring in Righteousness Everlasting: And (4) to seal Vision and Prophet. And (5) to shew Christ to be the Holy of Holies.

The Seventy-sevens in Dan. 9. 24. ought not to be translated weeks, but years.



His Number of Seventy Sevens must not be understood of weeks (as some translate it, though much amiss) but of Years: (and therefore Broughton puts in Years in a parenthesis.) For it is most plain and evident by Gods express Command in Levit. 25. 8. Thou shalt number unto thee seven Sabbaths of Years, seven years seven times, and the dayes of the seven Sabbaths of years shall be unto thee nine and forty years: And saith Ains. The Hebrews hold

that this Commandment of numbring seven times seven years: and the Commandment of Sanctifying the fifti. year in v. 10. was given to the High Synedrion, (or greatest Senate of Israel) onely: And saith he in Numb. 14. 34. A day for a year, A day for a year: That is a year for every day, namely, 40 years or 40 dayes: And so in Ezek. 4. 6. The Prophet in a Figure bare the iniquity of Israel so many dayes as they had sinned years: hereupon in propheties dayes are put for years, Dan. 9. 24. Rev. 11. 3. Mr Broughton doth much lament he wrong that is done to Dan. 9. 24. in that Translators do render it Weeks, seeing it is so plainly meant of Years: and I have shewed it more at large, in tr. 27.

SECT. 2.

Are exactly accounted.

Seeing Gabriel was sent to Daniel to inform him, that seventy sevens of years were exactly accounted to the death of Christ. It can be no less then blasphemy to affirm that he named a certain number for an uncertain.

The beginning and ending of Daniels seventy sevens of years were exactly accounted, and those are blinded with ignorance or prejudice that cannot see it.

Mr. Brough, saith in his first Edition, that this Hebrew word [*Chatac*] being a verb singular to a substantive plural, teacheth in Hebrew, That an exact account is there meant, as *Avenarius* noteth upon this phrase.

2. *Kircherus* in his *Hebrew and Greek Lexicon* saith, That this word *Chatac*, signifieth *Decisionem seu præcisionem. h. e. præstationem, determinationem, prædestinationem.*

3. As God hath internally decreed an exact order of Times: so he hath externally declared, that exact order of times to his Prophets for the better instruction of h's Church and people in the affairs that concern them in those times. *Paul* saith in *Acts* 17. 26. That God hath determined the times fore-appointed: and *Job* saith of himself and others, *his dayes are determined, and thou hast appointed his bounds that he cannot passe,* *Job* 14. 5. Our Annot. saith, That Gods decrees concerning the time of mans Life, are so certain that he cannot go beyond them, but must certainly dye when his fore-appointed time is come.

In like sort, the said *Seventy-sevens* of years was so exactly declared unto *Daniel*, to be determined for the death of Christ, that he could not go one day beyond them, nor fall one day short of them; and therefore when that appointed time was come, he did enter into his great Combat with Satan and his potent seed, and conquered him by his Righteous performance of the Combat even to the Death, and so he finished all things that were written of him at the just end of the said *Seventy-sevens* of years: which seems in my several inferences at the end of my Exposition of this 24. vers.

4. Seeing the *Seventy-sevens* of years were exactly accounted, then it must also be determined from whence they should begin, and that is from the very hour of *Daniel's* prayer. And 2. It is also described to be at the time of the Evening Oblation, *Dan.* 9. 21. And 3. It is also described to be in the first year of the Reign of *Darius*, *Dan.* 9. 2. And 2. the End of the said *Seventy-sevens*, is also exactly determined to be at the death of the Messias, which he also performed exactly at the time of the Evening Oblations, *Matth.* 27. 46.

Mr. Broughton hath judiciously observed, even sundry times over, upon sundry occasions given, that the Angel *Gabriel* did begin his account of the *Seventy sevens* from the time of *Daniel's* prayer, which he made at the time of the Evening Oblation, and that they did exactly End at 490. years after, just when Christ gave up the Ghost, at the time of the Evening Sacrifice: Exactly to an hour, to the confutation of such Interpreters as deny *Daniels* Chronology to be a certain Number of years, For sundry Interpreters do most erroneously affirm, that the said *Seventy-sevens* of years, are a certain number put for an uncertain: Such Interpreters do as justly fall under ours Saviours Reproof, as the blind Scribes and Pharisees did, in not knowing the time of their peace (or of their Reconciliation by the death of Christ) *Luke* 19. 42, 44. because they did not know the time of Christs death, which was most exactly foretold in *Dan.*

2. Others do read the words that *Seventy-sevens* of years are cut out (namely into parts or parcels) which also is a Truth: But yet the Angel *Gabriel* doth first set down the whole Number of *Seventy-sevens* in ver. 24. and then he doth divide it into parts or parcels in the following verses: and this he did for the better marking of the whole Number, and also for the better marking of some particular matters that fell out in some of those parts, especially in the first *seven* *sevens*, and also in the latter half of the last *seven*.

1. The Angel gives the whole Number of *Seventy-sevens*, in v. 24.
2. Then he doth begin to part it first into *Seven-sevens*, in v. 25.
3. Then into sixty and two *sevens*, in v. 25.
4. Then into one *seven*, in v. 26.

*Daniels seventy
sevens is for the
more certainty
sake delivered
twice over.*

As it is implied in the word [*after*] namely after the Sixty and two *sevens*, he speaks of another *seven*, which is also called the last *seven*, in v. 27. and so by these three parts or parcels, the first whole number of *Seventy-sevens* is made up again: which two-fold account of *Seventy-sevens* might have preserved all diligent Expositors from making this certain Number an uncertain account of time, as it is rightly observed by Mr. Brought. and by Mr. Ed. Holyoke in his *Doctrine of Life*, pag. 383.

5. The Angel doth also divide the last *seven* into two halves, in v. 27.

The first half is passed over in silence, without marking any thing of Note done in it, because the latter half was designed for the just time of the Mediators extrinsecal Execution of his Office, as I shall explain it more fully in v. 27.

5. The Angel *Gabriel* said thus unto *Daniel* in v. 23. *Thou art greatly beloved, therefore understand the matter and consider the Vision*: By these words he prepares *Daniels* attention, first to understand that the whole Number of *Seventy-sevens* of years were exactly accounted; secondly, to understand that the said *Seventy-sevens* were cut out into several parcels for the better observation of some special matters that were of the greatest concernment to him, and to the Church of the *Jewes*.

6. This doubling of the account of *Seventy-sevens*, was not done onely for the help of *Daniels* understanding and faith, but it was done also for the information of the Godly in after Ages, that they might by faith see the time of Christs death with the severall Rich Benefits that should accrue to them thereby.

7. It may be said of this doubled account, as *Joseph* said unto *Pharaoh*: *In that the dream was doubled unto Pharaoh twice, it is because the thing is firmly prepared (or surely proposed) of God, and because God hasteneth to do it*, Gen. 41. 32. so say I; In that the *Seventy-sevens* was doubled unto *Daniel* twice over, with a strict charge also to understand the matter and to consider the Vision; it was so done because the said number of *Seventy-sevens* of years, was exactly accounted or firmly decreed by God: namely, that at the just end thereof the *Messias* should by his death end all Sin and Trespasse- Offerings; and 2. make Reconciliation for unrighteousnesse, and so bring in an Everlasting Righteousnesse instead of the Ceremonial; and that God would hasten to do it in the very time that he had exactly determined.

SECT. 3.

For thy People and for thy Holy City.

The Elders of
people ought to
be as Foster-
fathers, both in
Church and
Common-
wealth.

Quest. 1. *Why are the Jewes called Daniels people? and Jerusalem thy Holy City?*

Ans. They are cal'd Daniels people, because he was their Foster-Father. 1. He fasted and prayed earnestly for their deliverance, as in v. 2, 20, 21. 2. Because he used the utmost of his endeavours to procure a large Commission from *Cyrus* for their Return with wealth and safety: In these and such like Respects the Jewes might be called Daniels people: both in v. 24. and also in Chap. 10. 14. and it was in this sense also, that the National Church of the Jewes were cal'd Moses people in *Deut.* 9. 12. for he was the principal Instrument of their deliverance from the servitude of the Egyptians, and because he did cherish them as their Foster-father in the Wilderness, *Numb.* 11. 12. From whence Mr. Ainsworth observeth, that the like mildnesse and gentlenesse should be in Governours, and God doth promise to his Church, that Kings should be their Nursing Fathers, *Esay* 49. 23. And such like tender love ought the Pastors of Churches to bear to their Flocks: and saith the Apostle, *we were gentle among you, even as a Nurse cherisheth her children: we exhorted and comforted, and charged every one of you, as a Father doth his children,* 1 *Thess.* 2. 7, 11.

And for thy Holy City.

Or as it is in the Hebrew, *For the City of thy Holiness*: that is to say, for the City of thy holy Contemplations in the Types of Holiness. For it was Daniel's custome to pray towards the Holy Temple, *Dan.* 6. 10. and David towards the Holy Tabernacle, *Psal.* 5. 7. and 1 *King.* 8. 18.

Quest. 2. *Why doth the Angel limit these two Titles, thy People, and the City of thy Holiness: to the last period of the seventy ~~th~~ sevens of Years?*

Ans. Because these Titles were determined to last no longer then untill the typical use of the Holy City was finished by the death of Christ.

2. Daniel in his prayer to God, calls Jerusalem thy City and thy holy Mountain, *Dan.* 9. 16. and in *Dan.* 11. 45. it is called the Mountain of delight of Holiness, because the godly delighted to contemplate on the Holy Types that were there used.

3. It is called the City of Holiness, because some sorts of unclean persons must be separated from the City: namely the unclean Lepers: and therefore even Mary the sister of Moses and Aaron being stricken with Leprosie, was put out of the Camp, *Numb.* 12. 14. which was answerable to the City Jerusalem in the Ages following, and all Lepers were to be put out of the Camp of Israel, *Numb.* 5. 2. *Lev.* 13. 46. See *Ans.* there: In these Respects Jerusalem was called the Holy City, *Neh.* 11. 1, 18. *Matth.* 4. 5. *Matth.* 27. 53. And saith *Ans.* in *Numb.* 5. 3. The Hebrew Doctors say, that if a Leper did but come into Jerusalem, he was beaten with forty stripes: and if he came into the Mountain of the House of God, he was beaten with fourscore stripes: they did not eye themselves to forty stripes in Capital offences.

4. It is cal'd the City of thy Holiness, because the bodies of the Jewes in general

neral must be made holy from their ceremonial sins in *Jerusalem* chiefly, *John* 11. 55. by the use of the typical Rites of the Law before they might presume to come unto Gods holy Temple : for *holiness becomes thy House, O Lord*, Psalm 93. 5. and it is called *the Mountain of his Holiness*, Psalm 48. 1. *Ezr.* 20. 30, 40. and the beauty of his Holiness, Psalm 100. 3. And in Relation to this National Church-holiness, the whole Nation is cal'd a holy Nation and a holy people ; See *Ainsw.* in *Deut.* 1. 41.

5. It is observed by *Brougla* in *Revel.* p. 287. that the low *Jerusalem* was cal'd *This Title, The* *led Holy*, when our Lord was baptized and tempted, *Matth.* 4. 5. and when after his Resurrection many *Isaacs* arose and was seen of many, *Matth.* 27. 53. But *Land, and holy* (saith he) after our Lords ascension, the term is not bestowed upon it, though *People, was to* in Pentecost the Spirit came plentifully to teach the *Jewes* and the *Profelytes of* *be continued no* all Nations, the Resurrection. And saith he in *Rev.* 20. 8. The *Jewes* *Jerusalem* was holy : but now (saith he in *v.* 9.) the Christian Church is the *Be-* *Jewes then till* *death of Christ.* *loved City*, and the Tents of the Holy, and I add, that now the Christians Church is also called the Holy City, *Rev.* 21. 2. and in *v.* 10. it is called *the holy* *Jerusalem* ; for the *Jewes* *Jerusalem* was utterly destroyed by the *Romans* about 14 years before *John* had this Vision. As soon therefore as the said *Seventy-sevens* were expired, Christ did by his death end the use of all the holy Types ; and then the National Church of the *Jewes* were not any longer to be esteemed the peculiar Church and people of God ; neither was *Jerusalem* to be any longer stiled *The holy City*, because the *Messias* had then by his death confirmed his Covenant of Grace for the many of all Nations, *v.* 27. And then the Vail of the holy Temple was rent in twain, *Matth.* 27. 51. compared with *Exod.* 36. 33. A plain evidence that all the Types of Holiness that were formerly appropriated to the Temple, to the holy City, to the holy Land, and to the holy National Church, were now ceased and Ended, because the true Temple of Christs body was now by his miraculous death as it were rent in Twain ; For as *Epiphanius* saith (*contra Ariomanitas Heres.* 69.) *The Deity together with the Soul did move to forsake the sacred Body* : and saith *P. Martyr* on this Article [*He was Dead.*] The fourth and last punishment which Christ for our sakes took upon him, was the separation of his Soul from his precious Body : the which saith he (as he had the same fully in his own power) as soon as he saw all things to be fulfilled that were foretold of him by the Prophets, he of his own accord making a loud voyce yielded up his Spirit : And saith the *Dialogue* in p. 101. It is evident that the death of Christ in the formality of it was miraculous : 1. By the Speech of the Centurion in *Mark* 15. 39. and 2. because he did at an instant remove his Ghost from his Body, *Matth.* 27. 50. and 3. because the Vail of the Temple (which typified his humane Nature) did at that instant rend in twain from the top to the bottom : intimating thereby, that the same power that rent the Vail in twain did separate his Soul from his Body : By the which Priestly act of his he Ended all sin and trespass. Offerings and made Reconciliation for unrighteousness, and brought in an Everlasting Righteousness to all believers instead of the ceremonial Righteousness.

SECT. 4.

To Finish, namely to Finish Trespasse-Offerings.

1. **T**He Hebrew Word *Cala* which we translate to Finish, is by the *Seventy* rendred *Sunteleo*, and by *Sunteleo* they also translate [*Calah*] For indeed both these Hebrew Words do most aptly agree in sence : they both signifie to Finish, to perfect, to End, to Accomplish, or to consume a thing from its former use ; And in this sence it was that *Gabriel* told *Daniel*, that at the just end of *Seventy-sevens* of years the *Messias* should by his Death finish all trespass-*Offerings* from their former use.

2. The *Seventy* render *Cala* (in *Gen. 23. 6.* and in many other places) To prohibit or forbid.

3. They render it in *Hag. 1. 10.* by two other differing Words : 1. To stay from, and 2. not to Restore.

4. They render it in *Jer. 3. 22.* To shut up.

5. They render it in *Gen. 8. 2.* To stop or restrain.

These and other differing words are used by the *Seventy* to expresse the sence of the Hebrew word *Cala*; and yet they do not contradict the former term to Finish, but rather they do help to explain it.

For 1. To consume a thing from its former use, is to finish the use of it.

2. To prohibit or forbid the former use of a thing, is to finish the use of it.

3. To stay a thing from its former use, is to finish the use of it.

4. Not to Restore a thing to its former use, is to finish the use of it.

5. To shut up a thing from its former use, is to finish the use of it.

6. To stop or restrain a thing from its former use, is to finish the use of it.

7. The like I conceive may be said of all the other different terms that are used by the *Seventy* to expresse the signification of *Cala*: they do all signifie in this place of *Daniel*.

A full and absolute finishing of Trespasse- Offerings by the Death of Christ.

SECT. 5.

Trespasse.

1. **T**His Hebrew word [*Peshad*] which Brought, and others translate *Trespasse*, is better then to translate it *Transgression*, because it relates to the Levitical Trespasse- Offering, and it is not so good to call them *Transgression- Offerings*: The Hebrew word is of a very large signification, as it doth appear by the various terms that are given to it by the *Seventy* in *Kircherus Hebrew and Greek Lexicon*:

1. It is used for any kind of Trespasse in a proper sence, namely for the greatest sort aswell as for the smallest sort of Trespasses: But in this place it is not to be taken in a proper sence, but in a Metaphorical sence only: and therefore those Translators that Render these two words [*Cala* and *Peshad*] to restrain

Apostacy

Apostacy do pervert the true sence of *Daniel*; for those two Hebrew words will bear that Translation being taken alone by themselves without any regard to the true sence of the Context, yet they will not bear it, according to the true sence of the Context. For *Peshad* is not used only to set out the greatest sort of Trespasses (though it is sometime put for *Rebellion*, with a high hand against lawfull Authority, and sometimes for Apostacy against the Faith) but it is also used for those kind of Trespasses for the which Trespass-Offerings were ordained: and in that Metaphorical sence only is the word to be taken in this place of *Daniel*: namely for Trespass-Offerings.

2. *Peshad* in this Text must not be taken in its proper sence for a Trespass in Fact, but in a Metaphorical sence for Trespass-Offerings that were offered for the pardon of those Facts: and in this sence Christ made himself a Trespass, *Esay* 53. 10. Or he put himself to be A shame, A Trespass or a Guilt for us: or as the 70 Render it to be A Sin for us. But he did not make himself a trespasser or a guilty sinner in a proper sence, but a Trespass in a Metaphorical sence only: and therefore when he performed his Trespass-Offering by his Death, he finished the former use of all the typical Trespass-Offerings.

3. There are two other Hebrew words which do also signifie any kind of trespass in a proper sence just as *Peshad* doth: Namely *Asham* and *Mighual*, and these two words are also used in a Metaphorical sence for Trespass-Offerings just as *Peshad* is by *Dan. 9. 24.* First *Asham* is put for a Trespass-Offering as it is observed by *Ains.* in *Lev. 5. 6.* and in *Amos 8. 14.* And 2. *Mighual* is likewise used for a Trespass-Offering as it is also observed by *Ains.* in *Lev. 5. 15.* and from hence I infer, that seeing these last two words are used in a Metaphorical sence for Trespass-Offerings (as well as in a proper sence for trespasses in Fact) there is the like Reason why *Peshad* should in like sort be taken in a Metaphorical sence for Trespass-Offerings in this place of *Daniel*.

Quest. 1. If any one ask me how they may certainly know when these three Hebrew words (as well as a multitude of other Hebrew words) ought to be taken in a proper sence, and when in a Metaphorical sence?

Ans. I answer, that no better directions can be given then is given by the Context in each place where they are used: And according to this Rule of a right Exposition, the Context of *Dan. 9. 24.* doth clearly direct us to take *Peshad* there in a Metaphorical sence only, namely for Trespass-Offerings.

Obj. It is objected by Mr. Norton, that this course will make the Scripture to be full of Equivocation?

Ans. I wish that Mr. Norton may not be bold to slight this Rule of Direction; seeing any one that will but search into *Kitherus* Hebrew and Greek Lexicon, may soon see that the Seventy do abundantly more often translate sundry Hebrew words from their proper sence into variety of metaphorical senses: that is to say, into variety of Equivocations: for the advancement of the true sence of each place, especially in such words as Relate to the typical Laws of *Moses*; which Equivocations being rightly understood according to the true sence of the Context, do not darken but illustrate the true sence of the blessed Scripture: and on the contrary, if a wrong sence be first put upon the Context, it will lead Expositors into many erroneous interpretation of words,

Esay 53. 10.
The word Trespass in *Dan. 9. 24.* must not be taken in a proper, but in a Metaphorical sence for Trespass-Offerings.

Many words in Scripture do abound with Equivocations, namely with Metaphorical senses: of which see more in Ch. 23. at p. 113.

SECT. 6.

(And to End Sins)

To end sins in
Dan. 9. 24. doth
signifie to end
Sin-Offerings.

1. **T**He Hebrew word *Thammin*, translated [*To End*] is not in the Line of the Text, but in the Margin only, and it is the more remarkable in two Respects : 1. because it is set in the Margin ; and 2. because it is in the Conjugation *Hipbil*, which doth much augment the force of the word : for it makes it to signifie [*A Causing*] namely, to Cause an End to all Sin-Offerings :

2. The other word *Chata* translated Sins, must not in this place be taken properly for sins of Fact ; But Metaphorically only for Sin-Offerings : and in that sense is used in above a 100 places which I have cited in my former printed Reply in pag. 210. and in other places : and the very Context in the next words [*To make Reconciliation*] doth confirm that sense.

3. These two Hebrew words do, (according to the Context) speak thus : That at the end of *Seventy-sevens* of years the *Messias* shall by his death cause an End to all legal Sin-Offerings, and this very sense is repeated again in vs. 27. He shall by his Death cause Sacrifice and Oblation (of all sorts) to cease.

4. This Marginal word is also translated *Ended*, by Bro. in *Lam.* 4. 22. *Ended is thy unrighteousnesse, O Daughter Sion* : But *Jeremy* doth use it in a differing Metaphorical sense from *Daniel* ; namely for the Ending of their punishment for their unrighteousness : as if the Prophet *Jeremy* had said, thus Ended is the punishment of thy unrighteousnesse (for it is accomplished as we translate) but the *Seventy* say it shall cease or fail, and so in like sort they render the same Hebrew word to cease or fail in *Gen.* 47. 15, 18.

5. The 70 Render it in *Job* 28. 3. The Bound, or the utmost Border, or End, or limit of any place or thing.

6. They Render it in *Job* 31. 40. To Cease or End : the words of *Job* are, *ceased or ended*.

7. They Render it in *Dan.* 8. 23. *Fulfilled* : but our Translators Render it, *Are come to the full*, and in the Margin they Render it, *Accomplished*.

8. The 70 Render it *Fulfilled* in *Liv.* 25. 9. but *Ains.* doth Render it *End* : and saith he, it meaneth the perfection of the whole Accomplishment of the Year.

9. It is translated *End* in *Dan.* 4. 29. at the End of 12 Months.

10. It is also translated *Ended* in *Deut.* 34. 8. *the thirty dayes of mourning for the death of Moses were Ended*.

11. The 70 Render it *to perish* in *Esay* 16. 4. *or to be cast away, or to come to naught*.

All these Expressions do well agree with our translated term *End*, in *Dan.* 9. 24. For when the former use of a thing is made to perish, or to be cast away, or to come to naught : Then the former use of that thing is Ended : And according to this sense the utmost Bound or limit of the Levitical Sacrifices and other Rites of *Moses*, were to be continued no longer but until the death of *Christ* : then his Death being the perfection of them all, made them to perish or to be cast away, or to come to naught.

12. In imitation of these phrases the new Testament doth use the like phrases : as in Heb. 9. 26. Now once in the end of the world, Christ hath appeared to put away Sin (Offerings) by the sacrifice of himself. So in Rom. 8. 3. For sin, i. e. for his sacrifice for sin, he condemned sin (offerings) in the flesh. And in Col. 2. 14. He hath blotted out the hand-writing of Ordinances, and took it out of the way, nailing it to the Crosse : disannulling the former Rites, Heb. 7. 18. which ceased at the death of Christ, Heb. 10. 2. And Moses put a Vail over his face, that the children of Israel could not steadfastly look to the End of that which is now Abolished, 2 Cor. 3. 13. These and such like phrases are used in the New Testament, as a Commentary upon the said phrases of Daniel.

SECT. 7.

To Seal Sins.

1. **T**HE Hebrew word *Chatam*, signifieth to Seal. And this word is in the line of the Text : This double Reading, 1. in the Margin, to end sins : and 2. in the line, to seal sins : hath made some Expositors so unadvised as to make this double Reading to be a Note or Mark that the Hebrew Text is corrupted in all those places where such double Readings are found, which are accounted by the Hebrew Doctors to be 848. and they think that this corruption did fall upon the Original in the time of their Captivity in Babylon ; But Mr. Bro. and Mr. Ainsworth : and others do give very pregnant Reasons to prove that these double Readings both in the Line and in the Margin, were given at first by the same Spirit to the Scripture-Writers for special direction how to understand the Text aright.

2. It is also evident that these double-Readings are very ancient, because the Seventy Interpreters did make use of them for the better understanding of the true sense, because they subjoyn both these Readings together in the very Text of their translations in Dan. 9. 24. As it is well observed by Ainsworth in his Advertisement at the end of *Deuteronomy*, in p. 10. First they render the word in the Line *Kai tou sphragisa hamartias*, i. e. And to seal up sins : Then the Margin *Kai apalepsatas anomias* ; And to wipe out (or do away) iniquities : And then they proceed with the Sentence following, i. e. And to make Reconciliation : and so in like sort it seemeth that the Seventy have reference to both Readings, in *Judges* 19. 3. and in *Pro.* 26. 2.

Quest. 1. It may hence be demanded, what is the particular end and use of his phrase in the line, To Seal, seeing sealing is done for sundry differing Ends and uses ?

Ans. The particular End and use of the word Seal in the line, may certainly be known by the explanation of it by the Marginal word, which I have hewed doth signifie to cause an End; namely, of the former Levitical use of Sin-Offerings : and from thence it follows, that the particular End and use of Sealing Sins in the line, is to testify the final Endings of the said sin-Offerings by the death of Christ : and it cannot be denied, but that one principal End and use of Sealing is to witnesse the final Endings of a Covenant, or of a decreed

The double Hebrew Readings, both in the line and margin were given by the holy Ghost at the first writing of the Scriptures.

Sealing of sin-
Offerings by the
death of Christ
is the last finish-
ing Act of Gods
decreed sentence
and doth wit-
nesse it to be ir-
revocable.

Sentence, and to testify to all men that it is fully finished, and that it is irrevocably: as in *Ester* 3. 12. *Ester* 8. 8. *Dan.* 6. 8, 15. *Neh.* 9. 38. Secondly, therefore we must not stretch the word *seal* in this Text to any other End or use then to signify the final Ending of sin-Offerings by the death of Christ, least we over-sence the Angels words, rather than explain them: and therefore the true sence of the Angels words, to *seal*, in this Text is this: That at the just End of *seventy-sevens* of years, the *Messias* should by his Death and Sacrifice Seal sin-Offerings, that is to say, irrevocably End them: For as the last finishing Act of a decreed Sentence is Sealing, so the last finishing Act of Ending of sin-Offerings (and consequently of all *Moses Rites*) by the death of Christ, is called the *sealing of sin-Offerings*, because his death was ordained to be the perfection of them all.

SECT. 8.

And to make Reconciliation for Unrighteousnesse.

1. THE Hebrew word *Caphar* which we translate *Reconciliation* or *Atonement*: doth in propriety of speech signifie no more [But to cover a thing] as I have opened it in my former printed Reply in Chap. 14. and in this Book also in Chap. 15. But when it is applied to sin and to Gods anger for sin, (as it is in this place) then it is translated *Reconciliation* or *Atonement*, or *Expiation*: or as *Minster*, *Paguin*, *Vatablus*, *Calvin*, *Melancton*, and *Ubanus Regius* do translate it in this verse, to *purge iniquity*, namely, by Gods *Reconciliation* or *Atonement*.

Christ made Re-
conciliation for
unrighteousnesse
by his Priestly
death and sacrifi-
ce, or by his
Oblation and
intercession.

2. To make, or to procure *Reconciliation* is the act of Christ: but the formal act of *Reconciliation* it self is the act of God the Father: Now Christ doth make or procure his Fathers *Reconciliation* to sinnes, by doing the Office of a Priest in all things according to the Will of God, *Heb.* 10. 9, 10. So in *Ezay* 53. 10. It pleased, or it delighted the Lord to bruise him and to put him to grief when he should make his (vital) Soul a Trespasse, i.e. a Trespasse-Offering: not that God (saith *P. Martyr*) delighted in Tormenting his Son; but he delighted to make manifest the perfection of his Obedience thereby.

3. In the typical Law of Works, the Priests made *Reconciliation* for all Israel by the sin and trespasse-offerings, *Lev.* 6. 67. *Numb.* 5. 8. and by burnt-offerings, as in *Lev.* 29. 24. *Lev.* 1. 4. *Levit.* 4. 20, &c. The Priests killed them, and they made Expiation with their blood upon the Altar to make an Atonement for all Israel; For the King commanded that the burnt-offering and the sin-offering should be made for all Israel: and so in *Eze.* 45. 15, 17. It shall be the Princes part to give burnt-offerings, and meat-offerings, and drink-offering, in the Feasts, and in the new Moons, &c. and he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offering, to make *Reconciliation* for the house of Israel: And in *Lev.* 17. 11. it is the blood that maketh Atonement.

4. When God first appointed the Altar of Incense to be made: He said in *Exod.* 30. 10. Aaron shall make atonement upon the horns of it once in the year with

with the blood of the sin-Offering of Atonement : once in the year shall be made Atonement upon it, Lev. 16. 29, 30.

5. Aaron by Incense made Atonement, for as soon as the plague was begun against Corah and his Company : Moses had Aaron to take fire from the Altar and put Incense thereon, and to run quickly into the Congregation to make Atonement for them, and Aaron did so and made Atonement for them, Numb. 16. 46. And Moses declared that it was the Priests Office to put Incense into Gods N Strils, Deut. 33. 16. that is to appease his anger and to procure his Reconciliation. And so in Exod. 30. 15, 16. They gave money for an Heaven-Offering to make atonement for their souls.

6. From this typical way of making Reconciliation, we may see how Christ makes Reconciliation for the unrighteousness of believing sinners : namely by his fulfilling the truth of all the typical Sacrifices and Oblations, by his Oblation and Intercession : Paul saith in 2 Cor. 5. 18. *God hath reconciled us to himself by Jesus Christ ; and in v. 19. God was in Christ Reconciling the world to himself by not imputing their trespasses unto them :* Hence observe, that the meritorious Cause or the procuring means by the which God hath reconciled us to himself is Jesus Christ in his death, as is explained in ver. 21. *For God was in Christ , that is to say, in covenant with Christ, that in case he did make himself the true sin-Offering, he would thereby reconcile believing sinners in all the world to himself by not imputing their sins to them : that so they might be made the Righteousness of God by Faith in Christ, who having made* (i. e. Reconciliation) *through the blood of his Crosse : it pleased the Father by him to reconcile all things to himself, Col. 1. 20. By him alone, no creature helping, either of things in earth or things in Heaven : and you that were sometimes alienated and enemies in your minds in wicked works, yet now hath he reconciled in the body of Christs flesh through death to present you holy and without blemish, and Spotless in his sight, Col. 1. 21, 22. From hence observe this remarkable truth, That Gods Reconciliation procured by the meritorious obedience of Christ in his Death and Sacrifice doth present us unto God perfectly holy and without blemish and Spotless in his sight, that is to say, perfectly righteous from the guilt of all unrighteousness : and so in Heb. 2. 17. It behoved Christ to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make Reconciliation for the sins of the people : Christ is called the Reconciliation for our sins, that is to say, God sent him into the world to make Reconciliation for unrighteousness, 1 Joh 2. 2. and in 1 Joh. 4. 10. God so loved us that he sent his Son to make Reconciliation for our sins : for if when we were enemies we were reconciled unto God by the death of his Son, much more being reconciled we shall be saved by his life : neither that only, but also we glory in God through our Lord Jesus Christ, By whom we have now received the Atonement, Rom. 5. 10, 11. And in Ephes. 2. 14. Christ is called Our Peace, that is, our Peace-maker, or our Atonement-maker : as it is also expressed in Rom. 5. 1. Being justified by faith we have peace with God (namely, Reconciliation with God) through our Lord Jesus Christ, because according to the time appointed in Dan. 9. 24. Christ dyed for the ungodly. 2. 6, 8.*

SECT. 9.

For Unrighteousnesse.

THE Hebrew word *Gnaven* is often translated *Iniquity*; But Mr. Broughton in his last *Hanaw* Edition, doth translate it *Unrighteousnesse* according to the Seventy Interpreters in this place, and in above seventy places more: and in this place it must be taken in its proper sence, namely for unrighteousnesse as it is the obligation to punishment, and not in a metaphorical sence as the two former words were: because this word doth set out another End and Use of the death of Christ besides the former, namely besides his finishing and Ending of Trespasse and sin-Offering: that is to say, that by his obedient death and Sacrifice he should merit Gods Reconciliation for the unrighteousnesse of all believing sinners: and thence it follows, that as soon as sinners are made partakers of Gods Reconciliation, by Faith in Christ on their parts, their unrighteousnesses are thereby forgiven, purged, or expiated, and so by that means they are made sinlesse; that is to say, perfectly righteous from all their unrighteousnesses: and this Truth is most manifest by the Context in the next words: because by this means Christ is said in the next words to bring in *Righteousnesse Everlasting*.

This double End and use of Christs death was to be accomplished at the just end of *Seventy-sevens* of years.

SECT. 10.

And to bring in Righteousnesse Everlasting,

Quest. 1. *How did Christ by his death bring in an Everlasting Righteousnesse?*

Ans. By his passive obedience in making Reconciliation for unrighteousnesse: For by the perfection of his obedience in his Combat of suffering from his proclaimed, warlike Enemy *Sathan* and his potent seed, he made his death to be accepted of God, as of a most perfect obedient Sacrifice; it was accepted of God, as of the meritorious procuring cause of his Reconciliation to all believing sinners, for their formal and Everlasting Righteousnesse: or for their everlasting justification from all unrighteousnesse: and so consequently a believing sinners everlasting Righteousnesse, is nothing else but Gods everlasting Reconciliation, or his everlasting forgiveness of the guilt of their unrighteousnesse: and in his receiving of them into his special Favour through Christ: of which see more in *chap. 15. at v. 11*. And to this sence I have also expounded, *1 Joh. 1. 9.* 2. This everlasting Righteousnesse is thus translated by Mr. Fox, in his Sermon at the baptizing of a Jew, Anno 1577. [To bring in the Righteousnesse of the World to come] and this phrase, *the Righteousnesse of the world to come* is the more remarkable, because it is a *Thalmudique* phrase: which in likelihood the Ancient Hebrew Doctors did borrow from this place of *Daniel* or from some

A true description of a sinners everlasting righteousness, or of his everlasting justification
1 John 1. 9.

some other place : but the *Hebrew* word here is plural *Guolamim* ; and so it is in *Ecc. 1. 10.* It is said in *Lev. 7. 34.* *The wave breast, and the beam shoulder have I taken of the sons of Israel from off the sacrifices of their Peace-offerings, and have given them to Aaron the Priest and to his sons by a Statute for ever (i.e.) to continue as long as the Law of Sacrificing should continue, that is, untill the death of Christ : and after that the typified part of the Types, which was Christ and his merits, was to continue for ever to all believing Christians : the Body and Truth of the types of Moses Law doth continue to all Eternity.*

And this *Thalmudique* phrase, *the World to come* is Remarkable ; For *Rab. Menachem* speaking of the dew that covered the *Manna*, saith, The holy blessed God will raise up the dead ~~in the time that is to come~~ : By the dead ; he plainly meaneth the dead in sin, and by *Life*, the Life of Grace, and by *the time to come*, the dayes of the *Messias*. See *Ains. in Gen. 16. 13.*

The Ancient Hebrew Doctor called the days of the Messias the World to come.

2. *Rab. Isaac* on *Gen. 1.* and

3. *Rab Menachem*, on *Gen. 16.* do acknowledge the *Manna* to be a figure of the Food of just men in the World to come. See *Ains. in Gen. 16. 14.* and in *Exod. 6. 3.*

4. ~~in~~ *Psalm 91.* saith : Why do the *Israelites* pray in this World, and are not heard ? because they know not the plain Name (i.e. the Name of *Jehovah*) in the World to come of the *Messias*, God will make it known to them, and then they shall be heard.

5. The Apostle *Paul* doth ~~imitate~~ their phrase of speaking in *Heb. 2. 5.* for there he doth call the dayes of the *Messias*, *The World to come* : saying, *he hath not put in subjection unto Angels the world to come*, whereof we speak.

6. *DuPlessis* saith, that some of the *Hebrew Doctors* say, That all the Beasts which are counted unclean in this Age, shall be counted clean by the vertue of God, in the Age to come.

7. The *Ancient Rabbins* say, in *Bresith Rabba*, That all the Beasts that have been forbidden as unclean in this world, God will cleanse and license them in the world to come of the *Messias*. See *Ains. in Gen. 9. 3.*

8. The Apostle doth call the time when *Moses* ceremonies shall be Ended, *the world to come*, in *Heb. 9. 26.*

9. They called the end of the *Mosaical World*, *the end of dayes*, as it is observed by *Ains. in Gen. 35. 12.* and *the end of the world*, in *2 Esdras 2. 34.* The *Ancient Hebrew Doctors* might well point out the End of the *Mosaical world* from this place of *Daniel*, and also from *Esay 65. 17.* And from thence also they might call the world of the *Messias*, *the world to come.*

10. It is observable, that when *John Baptist* began to preach, he said, *the Kingdom of heaven is come* : so *Brought.* doth render *Matth. 3. 2.* that is to say, That Kingdom of the *Messias* that hath been so long looked for is now come, it is just now in view :

11. *Dr. Gouge* saith in *Heb. 1. 2. p. 158.* that these words, *the world to come*, are metonymically put for the Inhabitants, not in earth only but in Heaven also ; and it is here put (saith he) for the whole number of Gods elected Church that are called, or to be called ; and in this sence (saith he) this world is called *the Kingdom of God*, *Matth. 6. 33.* and *the Kingdom of Heaven*, *Matth. 3. 3.* and *the world to come*, in reference to those Saints that lived before Christ was

exhibited : and which longed to see this World, *Matth. 13. 7. Job 8 56. 1 Pet. 1. 10, 11.* and after this sort *John Baptist*, being come, is said to be *Elias* to come, *Matth. 11. 14.* in reference to the foregoing Prophecy of *M. Luby* Chap. 4. 5. because their Faith was grounded on the promises of *Messias* to come.

So then *Daniel* doth tell us the true cause why Sacrifice and Oblation, and all the other Rites of *Moses* should be fully ended, was because the death of Christ was to be the perfection of them all for the confirming of the New Testament, *Dan. 9. 24, 27.* and in this respect the dayes of *Messias* must needs be called *the world to come*, by those Hebrew Doctors, that as yet lived under the Mosaical world.

Quest. *What kind of Righteousness was it, that the Messias was to bring into the world to come?*

Ans. 1. Negatively, and 2. Affirmatively.

1. Negatively : It was not the Righteousness of the covenant of Nature that was made with *Adam*; For I have shewed in *Chap. 1.* that the covenant of Nature required but one transient act of eating of the Tree of Life for the fulfilling of it : And 2. That it was extinguished and made utterly null as soon as *Adam* had but tasted of the forbidden Fruit.

Neither the Righteousness of the covenant of Nature, nor yet the righteousness of the moral law of Nature are imputed to sinners for their justification : but the supernatural righteousness of Gods reconciled forgiveness procured by the meritorious obedience of Christ in his death, is a sinners only Righteousness.

2. It was not the righteousness of the moral Law of Nature wherein *Adam* was created, and wherein the humane Nature of Christ was created, for that righteousness was no other but natural righteousness, and ^{the} covenant was made with *Adam* for an Eternal Life in Heaven, for his living in that natural righteousness; and thence it follows that that righteousness cannot now be imputed to sinners, for their righteousness to an Eternal Life in Heaven, seeing no such covenant was ever made for it : And 2. Because no accident (as that was) can be made ours, or can denominate us whereof we were not the subjects, as it is rightly observed by Mr. *Baxter*. And 3. Because in the case of obedience the Law determineth of the person as well as of the thing due, and alloweth not a delegation of doing by an Instrument, or by the natural person of another.

2. Affirmatively ; The Righteousness which the *Messias* was to bring into the world to come, was his Fathers Reconciled forgiveness, which kind of supernatural Righteousness he procured for believing sinners by his meritorious obedience in his death and Sacrifice at the just end of the said *seventy-sevens* of years : as I have shewed in my answer to the first Question : Or thus, it was such a kind of Righteousness which was typified by the ceremonial justifications of *Moses Law*, by the blood of Bulls and Goats and the ashes of an Heifer sprinkling the unclean to the sanctifying of the flesh (or of the bodies of the National Church from their ceremonial sins) : for by this means their bodies were justified, purified or sanctified from their ceremonial sins, before they might come into Gods presence in his holy Temple : for by Gods typical covenant of works at Mount *Sinai* these Rites were ordained to procure Gods reconciled forgiveness to their ceremonial sins, *H. b. 9. 13.* But in the new covenant of Grace and Reconciliation, the condition that is required to be performed on the sinners part for his eternal justification from the guilt of his moral sins, is Faith only in Christs meritorious death and Sacrifice, as in the only procuring cause of Gods Reconciled forgiveness, by the which they are ^{truly} justified from the guilt of all their moral sins :

3. The

3. The Apostle saith in *Heb. 12. 27.* Yet once more (*which*) signifieth the removing of those things which may be shaken: this *once more*, is meant of the removing of the *Jews* typical covenant of works at Mount *Sinai*, (namely of their typical Justification or Sanctifications from ceremonial sins) that those things which cannot be shaken may remain; for Jesus is the Mediator of the new Covenant or Testament, and his blood is the true blood of *Sprinkling*, *v. 24.* that procures Gods Reconciliation for the justifying of the Conscience from moral sins: These are the things that cannot be shaken but shall remain, as the only unalterable way of a sinners eternal Justification, *Heb. 12. 28. Acts 13:38,39.*

SECT. II.

And to Seal Vision and Prophet.

THis is the fourth End and Use of the Death of Christ at the just end of the said *Seventy-sevens* of years.

1. The word *Seal* in this place must have the same signification that I gave it before at *sect. 7.* namely, it doth here signifie the Finishing, the Fulfilling, or the final ending of *Vision and Prophet* that concerned the sufferings and death of Christ; He would not dye untill he had finished every particular thing that was foretold of him by *Vision and Prophet*: for *John* saith, that Jesus knowing that all things were now accomplished (except one particular) that the Scripture might be fulfilled, said: *I thirst*, and they filled a sponge with *Vinegar*, and put it to his mouth; when Jesus therefore had received the vinegar, he said, it is *Finished*: and then as soon as he had finished, or sealed, or ended every particular of his sufferings that were foretold by *Vision and Prophet*; he bowed his head and gave up the ghost, *Ioh. 19. 28, 29, 30.* On these last words *Bernard* saith, It is a great infirmity to dye, but so to dye doth plainly prove an infinite power.

2. By *Prophet* in the singular, is meant all the Prophets in the plural: of which *Hebrew Syntax.* See *Ans. Gen. 2. 2.* and in *Gen. 3. 2.*

3. Then the true meaning of the Angels Message unto *Daniel* is this, that at the just end of *Seventy-sevens* of years, the *Messias* should by his Death and Sacrifice *seal, finish, or end* all those things that the Prophets foretold should come to passe, concerning his Combat of sufferings: even all the particulars that were revealed at sundry times in *Visions* to the Prophets from *Gen. 3. 15.* to the very time of his giving up the Ghost, not any one particular should remain unfulfilled: and therefore it is said, that Jesus knew from the Beginning who they were that believed not, and who should betray him, *Iohn 6. 64.* And Jesus knew before his last *Pass*-over that his hour was come, and that he should depart out of this world unto the Father, *Iohn 13. 1.* and in *v. 11.* He knew who should betray him; and before he was apprehended in the Garden, it is said, that he knew all things that should come unto him, and consonant thereto, he went forth to the Officers that were sent to Apprehend him: And he said unto them, whom seek ye? *Ioh. 18. 4.* and also when he was in the midst of his greatest Tortures on the Crosse, it is said, that Jesus knowing that all things were now accomplished, Remembered that one thing more was yet to be fulfilled, and that

Christ fulfilled every particular suffering that were foretold by the Prophets, from Gen. 3. 15. to his giving up the Ghost.

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Respect, he said, *I Thirst*, Joh. 19. 28. and thereupon they gave him some Vinegar to drink : and then it is said in v. 30. *when Jesus had received the Vinegar, he said, it is finished*, Namely, the very last particular of my foretold sufferings from my Combater *Sathan* and his potent seed, is now finished : and then without any further delay he bowed his head and gave up the Ghost : and thence it follows, that in this juncture of time, the *Messias* did seal, (*finish* or end) *Vision and Prophet* : and after this sort he become obedient to the Death, even to the death of the *Crosse* in every particular suffering that was written of him, Phil. 2. 8.

4. *Tertullian Contra Judeos*, saith on this place, That Christ is also the Seal of the Prophets in fulfilling whatsoever was told of him : and unto this I add : That Jesus took unto him the Twelve to instruct them in his particular Sufferings : and therefore he said unto them, *Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished* (or finished, even as certainly as when a decreed Sentence is Sealed) Luke 18. 1. and the like Exposition doth Christ make of the Sealing or finishing Act of his death, in Luke 24. 46. For Christ was ever mindfull of this Sealing or finishing Act.

5. This Sealing or finishing act of Vision and Prophet by the death of Christ, is exactly limited by the Angel to be at the just End of *Seventy-sevens* of years : Mr. Bro. saith, that *Aben Ezra* being a spightfull Enemy to Christ, speaketh better (on Dan 9. 24.) for our main battel then any of ours : For ~~thus~~ he saith, The *Seventy-sevens* are four hundred and ninety years from the Beginning of *Daniels* prayer unto the Sealing of *Messias* the Holy of Holies : and saith Bro. in *Revel.* p. 107. ~~Acad~~ *Acad. miques* might be ashamed that a Jew in *Rhodes* now five hundred years ago spake better then they do for the Gospel : and see him in his *Advertisement of Corruptions*, p. 73.

See his Annot.
on his Hanaw
Edition in
Dan. 9. 24.

SECT. 12.

And to shew Christ to be the Holy of Holies, or rather thus : To Anoint the Holy of Holies;

1. I do strongly suspect that Mr. Bro. is not right in this word [*Shew*] and I do rather think so, because himself doth acknowledge in his Annot. that the propriety of the Hebrew word doth signifie to anoint. And 2. Because most Translators do render it to anoint : unlesse by the word *Shew* he doth mean the Consecration of Christ by his sufferings to his death and Sacrifice, which was done in the view of his Disciples : namely of *James*, *Peter* and *John*, who were the witnesses of his Agony in the Garden : and it seems to me that this is Mr. Broughtons meaning, because he saith in his *Advertisement*, p. 33. That Christ consecrated himself for his Redeemed, anoynting or shewing himself to be the Son of God.

3. In his *Advertisement of Corruptions*, he saith in p. 40. 41. That *Aben Ezra* is forced to confesse, that the four hundred ninety years are from *Daniels* prayer unto the Sealing of the *Messias* ; and saith Bro. the ordinary phrase to anoint he learnedly

learnedly expoundeth to *Seal*: so *Aben Ezra* (saith he) shewed that *four hundred ninety years* are from *Daniels prayer* unto the time when *Messias* shall be *Sealed*: that is manifested (as to the *Centurion*) that he was the Son of God.

3. Because I do not find his Translation and Exposition of his translated word *shew*, to be clear; I will not in my Exposition follow his word *shew*, but the word *Anoint*: and for the better finding out of the true sence of the word *Anoint* in this place: I will shew how the anoynting of the *Messias* was typified in the ceremonial Law, by a two-fold degree of Anoynting:

1. Anoynting in the ceremonial Law is put for the first act; as for the first beginning of the act of Consecration, as in *Gen. 28. 18.*

2. It is also put for the perfecting act of consecration, as in *Gen. 35. 14, &c.* And in allusion to this last act, must this word *anoint* in *Daniel* be taken. But for the better and more clear understanding of these words: *To anoint the ho'y of Holies.*

I will shew how the *Messias* was four times anointed after four several manners:

SECT. 13.

1. **H**E was anointed in his divine Nature, as himself doth testifie in *Prov. 8. 23.* *I was anointed from everlasting*: that is to say, I was ^{set me up} ~~through~~ all Eternity set apart in Gods eternal Counsel and Decree, and so consequently by mine own consent and covenant to do the Office of a Mediator for the Redemption of fallen man: In this sence and after this manner Christ was intrinsically anointed in his divine Nature from Eternity to do the Office of a Mediator.

Christ was four times anointed after four several manners.

2. It was in this respect that Christ did justify his Authority to do the Office of a Mediator, by saying thus to the blasphemous *Jewes*: say ye of him whom *the Father hath sanctified, and sent into the world, Thou blasphemest*, because I said *I was the Son of God*, *John 10. 36.* that is to say, the Father hath sanctified me (i. e. anoynted me, or set me apart) from Eternity in my divine Nature, and consequently he hath now sent me into the World to do the Office of Mediator extrinsically, and therefore I do not blaspheme in saying that I am the Son of God: and to this sence doth Mr. *Trap* also expound this *verse*, and doth our *Annot.* on the word *Messias*, in *Dan. 9. 25.* saying, That Christ was anoynted to the Office of the Mediator in both his Natures: But yet (saith our *Annot.*) he was anoynted in his Humane Nature only, as to the gifts of the Holy Ghost collared upon it, and infused into it.

Prov. 8. 32. John 10. 36.

3. It was in this sence also that *Jeremy* was sanctified, set apart or anoynted to the Office of a Prophet, before he came out of his mothers womb, *Jer. 1. 5.* and to this sence doth our larger *Annot.* speak on that place.

But this first kind of anoynting is not meant of the *Messias* in *Dan. 9. 24.*

SECT. 14.

Christ's conception by the holy Ghost was no act of anointing him into the Mediators Office.

2. **C**hrift was anointed at another time; namely in the time of his Incarnation, when he was conceived in the Womb of the Virgin *Mary* by the holy Ghost, as sundry Divines do affirm: and therefore *Dr. Willet* on this Text of *Daniel* doth labour to prove it: But as yet I could never see any sufficient proof for it; but because it is affirmed by others, I do here Rank it into the number of the kinds of his Anoynting: that thereby I may give an occasion unto others to search more thoroughly into the Truth: And the rather because

Mr. Norton himself doth acknowledge in p. 205. That *Christ's Incarnation was not a mediatory office-act, But an act constituting the person, called to that Office.*

Reply 1.

This assertion I believe is a sound Truth: and from thence it followes, that *Christ* was not extrinsecally anoynted or instaled into the Mediators Office at his conception by the holy Ghost.

2. But it seems to me that *Mr. Norton* doth contradict his said sound Assertion: For he doth affirm in p. 240. That for our sakes *Christ* sanctified himself, *John 17. 19.* and that from the Womb unto his last Oblation of himself upon the Crosse.

Reply 2.

I think I have sufficiently shewed in the fourth kind of Anoynting, that the true meaning of *Christ's* words, *for their sakes I sanctifie my self,* in *John 17. 19.* is this: That for their sakes I sanctifie or set my self apart to undergo my consecrating Combat of Sufferings from my proclaimed enemy the Devil and his potent Seed which are now ready at hand to assault me in the hour of my death: and therefore though *Christ* was conceived by the holy Ghost in the Virgin womb, yet he did not then sanctifie himself from the womb with such like Office-Graces, as he did in his last Oblation in the Garden and on the Crosse; for in case he had so sanctified himself from the Womb, then doubtlesse his Incarnation had been a mediatory office act, contrary to what he asserted above.

But saith *Mr. Norton* in p. 195.

Grace was in Christ out of measure by vertue of personal Union.

Reply 3.

If it be true that Grace was in him out of measure by vertue of personal Union: then Grace was in him out of measure in the first act of his Incarnation, because then began his personal union with his flesh or Body before his Soul was infused: for as it is well observed by *Dr. Jackson* in his seventh Book of the Creed, p. 324. &c. That the flesh of *Christ* was first united to his divine person before his Soul was infused. 2. Our *Quakers* on *Matth. 1. 23.* saith, on the word [That] which is conceived in her, or bred of her substance [That] not [HE] because *Christ* took on him the Nature and not the person of man. 3. *Cartwright* in his *Descent*, Fol. 170. saith, Indeed *Christ* was formed first imperfectly of the seed of *Mary*: as *David* was, least that we should imagine with the Demerits that the Body of *Christ* was co-essential with the Divinity or Godhead: and in the same error were the *Monothelites* and *Eutichians*.

The Word did assume our flesh into the personal union before the soul was infused.

4. Mr. ^{James} ~~James~~ in his *School-Divinity*, saith in p. 84, 85. The humane Nature doth inist inseparably in the person of the Son of God, even then when the flesh was but in *Fieri*, a making, a conceiving, when it was but a rude and informed lump of flesh: then was this Hypostatical Union full: (And saith he in p. 98. In his Conception he was an *Embryo*, a little piece of unfashioned flesh) 2. Saith he, at the death and dissolution of the Humane Nature: even then when the parts of the humane Nature were separated one from another: The Word did still remain flesh, then was this Union full: neither Soul nor Body were separated from the second Person of the Deity: and in p. 85. he cites *Bernard*, speaking sweetly to this effect; and to this purpose I *spoke* (though briefly) in my *Dialogue* in p. 11. But I find that some others do most erroneously affirm, that the Soul was infused in the same instant when the Word assumed flesh: and thence it followes, that he at the first assumed the person of a man; and secondly, thence it will also follow that the Mediator should be two distinct persons, as *Nestorius* held: But seeing it is granted by all the Orthodox, that the union with his flesh was not dissolved when his Soul was separated from his Body by death, I see not what should hinder but that he might unite his flesh to his divine person before his Soul was infused: and this order of his Union will prevent the *Nestorian* error of assuming the person of a man in his Conception; and Mr. *Trap* doth fall into that error in his *Annot.* in *Gen.* 1. 1. p. 3. For he doth there affirm that Christs Soul was created in, and with his Body in the Virgins Womb the self-same moment: But Dr. *Usher* in his *Sum of Divinity*, doth in p. 165. propound this Question: *what was the cause that the person of the Son of God did not joyn it self to a perfect person of man?* his Answer is threefold: 1. Because there would not then be a personal union of both to make one perfect Mediator. 2. Because then there should be four persons in Trinity. 3. Because the works of each of the Natures, could not be accounted the works of the whole person: whereas now by the union of both Natures in one person, the obedience of Christ performed: in the manhood is become of infinite merit, as being the obedience of God who purchased his Church with his own blood, *Acts* 20. 28.

5. If Grace was in him out of measure by vertue of personal union in his conception, then it cannot be true which is affirmed by the holy Ghost, that he did afterwards grow in Grace, *Luke* 2. 40, 52.

6. If Grace was in him out of measure by vertue of personal union, then he needed not any newanoynting by the holy Ghost into the execution of his Mediators Office, because no more could be added to that Grace in case it was in him out of measure by vertue of his first personal union in the Womb.

7. If Grace was in him out of measure by vertue of personal union in the Womb, it will from thence follow that he assumed his humane ~~body~~ ^{nature} as a true part of his divine Person, as our Souls are with our Bodies: But this may not be granted; for then his divine Nature must of necessity have endowed his humane Nature with the ~~properties~~ ^{properties} of the Divine, and then his humane Nature could not have suffered nor dyed for our Redemption. But I have shewed in my former printed *Reply*, That Christs humane Nature was no true part of his divine Person, but an Adjunct or an Appendix only: and therefore his divine Nature did not necessarily endow it with the properties of the divine; nor yet

with all Graces out of measure by vertue of personal union in his Incarnation.

8. I do notwithstanding freely grant that this humane Nature was well prepared for action by vertue of his Conception by the holy Ghost, because it was an act that did constitute the person to the Office of Mediatorship when he should be called extrinsically thereunto; for by vertue of that divine Conception his humane Nature was framed after Gods Image in moral perfections as *Adam* was in his first creation: But these moral perfections of his Nature must be differenced from his extrinsecal and supernatural Anoyntings by the holy Ghost at his Baptism, because the holy Ghost doth work as well in the Creation of Natural Principles (as in *Gen. 1. 2.* with *Psalms 104. 30.*) as in the Creation of supernatural Principles; and I think nothing is more clear and evident then this, Namely, that neither the person of the Word nor of the holy Ghost did furnish Christ in his conception with supernatural Graces out of measure for the full execution of his Office, because he received further degrees of Grace as he grew in Years as I noted it above, and because he was not extrinsically anoynted to the execution of that Office with Graces out of measure untill the holy Ghost sat upon him at his Baptism.

Christ was not extrinsically anoynted into the Mediators Office until he began to be thirty years of age.

9. I conclude, that he received not Grace out of measure untill he was Extrinsically anoynted to execute the Mediators Office at his Baptism when he began to be thirty years of age: for untill that time he lived a private Life with his Parents, and was subject unto them and learned the Trade of a Carpenter of his Father *Joseph*, and in that respect was called *the Carpenter*, and sometimes *the Carpenters Son*: in all which time he was obedient to his Parents, as a good Son; and was obedient to the typical Law of Works as a godly *Jew*, for he was circumcised and walked in all the Ordinances of *Moses* without Reproof: But this moral and ceremonial obedience of his, cannot properly be called his Mediatorial obedience; because he was not as yet Extrinsically anoynted into the Mediators Office: but he stayed for the execution of that Office till the time appointed of his Father was come: and to this sence do divers Orthodox Writers speak.

1. *Marlorat*, in *Muth. 4. 1.* doth there cite *Musculus*, saying thus: when Christ led a private life at home, we read not that he was tempted: But when he took upon him the Office of a Redeemer, he descended into the midst of the field to take the quarrel in hand in the Name of the Church.

2. Dr. *Ames* speaks to the same effect in *Medul. li. 2. c. 21. sect. 32, 33, 34, 35.* and in *sect. 12. to 29.*

3. Dr. *Lightfoot* speaks to the same effect in his *Harmony*, part 1. p. 76. 199. and part 3. p. 131.

4. Mr. *Trap* doth speak also to the same effect, in *Mat. 4. 1.*

5. Mr. *John Forbis* speaks to the same effect on *Justification*, p. 108, 109.

6. Mr. *Lawson* speaks to the same effect in his *Body of Divinity*, p. 135. at N. I V. and in other places.

7. Dr. *Hall* speaks to the same effect: for in his second Volume on the new Testament, he saith thus in p. 36. All the time of our Saviours obscurity I do not find him set upon with Temptations, but now (saith he) that he looks forth to the publick execution of his divine Office, *Sathan* bends his Forces against him, *Mat. 4. 1.*

8. Dr.

8. Dr. *Alle*, faith in his *Poor-mans Library*, part 2. fol. 59. The third Generation, Namely the Conditional Generation, may be applyed and referred unto Christ: for what other thing was the immutation and change of the state and condition of Christ, when he was by the holy Ghost dedicated, consecrated, and declared from Heaven to be the Son of God at the Flood *Jordan*, when he was baptized; But a certain Regeneration, because he was seen to be another manner of man then he was before? Insomuch that the Inhabitants of the City did say, *from whence hath he these things? what wisdom is this that is given unto him that even such great works are done by his hands? is not this the Carpenter Maries Son?* Mat. 3. 54. Mark 6. 2. compared with Luke 4. 16. to 29. where they thrust him out of *Nazareth*, and then he came to *Capernaum*, where he did the said mighty works.

Conclusion from the premises:
larger than in Dan. 9. 26. 27. that in 3 y. & a half he messias finished his publick office

It follows from hence, that the Incarnation of Christ at his conception by the holy Ghost is not to be understood of that Anoynting of the *Messias* that is meant in *Dan. 9. 24.*

SECT. 15.

The third kind of Anoynting.

VVAs when Christ was extrinsically anoynted by the holy Ghost into the Mediators office at his Baptism when he began to be thirty years of age; this was the time appointed of the Father for that purpose: and therefore at this time Christ went on purpose to *Jordan* to be baptized of *John* in the publick view of *Johns* Auditory, and then the Spirit of God descended like a Dove and sat upon him, and then a voyce came from the Father out of Heaven, saying, *This is my beloved Son in whom I am well-pleased*, Mat. 3. 16, 17. with Luke 3. 22.

2. Christ was no sooner anoynted Extrinsically into the Mediators Office, but he was presently led by the earnest zeal of that Spirit too into the Wilderness on purpose to try masteries with his proclaimed enemy the Devil, who had a liberty of power given him from this time forth to tempt him to some sin or other; and he continued to tempt him for forty dayes together, and then at the end of those forty dayes he had a liberty of power given him to tempt Christ with three notable Temptations in three places of advantage.

3. It is observed that Christ was so anoynted with all the Graces of the Spirit out of measure that he conquered the Devil in all his Temptations: (for it is said, *that the Devil left him for a season*, Luke 4. 13.) then Christ remained in the Field as the most absolute Conqueror. And 2. *Then the Angels came and ministered unto him*. And 3. Then he return'd presently by the power of this Spirit into *Galile*; and he came first to the City *Nazareth*. and as his custom was, he went into the *Synagogue* on the Sabbath-day, and he found the place where it is written, *the Spirit of the Lord is upon me, because he hath anoynted me to preach the Gospel to the poor*, Luke 4. 18.

4. It is much to be observed, how he doth from this Text (cited from *Esay*

61.1.) calls the Graces of the Spirit which he had now received at his Baptisme, his Anoyntings. And 2. at this instant there was a man present that had a spirit of an unclean Devil, which cried out and said, *I know who thou art, the holy one of God*, Luke 4.34. but before this the Devil did not call him the holy One of God; but now he doth ~~call~~ call him the holy One of God, because he had been newly anoynted at his Baptism with Office Graces, before this he was not separated from his former Trade of Life; but now by his extrinsecal anoynting into the Mediators Office he was separated from his former Trade of Life.

5. Take special notice also that Peter doth call the gift of the holy Ghost which Christ received at his Baptism [his Anoynting] Emphatically. The word (saith he) *you know began to be published from Galile: After the Baptism which John preached, how God Anoynted Jesus of Nazareth, with the holy Ghost and with Power*. From these words take special notice,

1. That Peter doth limit the time of Christs Extrinsecal Anoynting to his Mediators Office: To begin (not at his personal union at his Incarnation and Conception by the holy Ghost: But) after the Baptism which John preached, for John had preached the Baptism of Repentance about five or six months before Christ came to be baptized of him: and doubtlesse Christ did purposely defer his coming untill the time that he began to be about thirty years of age, in relation to the time that the Levites did enter into their Office; for though they had a personal Right to do the service of the Tabernacle by birth, yet they might not enter into the full execution of the Office untill they began to be thirty years of age, Numb. 4.7. See Ainsworth there, *John the Baptist (A Levite)* began also his Ministry at that Age: And Christ (fulfilling all Figures) at that age was anoynted at his Baptism, began the preaching of the Gospel, Luke 1.35,36. Luke 3.23. And so though Christ was by birth the person that should extrinsecally execute the Office of the Mediator; yet he did not glorifie himself to do the Office of a Mediator extrinsecally at his Birth: but at the first he led a private Life untill the time that his Father said unto him, *Thou art my Son, this day have I begotten thee*, Heb. 5.5. or *raised thee up unto the Extrinsecal execution of thy Priestly Office*, Ambrose speaking of the right manner of Electing Bishops, saith in his *Christian-Officer*, B. 1. p. 129. That God himself chose Aaron, that no humane desire might bear sway in that choyse, but the grace of God: not a voluntary offer, nor a proper and private Assumption or Intrusion, but a Heavenly, lawfull and publick Calling: as it is written, *no man taketh this honour upon him, but he that is called of God, as was Aaron*: Thus far he, Aaron was called by Name to the Priestly Office, Exo. 1.28.1. and this is applied to Christ in Heb. 5.5,6. And as soon as the Priests were extrinsecally consecrated to that Office they began to offer Sacrifices, and to make Atonement for all Israel: So

Christ was begotten or raised up at two several times after two several manners: as it is expressed in Acts 13.

1. Paul said thus in v. 23. *God according to his promise hath raised up to Israel a Saviour Jesus*. Now the punctual time when God did raise him up is thus expressed in v. 24. Namely, it was when John had first preached before his coming, the Baptisme of Repentance to all the people of Israel, which was just

just at the same time as I expressed it before from *Peters* words in *Acts* 10. 37.

This is the first time wherein God raised up Christ to his extrinsecal execution of his Mediators Office: and this raising up is further proved in *v. 33.* by this testimony of Scripture, *This Day have I begotten thee*: and from hence it follows that these two phrases, *Gods raising*, and *Gods begetting* are terms convertible in this place of *Acts* 13. 23. and *v. 33.* This Day of Christs anoynting to the Mediators Office when he began to be thirty years of Age, is the Day of Gods raising him up to that Office, or it is the day wherein God hath begotten him to the extrinsecal execution of that Office.

2. The second sort of Gods raising up of Christ, is his raising him up from the dead, as it is expressed in *v. 30.* And this the Apostle doth prove by two other Testimonies, in *v. 34.* and *v. 35.* And this is called *his raising up from the dead* in *v. 30.* but the Apostle doth not call the former raising, his raising up from the dead; But as *Dr. Gouge* doth rightly observe in *Heb. 1. 5.* *this day have I begotten thee*, is produced by the Apostle unto the time that the Son of God was manifested in the flesh, when he shewed forth his Son unto the World by his extrinsecal anoynting by the holy Ghost before *John's* Auditory.

3. It is also observable that in *Acts* 13. 33. the Apostle doth use the same Greek word for the Mediators extrinsecal raising up or begetting to the execution of his Mediators Office that is used in the same sence in *Heb. 5. 5* *Thou art my Son, this day have I begotten thee*, or raised thee up to the high Priests Office.

4. The Scripture doth often mention this extrinsecal begetting or raising up of Christ to the extrinsecal execution of his Mediators Office, as in *Deut. 18. 15, 18.* *Jer. 23. 5.* *Luke 1. 69.* *Acts 2. 30.* *Acts 3. 22, 26.* *Heb. 5. 5.*

5. This raising up or begetting of Christ into his Mediators Office is called *his Anoynting* by the holy Spirit in *Esay 61. 1.* And *Mr. Gataker* in his *Annot.* on *Esay 11. 2.* saith, The Spirit of the Lord did not come upon him only, as it did upon his Mother in the conceiving of him, *Luke 1. 35.* But it did Rest and Abide with him, and take up in a more special, yea singular manner its perpetual and never interrupted or eclipsed Residence with him, and in him: and this, saith he, was typified by the holy Ghosts descending in the likeness of a Dove at his Baptism, and resting upon him, *Mat. 3. 16.* And saith he a little after, the Prophet goes on to recite some Heads of those particular Endowments, wherewith the *Messias* in his own Nature should be superabundantly furnished above all Creatures, Men or Angels, not for his own private use and honour alone, but for the managing of his Spiritual Kingdom.

6. Another eminent Divine saith thus: The Prophets did not alwayes speak by the instinct of the holy Spirit, but sometimes they were destitute of that Spirit: But the Son of God becoming man had this prerogative only, he had the Spirit of God alwayes remaining or abiding in him, *John 1. 32, 33.* *Upon whom thou shalt see the Spirit descending and abiding upon him, the same is he that Baptizeth with the ho'y Ghost*, Mark these words: *remaining and abiding upon him*; for by this fulnesse of the Spirit he is distinguished from all other men whatsoever: for though the Spirit descended upon others, yet it did not remain and abide upon them as it did upon Christ; as it is also observed before by *Mr.*

The Father did beget or raise up his Son Christ to the extrinsecal execution of the Mediators Office when he did first anoynt him by the holy Ghost at his Baptisme before John's Auditory when he began to be thirty years of Age.

Gataker

Gataker at N. 5. And therefore when Christ said, *My God, my God why hast thou forsaken me*, the inward supplies of the Spirit were not Eclipsed.

7. *Tertullian* doth fully accord to this fulnesse of the Spirit wherewith Christ was extrinsically anoynted to the execution of his Mediators Office: as I find it cited at large in *Bullengers Decades*, p. 729.

Conclusion from the Premises.

From the said Remarkable observations it follows, that though Christ in his Conception and Birth was created after God Image in moral perfections: yet before he could extrinsically execute the Office of a Mediator he stood in need of a supernatural Unction, of all the Graces of the holy Spirit to remain and abide upon him for the better performance of his Mediatorial obedience in his Combat of sufferings untill he had performed the same as a sweet-smelling Sacrifice to God for the procuring of his Fathers Reconciliation to all believing sinners for their full Redemption from *Sathans* head-plot.

But *Mr. Norton* doth run in a contrary strain, for he saith in p. 239.

That there was more habitual Grace in Christ then there is duty in the Law, because Christ was Godman, and received the Spirit out of measure.

Reply 3.

Though Christ was Godman in his Conception in the Womb: yet I have shewed that his God-head did not necessarily endow his humane Nature with the properties of his divine Nature, neither was his Union with our Nature in his Incarnation the act of his anoynting to the Mediators Office as *Mr. Norton* doth hold, though much amisse, in p. 140. 197, 199.

2. *Mr. Norton* doth run into another great error, in that he makes the Law to be an imperfect Rule of duty in Relation to Christ: for (saith he) *there was more habitual Grace in Christ, then there is duty in the Law*: But happily he may think to salve up this error by some distinction upon the word *Law*: For the word *law* may be taken either for the moral Law of Nature wherein *Adam* and *Christs* humane Nature were created: Or 2. ~~for~~ the Law of the Covenant of Grace and Reconciliation; for it is manifest by the second Commandment, that God in Trinity (and in special Christ as Mediator) doth promise to do mercy unto Thousands (of the fallen sons of *Adam*) that do love him and keep his Commandments: and from thence it follows, that this shewing of mercy doth require as much duty from Christ as Mediator, as should abound to the Redemption, Justification and Salvation of all the Thousands of Repenting and Believing sinners that shall be saved. And 3. The word *Law*, may be taken for that peculiar Law of the Eternal Covenant, wherein Christ had obliged himself to do the whole Office of the Mediator.

In the first sence, there was no more habitual Grace in *Christs* humane Nature then there is duty in the moral Law of Nature, or else God should not have given a perfect Rule of the moral duty to *Christs* humane Nature. And this *Mr. Norton* himself doth affirm but three lines before, Namely, That *Christs* Original Righteousnesse is that gracious inherent disposition of his, from the first instant of his Conception, whereby he was habitually conformable to the Law, Namely to the moral Law of Nature; and therefore his habitual Righteousnesse was exactly answerable to all the duties of that moral Law, and not more, nor lesse.

2. There

2. There was not, as I conceive any more habitual Grace in Christ, then there ^{is duty in} that special Law of Mediatorship, for that Law did require him to be anointed extrinsically with the Spirit out of measure, even above all his Fellows, *Psalm 45. 7.* for the compleat fulfilling of his Mediators Office, as I have at large shewed before, and therefore according to this Law it may be said, there was more acquired grace in Christ then there was duty in the moral Law of Nature, but not more habitual Grace.

But saith Mr. Norton in p. 199.

Polanus saith. That from the time wherein Christ took upon him the Form of a Servant, he began to pay the price of our Redemption: Namely from the time of his Conception, as he hath explained himself in other places, cited before at *Reply 2.* and *Reply 3.*

His great mistake is about the point of time when Christ did first extrinsically take upon him the Form of a Servant in office; and that was from the same point of time when he did take upon him the extrinsecal Form of a Mediator: that is to say, it was from the time when he was first extrinsically anointed by the holy Ghost before *John's* Auditory at his Baptism, and that was when he began to be thirty years of age, *Luke 3. 23.* as I have at large opened the matter but a little before: Then, and not till then, he began to take upon him the Form of a Servant, namely the Office of a Mediator extrinsically.

Reply 4.

2. This Truth is made further manifest by a judicious comparing of those Scriptures wherein Christ is called *A Servant.*

1. He is called *Gods servant* in *Esay 42. 1.* Behold my servant whom I uphold (i.e. whom I uphold by my extrinsecal Anointing of him by the holy Ghost) as it is expressed in the next words [*I have put my Spirit upon him*] Namely, to abide and remain alwayes upon him for the effectual enabling him to execute the office of a Mediatorial Servant.

2. God calls him *his righteous Servant* in *Esay 53. 11.* because of his righteous performance of his great Combat of consecrating sufferings, for the perfecting of his obedience before his death could be made a propitiatory Sacrifice for the procuring of his Fathers Atonement and Forgiveness, for the justification of the many believing sinners from the guilt of their sins: and in this sence it is said he shall bear (away) their iniquities (from them:)

3. God saith thus in *Zach. 3. 8.* Behold, I will bring forth my servant the Branch, Namely that servant that I have called the Branch in *Esay 11. 1.* I will bring him forth by my extrinsecal anointing him by the Spirit of Wilddome, &c. *Esay 11. 2.* (i.e.) with the fulness of all the Graces of the Spirit, which was done superabundantly at his Baptism, to enable him thereby to do the Office of the Mediatorial Servant in his great Combat of sufferings from *Sathan* and his potent sed in perfection of obedience: that so in that perfection of his obedience he might make his death to be accepted of God, as a meritorious Sacrifice of propitiation for the effectual procuring of his Fathers Reconciliation to believing sinners: and in Relation to this sacrifice of Atonement, God doth promise in *Zach.*

9. I will take away the iniquity of that Land in one day; alluding thereby to the day of Atonement: For in that one day of the year God did take away from the whole Land of his National Church all their ceremonial sins by the slain-

D d d

The time when Christ did first take upon him the Form of a Servant extrinsically was from the time that he took upon him the extrinsecal form of a Mediator when he was anointed at his Baptism, beginning then to be thirty years of age.

Goar,

Goat, and by the scape-Goat which God had ordained to be for the procuring of his Atonement and Forgiveness: typifying out thereby the meritorious efficacy of the Death and Sacrifice of Christ for the procuring of Gods Atonement and Forgiveness to the whole spiritual Land of believing sinners.

4. God is said to bore the Ear of this Servant in token of his Free Covenant to do the Office of a Mediatorial Servant, as it was typified in *Exod. 21. 6.* *Dan 15. 17.* compared with *Psal'm 40. 6.* in which *Psal'm* Christs Ear is put by the figure *Synecdoche* for his whole Body, because the Ear is the only member of the body that doth hearken to Gods Commands, and therefore the *Seventy* render it, *a Body hast thou prepared me*: and the Apostle *Paul* doth follow their translation in *Heb. 10. 5.* saying, *A Body hast thou prepared me*, not only with Natural, but also with supernatural Endowments, by being anointed extrinsically by the holy Ghost at his Baptism, for his infallible performance of his great Combat of sufferings from his proclaimed Enemy the Devil and his potent seed, according to Gods declaration of the Combat in *Gen. 3. 15.* And to this very sense doth *Isaiah* expound the boring of Christs Ear, in *Isay 50. 5.* as I have also explained in my *Dialogue* in p. 22.

5. God doth call Christ his servant David, not in Relation to the time of his Conception, but in Relation to his extrinsecal execution of his Shepherds Office, *Ezek. 24. 23.* And he began not to exercise his Shepherds Office extrinsically until he was extrinsically anointed at his Baptism, but from that time forward he did extrinsically execute the office of a Shepherd. 1. By his preaching the glad tydings of Salvation, and also by his Example of Life, *Eze. 34. 12, 14, 15.* *Isay 40. 11.* 1 *Pet. 2. 25.* And 2. By his meritorious obedience in his sufferings: and in that Respect he said, *I am the good Shepherd that giveth his life for the sheep*, *John 10. 11, 15, 17.* *John 15. 13.* *Heb. 13. 20.* He gave his life, namely his vital Soul for the Ransome of the World, *Mat. 20. 28.* That is to say, he did most Freely pour it out to death, *Isay 53. 12.*

6. God calls him his servant David in Relation to his Extrinsecal Kingly Office, *Ezek. 34. 22.* compared with *Ezek. 37. 24.* *Jer. 23. 5.* *Hos. 3. 5.* with *John 10. 49.*

7. Peter said thus to the people that wondered at the cure of the Cripple, *The God of our Fathers hath glorified his servant Jesus*, *Acts 3. 13.* in that he hath in his Name made this man sound. And 2. saith he in ver. 26. *unto you hath God raised up his servant Jesus*: he doth not speak this of his raising him up by his Conception and Brith, but he speaks of his raising him up to do the service of a Mediator extrinsically, by anointing him extrinsically to that Office at his Baptism, as I have expounded, *Acts 13. 33.* but a little before.

2. In both the said verses of *Acts 3. 13, 26.* Mr. Broughton doth render the Greek word servant: and it is evident that the Greek word doth signify servant as well as Son; and therefore King James's Translators do Render it servant in *Acts 4. 25.* and in *Luk. 1. 54, 69.* and in *Mat. 8. 6, 8, 13.* and *Mat. 12. 18.* and *Luke 7. 7.*

3. An Hebrew servant in *Exod. 21. 2.* is called *A Son of Israel* by the Chaldy.

4. It is said in *Deut. 32. 43.* *That God will avenge the blood of his servants* but the *Seventy* render it *the blood of his Sons*: and indeed faithful servants are often called Sons.

8. Our Saviour calls himself *A servant* in Relation to his great Combat of sufferings in *Matth. 20. 27, 28.* For ~~thus~~ he saith to his Apostles, *whoever will be chief among you let him be your servant:* (For the honour of Superiority stands in the doing of difficult services) Even as the Son of Man came not to be ~~lord~~, but to ~~serve~~ (as a Faithfull Combating Servant against his proclaimed Enemy the Devil, and his potent seed) by giving his Life as a Ransom for the many : and this Truth is so clear, that our last Translators ~~say~~ in the margin of this Text cite *Phil. 2. 7.* as a parallel to this *Form of a servant*, in giving or venturing his Life in his great Combat with *Sathan*, as the Covenant-Price for the Ransom of the many.

9. Christ is called *a servant* or servitor of the Sanctuary and of the true Tabernacle which the Lord pitched, and not man, *Heb. 8. 2.* not in Relation to his taking of our Nature into personal union with his divine Person in his Conception, but in Relation to his extrinsecal anointing, to do the service of the true Sanctuary and of the true Tabernacle. 1. By his consecrating sufferings whereby his obedience was proved to be perfect ; and then 2. By making his death in the perfection of that obedience to be accepted of God as a most perfect and pleasing sacrifice for the procuring of his Reconciled Forgiveness to all believing sinners, as it is expounded by *Heb. 9. 11, 12.* Namely, *that Christ being become a high sacrifice of good things to come, by a greater and more perfect Tabernacle not made with hands :* that is to say, not of his building (by the ordinary way of Generation) neither by the blood of Goats and Calves, but by his own blood he Entred in once into the holy place having obtained Eternal Redemption for us : and according to this Christ is called *the perfect Tabernacle, and the servant of the true Sanctuary* ; and therefore in his Combat of his consecrating sufferings, he did offer up prayers and supplications to God with strong Crying and Tears, and then being consecrated or made perfect in his obedience he became the Author of eternal Salvation to all that obey him, inwardly by believing in him, *Heb. 5. 7, 8, 9, 10.*

10. God saith thus in *Esay 52. 13.* *My servant shall deal prudently, he shall be exalted, and be extolled, and be very high.* Tremelius, Luther, and P. Galatine begins the 53. chapter at this verse : and indeed this verse hath a necessary dependance on the Argument of the 53. chapter : In consideration whereof this word *prudently*, must relate to Christs prudent behaviour in his management of his Combat of sufferings from his proclaimed Enemy the Devil and his potent seed, until he had conquered them by his righteous performance of that Combat ; and until he had by that righteous performance merited his Fathers Reconciled Forgiveness for the Redemption of believing sinners from *Sathans* headplot. And 2. It is in relation to that performance, that God doth promise that this Servant of his shall be exalted and extolled, and be very High. And 3. To this very sense doth the Apostle speak in *Phil. 2. 7, 8, 9, 10.* First, saith he in *ver. 7.* *He made himself of no Reputation* (but not intrinsically and properly, for in that sense the divine Nature cannot put off any of his divine Glory ; But) extrinsically it did, because he did not now set forth the Glory of his God-head ; but did as it were hide it and obscure it by taking upon him the extrinsecal Form of a Combating Servant : 2. The Apostle doth not mean that Christ took on him the Form of a Servant when he first took on him the Form of Man, because

Phil. 2. 7.

that act of assuming the Form of man was not an Office-act (as Mr. Norton doth acknowledge in p. 205.) but he took on him the Form of a Servant when he was anointed, and took on him the extrinsecal Form of a Mediator [And he was made in the likeness of men]. Namely, in the likeness of sinfull men, or of sinfull flesh as I have opened, Rom. 8. 3. by the evil usage of the wicked generation wherein he lived, as I have also Expounded, Esay 53. 8. and in Luke 9. 44. The Son of man shall be delivered into the hands of men.

Ver. 8. And being found in fashion of a man, (Namely as a common man, without the glorious manifestation of his Godhead for the most part) He humbled himself and became obedient unto the death, even to the death of the Croffe: In all points he humbled himself to be used as a sinfull Malefactor, according to Gods declaration of the Combat in Gen. 3. 15. and in Psalm 22. and in Esay 53.

Ver. 9. Wherefore God hath highly exalted him; 1. By raising him up from the dead, and by taking him up into Heaven, and by placing him there at his Right hand, that he might there continually execute his Authoritive Office of Intercession. And 2. God hath also given him a Name above every Name.

Ver. 10. That in the Name of Jesus (not at the Naming of Jesus) every knee should bow: For there is no Redemption or justification and salvation from sin, but in his Name onely, Acts 4. 12. Mat. 12. 21. And saith Christ in John 14. 26. The Father will send the Spirit in my Name; that is to say, in the Name (or for the sake) of my meritorious obedience in my Combat of sufferings, death, and sacrifice; so, in the Name of Jesus: means in the Authoritive Vertue of his mediation (by his Oblation and Intercession) every knee shall bow; that is, yield reverence, obedience and subjection, Mat. 12. 21, Psalm 72. 9. Rom. 14. 11. Esay 66. 19, 20. Col. 3. 17. [Both of them in Heaven, and them on earth, and them under the Earth]: By them in Heaven is meant the Angels, that are known to worship Christ as he is the Mediator and Saviour of believing sinners, Heb. 1. 6. Luke 2. 13. Mat. 1. 13. 2. By them on Earth, is meant believing sinners that live there on Earth. 3. By them under the Earth, is meant the Bodies of those believers that are buried under the Earth, and yet their Souls in Heaven do worship Christ as their only Redeemer and Saviour: All this do Exalt and Extol Christ as Mediator, and make him very high with their Praises and joyfull Thanksgivings of obedience.

Mr. Broglton sheweth that the Greek Fathers did follow Heathens, for this last phrase, who term the place of all dead *καταχθονια* under the ground: See him more at large in his positions on the word Hades in p. 2. and in Eccles. the last leaf of the Book to the Reader, and in his 19. Family, §. 4.

2. The souls of the godly who are now made perfect in Heaven (though their bodies lye under the Earth) do worship Christ as their Mediator and Redeemer.

3. Peruse Psalms 13. Esay 26. 19. Esay 45. 23. Psalm 22. 30.

Conclusion from the Premises.

By this comparing of Scriptures together it is evident: That the Time when Christ did first begin to take upon him the extrinsecal Form of a Servant was not as Mr. Norton makes it to be, from the time of his Conception; as if his taking upon him the Form of a Servant, were nothing else but his taking upon him the

the Form of a man, which is nothing else but the receiving of an old stale Error: For *Ambrosius* in his third Book of *Christian Offices*, saith in p. 3. Christ the Lord when he was in the Form of God made himself of no Reputation that he might take upon him the Form of a Man: He puts the Form of Man instead of the Form of a Servant: But by comparing of Scriptures together: I have shewed that the Form of a servant is a Name of Office, Namely of his Mediatorial Office, and not the natural property of his humane Nature: and in that respect I say, That the time when he did first begin to take upon him the form of a servant, was at the same time when he did first begin to take upon him the Extrinsical Office of the Mediator, Namely when he was extrinsically anointed to that Office at his Baptism, which was when he began to be thirty years of age: as I have also explained in chap. 13. sect. 4. at N. 2. and also in my former Book.

This third kind of Anointing is also somewhat different from that fourth kind of anointing that is meant in *Daniel*: and yet this third kind of Anointing is inseparably united to the fourth: But the fourth kind of Anointing that is meant in *Daniel*, is his consecration to his Combat of sufferings, as I have before expounded, *John 17. 19.* in Reply 2.

SECT. 16.

The fourth kind of Anointing the Messias, was done by his consecrating sufferings to his Death and Sacrifice.

I. HE could not make his death to be accepted of God as a propitiatory sacrifice, until his obedience was thoroughly tried and made perfect by his consecrating sufferings from his warlike Enemy the Devil and his potent seed, unto whom God gave a liberty of power, *Gen. 3. 15.* to pierce him in the foot-sole as a wicked Malefactor, to try if thereby they could provoke his passions to any sinfull distemper, and in case they had prevailed they had gotten the victory over the seed of the Woman; but because they could not prevail to provoke his passions to any sinfull distemper, therefore their Combat of suffering was but for the consecration, or for the perfecting of his Obedience to his Death and Sacrifice.

The wicked Jews are often said to lay wait for Christ to take him and to kill him, a good space of time before the expiration of the Seventy-sevens years, as in *Mar. 11. 18. Mar. 12. 12. Mar. 14. 1, 11, &c.* but yet it was not in their power to lay hands upon him and to put him to death, until the appointed time (which Christ had covenanted with his Father) was come, no man could take his Life from him until he laid it down of himself, *John 12. 16.* and he would not lay it down until the said Seventy-sevens of years were just come, and when that hour was come, he did but say, *Father into thy hands I commend my spirit*, and at that very instant he breathed out his soul, not through any weakness of his Nature, but by the powerfull and joynt concurrence of both his Natures, *John 10. 18. Heb. 9. 14.* And this last Act was properly the Formality of his Death and Sacrifice.

The fourth kind of anointing the Messias, was by his consecrating sufferings at the time of his death.

2. It is most evident by Heb. 2. 10. and by Heb. 5. 8, 9. and by other places that Christ ~~must~~ be anointed to his death by his consecrating sufferings, before his death could be accepted of God as a most perfect and obedient sacrifice; and thence it follows that this phrase, *to anoint the Holy of Holies* (at the just end of *Seventy-sevens of years*) must be understood of his said consecrating sufferings which in this juncture of time he suffered from his Warlike Enemy Sathan and his potent seed.

3. This word [*To Anoint*] may also be an allusion to Combating-Champions: For *Austin* saith thus in the *City of God*, l. 14. c. 9. *Paul*, that blessed man, Christs Champion, taught by him, anointed from him, and crucified with him: His Commenter *Vires* doth thus explain these phrases of *Austin*: on the word *anointed*, he saith, That *Austins* Allusion runneth through the anointing Exercise and Fashion of Champions: and on the word *crucified*, he saith, they had certain bounds that they might not passe in any exercise.

Such Combaters as subscribed their names to undergo the burthen of the Combat, were wont to be anointed by way of preparation to the Combat.

4. *Ambrose* in his *first Book of Offices*, saith in chap. 16. They who have not subscribed and given up their Names as Wrestlers for the Garland, are not held to the burden of the Combat; They who have not entered the lists of the Race, anoint not themselves with Oyl.

From these customes of Combaters, we may see that such as undertake the Combat were anointed, for their better performance of the Combat.

5. It is also evident by *Esay* 21. 5. That *anointing* was used for the preparation, or for the consecration of such as undertook a warlike Combat: *Arise ye Princes* (of the *Medes* and *Persians*) *anoint the shield against the Babylonians*: that is to say, prepare or consecrate your selves to this warlike Combat by anointing; and to this purpose also doth God speak in *Esay* 13. 3. *I have commanded my sanctified ones*, or my anointed ones, to destroy *Babylon* by a Combat of war; And to this purpose also doth God speak to the *Babylonians*, in *Jer. 6. 4.* *Sanctifie* (i. e. prepare or consecrate) war, or anoint your selves ~~from~~ a warlike Combat against *Judah*; And according to this custom *Jesus Christ* was anointed to his great warlike Combat with his old proclaimed Enemy the Devil and his potent seed the *Scribes* and *Pharisees*, just at the end of *Seventy-sevens of years* in the Garden and on the Crosse; he was then in his Resolutions prepared, sanctified or set apart, or anointed to undergo his said warlike Combat in perfection of patience under all his greatest sufferings, by which perfection his patience was also made manifest, that so through his perfect obedience to death, even to the shamefull and painfull death of the Crosse, he might destroy him that had the power of death, that is the devil, Heb. 2. 14.

6. The *Psalmist* saith in *Psalm* 89. 31. That the Devils wicked generation should reproach the footsteps of the Lords anointed; and from thence it follows, that when he was pierced in his Foot-steps, he was anointed, i. e. prepared to bear those Reproaches when they pierced him in the Foot-soles between two thieves on the Crosse, as esteeming him thereby to be the worst of all Malefactors.

7. In the Wars of *Israel* God ordained a chief Priest to be anointed for the War, that so he might prepare the people to be courageous, *Dent. 20. 2.*

It is also said of the *Koabites*, that they must enter into the Army from thirtie years old and upwards, *Numb. 4. 3.* To war the warfare (i. e. to work) or to serve the service of the Congregation with all exact care and diligence,

as it is explained in *verse 23*: and in that sence *Paul* doth exhort *Timothy* to war a good warfare, that is, to do the work of the Ministry diligently.

8. Though the *Messias* was first anointed by the holy Ghost extrinsically at his Baptism to do the Office of the Mediator: yet after this, and not long before his death, he was in a more peculiar manner anointed to his Combat of sufferings at the time of his death; Namely at his Transfiguration. For then *Moses* and *Elias* told his three Disciples [of his Departure] Name of his departure, or decease by death, which (shortly after) he should accomplish at *Jerusalem*, *Luke 9. 31*. And then presently there came a voyce out of the Cloud saying, *This is my beloved Son*, *Luke 9. 35*. in whom I am well pleased; that is to say, in whose Righteous performance of the great Combat of his sufferings, and of his death and sacrifice I am well pleased, or Reconciled to all believing sinners, therefore hear him: and accordingly, about eight dayes before this he told his Disciples, *that the Son of man must suffer many things, and be rejected of the Elders, and chief Priests and Scribes, and be slain*, *ver. 22*. And the next day after his Transfiguration, *v. 27*. he said to his Disciples in *v. 41*. *Let these things sink into your eares, for the Son of man shall be delivered into the hands of men*, namely, into the hands of notorious sinfull men: as I have expounded in *Phil. 2. 7*. a little before.

9. Though Christ was a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the Author of salvation to all that obey him (by believing in him) *Heb. 5. 8, 9*. Dr. *Hammond* saith on the word [*made perfect*] That he was consecrated by his sufferings, as the Priest was by the ceremonies of his consecration: This Annot. of his and that in *Phil. 3. (d.)* is worthy of special marking: And why else is it said in *Heb. 2. 10*. *that it became God (the Father) to consecrate the Prince of our salvation through sufferings*: but because God had given a liberty of power to the Devil and to his potent seed in *Gen. 3. 15*. to pierce him in the foot-foals, and thereby to try the perfection of his obedience by ignominious Reproaches, and by painfull Tortures on the Crosse: and because his obedience was thereby proved to be perfect, God accepted his death so performed as of a most pleasing and acceptable sacrifice, for the procuring of his Reconciliation to all believing sinners, and so consequently it was accepted of God, as the meritorious price of their Redemption and justification from the guilt of all their sins, and of their being received into Gods special Favour.

10. Though many particular Rites must concur to the consecration of the Priest besides his anointing, *Exod. 28. 41*. *Exod. 29. 7, 21*. Yet the act of Anointing was so eminent an act that it is often put for the Office sake, unto the which the Priest was anointed, *Numb. 18. 8*. *Lev. 21. 10, 12*. *Lev. 6. 22*. *Lev. 7. 35, 36*. And 2. The Anointing is last named in *Exod. 40. 15*. because it was for the confirmation of their full consecration to the execution of their Priestly Office, 3. In like sort the Priest is called the anointed Priest in *Lev. 4. 3*. by which Anointing his whole consecration is meant by the figure Synecdoche. 4. Take special notice of these three synonymous terms in *Exod. 28. 41*. *Thou shalt anoint them, and consecrate them, and sanctifie them*: All the men in the World cannot give a better Exposition of the true sence of the word *Anoint*, then is here given by the holy Ghost, by the word *consecrate and Sanctifie*. 5. As Anointing is figuratively

Heb. 5. 8, 9.

Heb. 2. 10,

17.

Gen. 3. 15.

Exod. 40. 15.

Exod. 28. 41.

Exod. 29. 21.

Heb. 2. 10.

Eph. 5. 9.

Heb. 7. 28.

tively, put for the Priest that was anointed in Lev. 7. 35. so Oyl is put for Christ in *Esay* 10. 27. because he was anointed with the oyl of gladnesse above measure.

11. Another Rite that belonged to the consecration of the Priest, was, That he must be sprinkled both with Oyl and Blood; *Exod.* 29. 21. and according to this Type Christ was consecrated:

1. With the Oyl of grace above his Fellows at his Baptism, and then at last with his bloody sufferings before he could make his death to be accepted as a consecrated sacrifice, *Heb.* 2. 10. *Heb.* 5. 9. *Heb.* 7. 28. and in the Levitical Law this Oyl and Blood was used for the cleansing of Lepers, by putting it upon the tip of his right Ear, right Thumb and right Toe; and unless it were in this very order put on, it made no Atonement for the Leper by the *Hebrew Canons*. See *Ains.* in *Lev.* 14. 15, 18. The like may be said of the anointing of the *Messias*: That in case it had been done without his consecrating sufferings for the perfecting of his obedience, his death had made no Atonement: For Gods Oath doth assure us in *Heb.* 7. 28. that it was eternally decreed and covenanted between the blessed Trinity, that Christ must be consecrated or made perfect in his obedience by his sufferings, as it was first declared in *Gen.* 3. 15. before he could make his death to be accepted of God, as the meritorious sacrifice of his Reconciled Forgiveness to believing sinners.

2. It is also further evident by *Mat.* 26. 39. 42. and by *John* 11. That it was the decreed will of God that Christ should be consecrated (i. e. anointed to his death by a combat of sharp sufferings before his death could be accepted as the meritorious and procuring Cause of Gods Reconciliation for the Redemption of believing sinners, and Christs will was united to his Fathers will in the said eternal Covenant and decree, *Psal.* 40. 8. with *Heb.* 10. 7. Yea Christ affirmed, that it was his meat and drink to do the will of him that sent him, and to finish his work, *John* 4. 34. *John* 5. 3. *John* 6. 38. And *Paul* affirmeth, That Christ gave himself to perform his great Combat of sufferings from his proclaimed Combater *Sathan* according to the will of God, *Gal.* 1. 4. even according to the declared Will of God in *Gen.* 3. 15. And it is as certain also, That God worketh all things after the Counsel of his own Will, *Eph.* 1. 11. By the which Will of God we are sanctified (or made holy, or justified from sin) through the offering of the Body of Jesus Christ once for all, *Heb.* 10. 10.

12. Another Rite that belonged to the consecration of the Priests was, That their hands must be filled with the parts of the Ram of consecration, *Exod.* 29. 22, 24. and then it was the Priests duty to wave those parts to and fro before *Jehovah*: But the Original word saith *Ains.* For wave, is sometimes used for sitting in a sieve; *Esay* 30. 28. and that sitting signified Tryals and Afflictions, *Luke* 22. 31. And the Prophets apply this word unto *Troubles*, *Esay* 10. 32. *Esay* 13. 22. *Esay* 30. 28. which *Troubles* do shake the mind too and fro: But as I noted it before at N. 10. This and all the other Rites of Consecration are comprehended by the figure *Syn'duche* under the word Anointed.

Every grace of the Spirit wherewith Christ was anointed for the execution of his Mediators Office, was to be tryed with bruising afflictions.

13. It is also worthy of all observation, which is noted from *Hebrew* Doctors by *Ainsworth* in *Exod.* 30. 25, 30. That the Anointing oyl was made of four sorts of Spices, and that every one of these four sorts must be pounded severally by itself: typifying thereby that every several Grace of the Spirit wherewith Christ was anointed for the execution of his Mediators office should be tryed (especially

cially at his death) with *bruising afflictions* as they are called in *Esay* 53. 5.

14. It was in relation to these and such like Types of consecration that Christ in his prayer just before his great Combat of sufferings: said thus to his Father, *For their sakes I sanctifie my self*, *John* 17. 19. that is to say, I do prepare my self to undergo my great Combat of sufferings from my malignant Combater *Sathan*, in perfection of patience, that I may thereby evidence the perfection of my obedience to the death, even to the death of the Cross. Or thus: *I sanctifie my self*, i. e. I consecrate or anoint my self; For as I shewed before at N. 10. these three terms are all *Synonymous* in *Exod.* 28. 41: *I sanctifie*, anoint, or consecrate my self by way of preparation to undertake that great Combat in *Gen.* 3. 15. that is now at hand to be tryed; For God in *Gen.* 3. 15. hath given a liberty of power to my old proclaimed Combater the Devil and his potent seed, to pierce me in the *Fo-n-seals* on the Cross, as if I were the worst of Malefactors; to the end that thereby they may try whether they can provoke my passions to any sinful distemper: But I have before-hand anointed, consecrated and sanctified my self, i. e. prepared my self to undergo this great Combat with perfect patience and obedience, to the end I may in that perfection of my obedience make my death to be accepted of my Father, as of a most perfect and well-pleasing sacrifice, for the appeasing of his Wrath, and for the procuring of his Reconciliation to all believing sinners: and therefore *forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same* that through death he might destroy him that had the power of death, that is the Devil, and deliver them, who through fear of death were all their life-time subject to bondage, *Heb.* 2. 14, 15. And that he might be a faithful and a merciful high Priest to make Reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted, *Heb.* 2. 17, 18.

Conclusion from the Premises:

That kind of anointing which the Angel told *Daniel*, that the *Messias* should be anointed withal at the just End of *Seventy-sevens* of years, must be understood of his consecrating sufferings, which I have now described: and of which I have also largely spoken in my former printed Reply in p. 90. 92, 93, 294, 344. But *Aben. Ezra* calls this last kind of Anointing, Sealing, as I have noted it before in *Sect.* 11. ult.

SECT. 17.

The Holy of Holies.

1. Christ is here called the *Holy of Holies* by way of allusion to the most holy consecrated Types both of his humane Nature, and also of the holy performance of his Priestly Office and Sacrifice.

2. Therefore as soon as God had instructed *Moses* how to make the holy anointing oyl in *Exod.* 30. 22. He told *Moses* in *v. 26.* what things must be anointed or consecrated therewith, that thereby they might be made the Holy of Holies: Namely, the Tent of the Congregation, the Ark of Testimony, and the Table and all the vessels thereof, and the Altar of Incense, and the Altar of burnt-offering and

Christ is called the Holy of Holies by allusion to the most holy typical Rites that were consecrated with the most holy anointing oyl.

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all the vessels thereof, and the Laver and the foot thereof: Thou shalt sanctifie them (by the said Anointing Oyl) and they shall be holy of Holies: And thou shalt anoint Aaron and his sons, and sanctifie them to minister in the Priests Office unto me, Exod. 30. 26, 27, 28, 29. Lev. 21. 6.

2. As soon as these things were so anointed, they were called Holy of Holies: so Christ as soon as he was anointed with his consecrating Afflictions, from his Combater Satan and his potent seed, at the end of the said Seventy-sevens of years, he is called the Ho'y of Holies.

3. The Meat-offering is called the holy of holies, Lev. 2. 3, 10. Lev. 6. 17. Lev. 10. 12. Lev. 24. 9. And the sin-Offering is also called the holy of holies, Lev. 6. 25. 29. Lev. 10. 17. Exod. 30. 10. and the trespass-offerings is also called the holy of holies, Lev. 7. 1, 6, &c. Lev. 14. 13. And in that Respect these things are distinguished from other holy things, which are called *lighter holy things* by the Hebrew Doctors, as it is observed by Ainsworth, in Lev. 6. 17. and in Numb. 18. 9, 10. and every devoted thing is called *most holy to the Lord*, Lev. 27. 28.

From hence I infer, that seeing the humane Nature of Christ is called the holy of holies. And 2. Seeing his Priestly actions in his sufferings, death and sacrifice, is called holy of holies; It should advise all deliberate Interpreters to take heed how they expound, 2 Cor. 5. 21. How God made Christ to be sin for us, lest they make him a sinner in a proper sence, by his imparting to him the guilt of the sins of all the Elect (as Mr. Norton doth over and over) seeing the sin-Offering is called [Sin] ^{above a hundred times over,} and yet it is also properly called the holy of holies, Lev. 6. 25, 29. Lev. 10. 17. Exod. 30. 10. And Christ is called the holy one, and the just, even then when he was crucified for a sinful Malefactor, Acts 3. 14. and even then when he was made a sin and Trespass-Offering: And Rambam confesseth, as Galatinus citeth his words, that the holy of holies is Messias; The sanctified from the sons of David. And Aben Ezra cited before at the end of sect. 11. calls the Messias, the holy of holies.

4. Mr. Broughton on the Lords-Prayer, saith in p. 28. and in his Oration on Daniel, That the Angel gives three Titles to our Redeemer:

1. He calls him the holy of holies in v. 24. 2. Messias; and 3. King in v. 25. And all these three Titles have Relation to his anointing by his consecrating sufferings: that so his death might be accepted of God, as the finishing act of all Trespass-Offerings, and as the final act of causing all sin-Offerings to be ended, and as the procuring cause of Gods Reconciliation for unrighteousness; and so consequently as the procuring cause of an Everlasting supernatural Righteousness to all the Elect (for their everlasting justification from the guilt of all their sins) and for the Sealing or finishing act of all Visions and Prophecetical predictions, and for the anointing of the holy of holies to his death and sacrifice by his said consecrating afflictions: And in v. 27. For the confirming of the New Testament for the many in the last seven, because in the latter half of that seven, he should End the lawfull use of all legal Sacrifices and Oblations, and so bring in the Heathens into equal share in the Covenant with the Jewes, John 10. 16. For the Messias, by his death, did confirm the New Testament for the Many, that is to say, for the Elect of all Nations: and therefore after his Resurrection he gave a Commission to his Disciples to go into all Nations, and baptize them in the Name of the Father, and of the Son, and of the ho'y Ghost, and teaching

teaching them to observe all things whatsoever I have commanded you, *Matth.*
28. 19.

Conclusion

From my said Exposition of *Dan. 9. 24.* I will draw up three Inferences.

SECT. 18.

1. FROM the time of *Daniels Prayer*, which is said to be made : first, in the first year of the Reign of *Darius*. And secondly, and more particularly, when he understood by the Book of *Jeremy* the Prophet, that the number of the *seventy years* of their Captivity were accomplished, *Dan. 9. 2.*

And thirdly, His prayer was made more particularly at the time of the *Evening Oblation*, *Dan. 9. 21.*

From these three marks of time, the *Seventy-sevens of years* must exactly have their Beginning. And 2. They must have their full End at the death of Christ exactly to the hour of the *Evening Oblation*, *Mat. 27. 46. Mar. 15. 34.*

This Beginning and Ending of the *Seventy-sevens of years* is very often insisted on by Mr. *Broughton*, not only in his *Daniel*, and in his *Concent of Scripture*, but also in divers others of his Books wherein he doth purposely dispute this point : The word however being taken for the *sevens* large hour of Sacrificing, which comprehendeth under it three of our small hours, as I have explained it more at large in my *Treatise of holy Time*. And from thence I infer, That the *Seventy-sevens* in *Dan. 9. 24.* are an exact Chronology of time, from the time of his Prayer to the death of Christ.

2. The certainty of this time is further demonstrated by the Angels words to *Daniel* in *v. 22.* *I am now come forth to give thee skill and understanding*, Namely, of the particular point of time when the *Messias* should finish Trespasse and end Sin-offerings, which point of time thou knewest not before : but yet *Daniel* knew before the Angel came to him, that all the Elect should be Redeemed from all their unrighteousness by the death of Christ, but he knew not the exact time when it should be wrought by the death of Christ : therefore the Angel was now sent unto him to give him that Skill and understanding of the particular point of time when it should be accomplished, of which point of time *Daniel* was wholly ignorant until the Angel came to instruct him in it : and therefore the Angel did stir up his attention, saying in *v. 22, 23, 24.* *I am come to give thee skill and understanding, therefore understand the matter, and consider the Vision, that Seventy sevens of years are exactly accounted, &c.*

But in case the Angel had given him a certain time for an uncertain, as some Interpreters do most unadvisedly affirm : then the Angels said doubled exhortation, to understand the matter and to consider the Vision, that the said *Seventy-sevens of years* were most exactly accounted, had been no better then a meer dissimulation and deceit : For from thence it will follow, that the Angel was not sent as he said he was in *v. 22.* to give him skill and understanding, seeing he made him to understand no more then he knew before ; For he knew before that Christ

Ecc 2

should

Daniels Seventy-Sevens of years are exactly accounted, from the time of his prayer to the death of Christ.

should by his death make Reconciliation for unrighteousness, but he was uncertain of the point of time when he should do it by his death; and then the Angel should have been the grossest deceiver that ever spake (as Mr. Broughton doth speak.) But *Daniel* doth acknowledge in v. 22. That the Angel did inform him of some particular thing that he knew not before: and that particular can be nothing else but the informing of him of the particular point of time of Christ's death; Therefore that point of time was it, for the which God sent his Angel to give Skill and Understanding unto *Daniel*.

I have observed in my *Dialogue* in p. 97. That from *Daniel's* prayer which he made at the hour of the Evening Oblation unto the death of Christ, the Seventy-sevens of years were exactly accounted: for Christ gave up the Ghost at the ninth hour which was the hour of the evening Oblation. He could have lived longer by virtue of his natural strength, but he would not live any longer then that appointed hour: neither would he give way to the Jewes to put him to death sooner, though they sought often to lay hands on him to put him to death, Mar. 11. 18. Mar. 12. 12. Mar. 14. 1. 11. John 19. 3. 47. &c. Christ would not dye neither sooner nor later, but at the exact hour which was appointed of his Father, on purpose to fulfill the prediction of Dan. 9. 24.

3. The Apostle doth affirm that the word spoken by Angels was steadfast, Heb. 2. 2. and that every Transgression (against their Message) received a just Recompence of Reward: And from thence I infer, That such as do Transgress against the point of time that was spoken of by the Angel *Gabriel* unto *Daniel*, ought to look to themselves, lest they receive a just Recompence of Reward, especially such as do call that point of time *A certain number for an uncertain*: neither will it sufficiently excuse them, though they do from other Scriptures prove that sometimes a certain number is put for an uncertain (as in Dan. 7. 10. Rev. 20. 2. &c.) unless they can prove that it must be so taken universally, and unless they can prove more particularly that it must be so taken in Dan. 9. 24. (Notwithstanding the Angels doubled charge to *Daniel* to understand the point of time;) but I believe it cannot be found, that where a certain number is put for an uncertain, there is not the like doubled charge (as in *Daniel*) to understand the matter, and to consider the Vision of Seventy-sevens of years to be exactly accounted.

4. The former Prophets enquired and searched diligently, 1 Pet. 1. 10. not only of the Grace that should come unto them, but also in v. 11. They searched in what manner of time the Spirit of Christ, which was in them did signify, when it testified before-hand the sufferings of Christ, and the Glory that should follow. From hence we may see that the former Prophets are commended for their diligent search, not only for the matter of our Redemption, but also for the point of time of the performance of it, they longed to see the accomplishment: and yet the point of time was not Revealed to any of them until it was first Revealed unto *Daniel* by the Angel *Gabriel*, and yet all the former Prophets did see the day of Christ afar off and rejoiced, as *Abraham* did, John 8. 56. But the exact time of Christ's death was not declared unto any of them until it was declared unto *Daniel* as a most Choyce favour unto him, Because he was greatly beloved, ver. 23.

5. The Apostle saith, that God hath determined the times Fore-appointed, Acts

Rom. 5. 6.

Eph. 1. 10.

Gal. 4. 4.

John 8. 20.

John 7. 8.

Math. 26. 18.

John 12. 20.

23. 23, 27, 28,

17. 26. But this determined time (when Christ by his death and sacrifice should finish Trespasse-offerings, &c.) was reserved in Gods secret mind from all the Prophets, untill it was first revealed unto gracious *Daniel*, because he was greatly beloved. And from thence it follows, that the Devil can stir up no greater Adversaries to the Angels Heavenly Message, then such as do affirm, that this *Seventy-sevens of years is a certain number put for an uncertain.*

6. There are several Scriptures in the new Testament, that do strongly confirm such as do expound *Daniels Seventy-sevens of years to be a certain number put for an uncertain.*

1. *Paul* saith in *Rom. 5. 6.* That in due time (that is, according to the appointed time in *Dan. 9. 24.*) *Christ* dyed for the ungodly: But in case *Daniels Seventy-sevens of years* be taken for an uncertain time, how can it be known that *Christ* dyed in due time, seeing no Prophet doth reveal the due time of his death, if it be not done by *Dan. 9. 24.*

2. *Paul* saith in *Eph. 1. 10.* In the dispensation of the fulnesse of the times: This Dispensation (or ordering) of the fulnesse of the Times, hath Relation to the time of Redemption by the blood of *Christ*, as the Context speaketh in *v. 7.* with *v. 10.* but how can such make a clear Exposition of this ordering of the fulnesse of Times, as expound *Daniels Seventy-sevens of years*, to be no more but a certain number for an uncertain.

3. *Paul* saith in *Gal. 3. 4.* When we were children we were in bondage under the Rudiments of the world: But (saith he) when the Fulnesse of time was come, (called also the appointed time of the Father, in *v. 2.*) God sent forth his Son to Redeem them that were under the Law: All the men of the World cannot expound this Fulnesse of time appointed of the Father to Redeem them that are under the Law, so well as it is done to our hands by *Dan. 9. 24.*

4. *Christ* said to the *Jewes* in *John 7. 8.* Go ye to this Feast, I go not up to this Feast, for my time (i. e. the time of my death) is not yet fully come: But that full time was not revealed by any other Prophet, but by *Dan. 9. 24.*

5. No man laid hands on him, for his hour was not yet come, *John 8. 20.* compared with *John 7. 8.* namely the hour of his death (spoken of by *Daniel*) was not yet come; therefore it is ~~that~~ perverting or confounding of the true sense of this, and many other Scriptures, to make *Daniel's Seventy-sevens* to be no more but a certain number for an uncertain.

6. When his time was at hand, he said unto his Disciples, Go into the City to such a man, and say unto him, the Master saith, my time is at hand, I will keep the Passover at thy house with my Disciples, *Mat. 26. 18.* But no other Prophet did tell him that his time was at hand but *Daniel 9. 24.*

7. There came certain *Greeks* to *Jerusalem* to worship at the Feast, and that desired also to see *Jesus*, *John 12. 20, 21.* And when *Jesus* was told of their desire to see him, he did in *v. 25.* make this interpretation thereof, The hour is come that the Son of man should be glorified (of such Believers as these *Greek Jewes* were) because they knew by *Dan. 9. 24.* that the time of his death for mans Redemption was now come, as it is also explained in *v. 27, 28.*

Quest. If any please to demand upon what information these *Greeks* did come out of heathen countries to worship at this Feast of the *Jewes*, and also to see *Jesus* in expectation that the time of his death was now come.

See 3

Answer.

Ans. The Answer is, They were directed thereunto by no other means, but by the account which they kept of *Daniel's Seventy-Sevens* of years; and it was in that respect, that they took the opportunity to come to this Feast, both to worship God in Temple, and also to see Jesus before his death; for they being either *Greeks, Jewes* or *Proselytes* that lived in Synagogues with the Jews, they might well know the hour of *Daniel's Seventy-Sevens*, when the *Messias* should make reconciliation for unrighteousness, and bring in an everlasting Righteousness instead of the Ceremonial, to all believing sinners, by his death and sacrifice.

From the *Band* such like Scriptures, it will be evident to all that love the truth of the Scripture-Chronology before the lying Chronology of humane Writers, that *Daniel's Seventy-Seven* of years is not a certain number put for an uncertain, but that it is a most exact account of time from the time of *Daniel's* prayer, (at the time of the Evening-Oblation) unto the death of Christ, which he also finished at the ninth hour, or at the hour of the Evening-oblation.

SECT. 19.

My second Inference from my said Exposition of *Daniel 9. 24.* is to reprove such as in this time of Light are still ignorant of the certainty of *Daniel's Seventy-Sevens* of years.

The Jews ignorance of the certain time of *Daniel's Seventy-Sevens* was the cause of their ignorance of the time of Christ's preaching, and also of the time of his death to the blinding of their minds in unbelief.

Luke 12. 56.
Luk. 19. 41, 42.

1. **O**ur Saviour reproved the *Jews* for their gross ignorance of this time, saying in *Luke 12. 56.* (and in *Mat. 16. 3.*) *Ye Hypocrites, ye can discern the face of the earth, and also of the sky, but how is it that you discern this time?* But our Saviour had not had so just a ground to reprove them for their gross ignorance at this time, in case *Daniel's Seventy-Sevens* had been no other but a certain number put for an uncertain.

2. Our Saviour wept over *Jerusalem*, for their grosse ignorance of this time: saying, *If thou hadst known, even thou, at least in this thy day, the things belonging to thy peace, but now they are hid from thine eyes,* *Luke 19. 41, 42.* This pathetic Complaint of our Saviour for their grosse ignorance of this time of his preaching: implies, that they might have known it at the least in this their day the things belonging to their peace, if they had but regarded the golden opportunity of the foretold time of his death by *Daniel's Seventy-sevens*, but because they did not regard to keep in mind that exact Account, they were now blinded with the unbelief of it, and in that Respect it was that our Saviour did so pathetically reprove them: but no other Prophet did Reveal this time but *Daniel* only.

3. But above all, they do most lamentably pervert the true sence of *Daniel's* Chronology, and of divers other Scriptures also that do confound the certainty of *Daniel's Seventy-sevens*, with the lying Chronology of the *Olympiades*; the uncertainty of their Chronology is declared by Mr. Broughton, both in his *Apo-logy* for the certainty of *Daniel*, and in his *Seder Olam*.

4. They also are to be Reproved as great perverters of *Daniel's* Chronology, that make the *Roman* Monarchy to be the fourth Kingdom in *Daniel*.

5. They

5. They also are as much to be Reproved for the perverting of *Daniels* Chronology, That make *Daniel* to speak of the time of Antichrists Fall : which they could not do, if they did not make *Daniels* Chronology to run further in length then it doth, for it reacheth no further then to the death of Christ, and to the destruction of *Jerusalem* in the next generation after.

6. They deal as bad or worse, that make *Daniel* to speak of the personal Reign of Christ here on earth for a thousand years together before the full end of the World. This Tenent hath no footing in *Daniel*, if the true sence of his Chronology be preserved ; For as I said before, his Chronology extends further then to the death of Christ, and to the desolation of *Jerusalem* in the next generation.

7. This is a Foundation Truth. 1. That *Daniel* speaks of no other Troubles in propriety of speech, but of such Troubles as belonged only to the Church of the *Jewes*, and not at all properly of the Troubles that belong to Christian Times under Antichrist, if his genuine sence be kept sound as it ought to be.

8. All such as are well-studied in the certainty of *Daniels Seventy-sevens* will be strongly fortified against all the said corrupt Tenents, and will account them no better then the meer figments of mans brain.

9. Such as have diligently searched into the true sence of *Daniel* from the Context, have utterly rejected the said Inventions of mans brain : And I my self before I had studied Mr. Bro. Labors on *Daniel*, was led by others into a confused uncertainty : but after I had well weighed his Labors I was established in the true sence of *Daniel*, and I see that Dr. Willet in *Daniel*, doth in the most difficult places conclude with Mr. Broughtons Exposition as the best of all, especially in chap. 7. chap. 8. chap. 9. chap. 10. chap. 11. chap. 12.

SECT. 20.

My third inference from my said Exposition of Dan. 9. 24. is for instruction how to understand many phrases of the New Testament from Daniels phrase, To Finish Trespasse, and to End Sin-offerings.

1. **I**T is said in Heb. 9. 26. Now once in the End of the World, hath he appeared to put away sin by the sacrifice of himself.

2. Two things are remarkable in these words :

1. Touching the true sence of the word appeared ; It must not be understood of his first appearing in his flesh at his Birth, as Mr. Norton doth mis-interpret it in p. 45. But it must be understood of his Priestly appearing at the just End of *Daniels Seventy-sevens* of years, to make his death a Sacrifice, by which Appearing only he put away sin ; that is to say, the further use of all sin-offerings, as the Context in v. 25. doth evidence it : and to this sence I have expounded it in my former printed Reply, in p. 195. 196. Three times a year God Com-manded all *Israel* to appear before him, namely at their three solemn Feasts : But this Appearing was not only, or barely personal by shewing their bodies in

Daniels phrase of Ending sin-offerings, and Pauls phrase of putting away sin-offerings by the death of Christ ; do sweetly open each other.
Heb. 9. 26.

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the Temple, but God commanded them to appear with a Sacrifice to represent unto them the death of Christ for their Redemption : See *Ainworth* in *Exod.* 23. 15. and see my former printed *Reply* in *Chap.* 13. In the word *near* in *Jer.* 30. 21.

2. The punctual time when Christ did appear to put ^{away} sin-Offering by the sacrifice of himself, was in the *End of the world*, Namely, in the end of the Mosaical or Judaical World, for that part of the World is here called *the world* by the figure *Synecdoche*, because that part of the world only Christ did end the use of Sin and Trespass-Offering by his death and sacrifice, and bring in an Everlasting Righteousness instead of the ceremonial, at the just end of *Seventy-sevens of years* : and thus the phrases in *Dan.* 9. 24. and in *Heb.* 9. 26. do sweetly expound and open each other.

2. The said phrases in *Daniel* are also opened by *Eph.* 2. 15. *having abolished in his flesh the Enmity, even the law of Commandments, contained in Ordinances that he might Reconcile both, (i.e. both Jews and Gentiles) unto God, in one body on the Crosse having slain Enmity thereby* : Now to parallel this, the Angel told *Daniel*, that at the end of *Seventy-sevens of years* the *Messias should by his death Finish Trespass and end sin-Offering, or abolish them* : For the Hebrew words are sundry ways rendred by the *Seventy*, as I have shewed on the word *Finish*, in *sect.* 4. and on the word *End*, in *sect.* 6.

3. The like Equivolent terms, may be observed in *2 Cor.* 3. 13. *The children of Israel could not stedfastly look to the End of that which is now abolished, (or abrogated or done away) (or made to perish, or to be cast away or come to naught) as it is explained by the Seventy, and by v. 14. or taken away, as it is also explained in v. 16. these terms in these places, and in Daniel do explain each other.*

4. It is said in *Col.* 2. 14. *Blotting out the Handwriting of Ordinances, that was against us which was contrary to us* : These terms of *Blotting* [or wiping] out the *Handwriting of Ordinances* [or the *Book of Decrees*, as in *Exod.* 24. 4, 7. with *Heb.* 9. 19. *2 Kings* 23. 2, 21. *2 Ch.* 34. 30.] which was contrary to us, because that *Bill of Decree* by washings, *Sacrifices for him*, did put us in continual remembrance again of sins made every year, Namely, on the day of Expiation, especially *Heb.* 10. 3. And then in the second place it is said, *That Christ took away (the said Handwriting of Ordinances) and nailed it to the Crosse*. These terms of *Blotting out*, and *taking away the Handwriting of Ordinances, these terms* do sweetly explain *Daniel's* terms, *to finish Trespass and to end sin-Offerings* : For it is all one, as if he had said, the *Messias* shall by his death at the end of *Seventy-sevens of years*, blot out, or wipe out, or take them away, nailing them to his Crosse, as being dead and buried with him.

5. It is said in *Rom.* 8. 3. *And for sin, he condemned sin in the flesh; or as it is in the margin, for his sacrifice for sin in the flesh, he condemned sin* ; Namely, the after-use of all sin-Offerings : For it hath no good sense in our Language to say, *for sin he condemned sin* : but according to the true sense of *Daniel* it must be thus understood ; Namely, that the *Messias* shall by his sacrifice for sin (at the end of *Seventy-sevens of years*) *Finish Trespass and End (or condemn) sin-Offerings* : The Greek word, *to condemn*, signifieth to condemn in judgement, or justly to pronounce Sentence of condemnation against the

Eph. 2. 15.

2 Cor. 3. 13.

Col. 2. 14.

Heb. 10. 3.

Rom. 8. 3.

Heb. 10. 9

the after-use of sin-Offerings as wicked, or as guilty of frustrating the death of Christ, as insufficient for the Justification of sinners, unless the works of the Law be continually added thereunto. Mr. Bro. saith thus to Rab. Elias in his *Requies*, p. 85. Ye have felt now above fifteen hundred years eternal destruction, while ye dream of hope by the works of the Law, Sabbath and Circumcision, though ye break all the rest, when ye say, the Sabbath is weighed as all the Law, Circumcision is weighed as all the Law; but saith Bro. to him, the keeping of either after the end of Daniels Sevens, is death to you.

6. Paul saith in Heb. 10. 9. He taketh away the first, that he might establish the second; that is to say, he taketh away the first typical use of trespass and sin-offerings (and so consequently he taketh away the first typical Covenant of Works) that he might establish the second; namely, that he might establish his own trespass and sin-offering, as the perfection of them all (and so consequently, that he might confirm the New Testament for the many) for by his said Death and Sacrifice, he procured Gods Reconciliation, and thereby hath brought in an everlasting Justification from all Moral sins, instead of the Ceremonial.

Conclusion of Dan. 9. 24.

Mr. Bro. saith in his Advertisement of Corruptions, p. 22. That as the Mountains are about Jerusalem, so are the Scriptures about the Orator of holy Gabriel, who taught all at Babels fall, that 490. years after that year, the King of Glory should be killed, but Death should not hold him, but his Justice should appear by his Resurrection, that he was kill'd not for himself, but to make Reconciliation for our sins, and to seal Vision and Prophet, and to make Heathen Sissoms, one Body with Israel.

Dan. 9. 25. Is thus translated in Bro. HANAY Edition: Know then and understand, from the out-going of the word, to restore and to build Jerusalem unto Messias the King, shall be seven sevens, and sixty two sevens (In the other) it shall be restored and builded, street and wall: And troublous shall these times be.

Dan. 9. 25.

The Angel in this verse doth divide the whole number of Seventy-sevens into parts, for the more special observation of some particulars in the first seven-sevens: and therefore the Angel said unto Daniel, Know then and understand, that from the out-going of the word, or of the Proclamation of Cyrus (as it is recorded in Ezek. 1. 1, &c.) to restore and to build Jerusalem unto Messias the King, shall be seven-sevens of years; that is to say, forty nine years. The like charge the Angel gave unto Daniel to attend and mark in v. 22. And again, in v. 23. and 24. he charged him to understand the matter, and to consider the Vision; namely, of the whole number of Seventy-sevens of years, that they are exactly accounted: And now in this 25 verse he doth again renew his former charge of attention, touching the exact time of Seventy-sevens of years, for the restoring and building of Jerusalem unto Messias the King.

2. The out-going of the word.

Means, according to the Ebrew Dialect, any thing or matter that is mentioned by speech, as it is observed by Ains. in Gen. 15. 1. and in Psa. 7. 1. and Sometimes Word is put for Commandment, in Exod. 34. 28. and in Deut. 10. 4.

2. The time when this Word, or Commandment, or Proclamation of Cyrus

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The first seven-sevens, or forty nine years, is divided by the Angel for the famous observation of the restoring of the Temple and City.

went out, is observed to be in the first year of *Darius*, when the Seventy years were accomplished in the desolations of *Jerusalem*, *Dan.* 9. 2. and in the first year of *Cyrus*, *Ezra* 1. 1. And 2. It was at the beginning of *Daniel's* prayer, which he made at the time of the Evening Oblation, *Dan.* 9. 21. & 23. and from thence it follows, that the first beginning of the whole number of Seventy sevens of years, and also the beginning of the first seven-sevens of years for the building of *Jerusalem*, must be exactly accounted from these marks of time.

3. Shall be seven-sevens, and sixty and two sevens, (in the other) it shall be restored and builded.

These words [In the other] are not in the Text; yet saith Bro. for further light of Argument, they may well be added: So do the best that profess to follow the Hebrew, they think it no departing, to add words of explication; and saith he, nothing is more usual, and 'tis marvel, that some of judgement do blame so usual and lawful a matter. See his view of the Persian Monarchy.

[In the other] namely, in the first partition of seven-sevens, it shall be restored or builded by virtue of the word or Proclamation of *Cyrus*; and yet notwithstanding the work was hindered after the first three years by *Cambises*, until the second year of *Darius Artaxerxes* the King of *Persia*, *Ezra* 4. 24. But at last *Darius Artaxerxes*, *Asters* Son, did send *Ezra* to *Jerusalem* to encourage the work, *Ezra* 7. 1. & c. And after that, in the twentieth year of his Reign, he sent *Nehemiah* to build up the walls, and to set up the gates, *Neb.* 2. 1. All this was done within the compass of the said seven-sevens of years. And saith Mr. Bro. in his Apology, p. 19. no other reason can be rendred why this forty nine years should be spoken of alone in *Dan.* 9. 25. But for the time of the chief work; namely, for the finishing of the building of the City *Jerusalem* by *Nehemiah*, who doubtless in his undertaking, had special regard to the said seven-sevens, as being set apart for that work: Neither could he well have set a time to *Artaxerxes* when he would return again, as he did in *Neb.* 2. 6. if he had not stuck to the prefixed time of seven-sevens of years: And saith *Beroaldus*, *Nehemiah* had this Ambassage in the twentieth year of *Artaxerxes Pius*, *Neb.* 2. 1. that is to say, thirty years after *Ezra* was sent Ambassadour to *Judah*, *Ezra* 7. 7. and *Nehemiah* was the Ruler and Protector over *Judah* twelve years, *Neb.* 5. 14. And how great pains he took in fortifying the City *Jerusalem*, and compassing it with a wall, is declared from chap. 2. to chap. 7. And the great diligence which both he and the Jews used in fortifying the City, is declared in chap. 6. 15. so great a work being finished in fifty two dayes. And thus the first seven-sevens of years are fully ended in the twentieth year of *Artaxerxes Pius*, *Asters* Son, as the Jews affirm.

4. And troublous shall these times be.

The History of these troublous times is set forth at large in *Ezra* and *Nehemiah*: And saith *Beroaldus*, The hostile attempts of the Adversaries of Gods people, and their detestable counsels, practises, against the godly; also the niggardliness of the rich towards the poor; all which are largely described in *Ezra* and *Nehemiah*, do fully manifest the troubles and miseries of these times.

2. The word Times in this place (as well as in others) is put for times of distress. See *Ains.* in *Psa.* 10. 1. and in *Psa.* 13. 16.

5. Sixty and two sevens.

This partition of sixty and two sevens, is made chiefly to continue the account of the Seventy-sevens, and it is put in as a Parenthesis between the first famous seven-sevens; and the last seven, which is also divided into two halves in v. 27. because the latter half of it is of most famous note for time of the Mediators extrinsecal execution of his Office.

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2. Though no particular matter of note is allotted to the said 62 *Sevens*: yet by other Scriptures, we know that the *Jewes* were often captived in the time of these 62 *Sevens*, Namely, under the ten Horns or Kings of the fourth Beast, i. e. under the strange parted Greek Monarchy, in *Dan. 7*. For five of those ten Horns (or Kings) were from the North part of the said Greek Empire called the *Seleucidae* from *Seleucus* the first of those Kings: and in *Eze. 38*, these Warriors are called *Gog* and *Magog*. And the other five Horns or Kings were from the South part of the said Greek Empire, called the *Lagidae*, from the first King, called *Ptol. Lagus*: But the greatest persecutor of all the ten Hornes, was *Antiochus Epiphanes*, in the North parts: But because the *Jewes* were not constantly or alwayes persecuted for their Religion in these 62 *sevens* as they were under the first seven *sevens*: Therefore this partition of 62 *sevens*, is but to continue the account of *Sevens*, and to distinguish the first famous seven *sevens*, and the last half of the last seven, for special observation.

6. To Restore, and to build Jerusalem.

The holy Temple was builded by *Zorobabel* in *Ezra's* time, and the wall of the City by *Nehemiah*: both these were to be restored, because the typical Ceremonies that were appropriated to them, were to be restored as the sanctified Types of *Christs* death, untill by his death which was the perfection of them all, he did for ever finish the use of them:

7. Unto Messias.

Mr. Ainsworth saith in *Psalms* 2. 2. That though *Mashiach* in Hebrew (or *Messias*) be a general term for the ancient Kings, Priests and Prophets, that were anointed with Oyl (*Psalms* 89. 21. *Psalms* 105. 15. *Esay* 45. 1. *Numb.* 3. 3. 1 *King.* 19. 16.) yet it is principally the Name of the Son of God our Saviour, *Dan. 9. 25, 26*. who was known in *Israel* by the Name *Messias*, *John* 1. 41. *Joh.* 4. 25. and among the *Greeks* by the Name, *Christ*.

John 1. 45.
John 4. 25.

2. Mr. Broughton saith in *Dan. 9. 25, 26*. Here only in Hebrew, and twice here *Messias* cometh a proper Name: and from hence (saith he) it was made famous, as we may see by *John* 1. 41. and by *John* 4. 25. And in his *Advertisement*, p. 33. he doth sharply reprove Mr. Lively, for denying that *Messias* is a proper Name in this place of *Daniel*, and in his *Lords Family*. H. 2. he saith, the Name *Messias* is twice in *Dan. 9. 25, 26*. and that it meaneth *Christ*, properly and undeniably: But Mr. Lively (saith he) denyeth *Messias* in the Angels tongue to sound the Redeemer, to agree therein with the basest of all faithlesse *Jewes*, and to grieve all Christian minds: For every place of the new Testament which still calleth us unto the Name *Messias* or *Christ*, in *Dan. 9*. And saith he, to deny *Messias* here to mean our Lord, is nothing else but to deny all the new Testament. And Mr. Ed. Holyoke saith in his *Doctrine of Life*, in p. 388. Wherever we read the Attribute of *Christ* in the N. Testament, we must remember it to be the Attribute of *Messias* from *Daniel* 9. there given as a proper Name to the Son of God; and no place else in the Old Testament, but *Daniel* useth it as a proper Name.

Though *Messias* is a name of office commonly, yet in *Dan. 9. 25, 26*. it is the proper name of *Christ* the Redeemer.

8. The King.

The Hebrew *Nagid* is diversly translated by the *Seventy*: But in 1 *Chr.* 29. 22. and in *Prov.* 28. 16. they translate it *King*. 2. *Pilate* in his first Question asked *Christ*, art thou the King of the *Jews*? *John* 18. 33. and presently after he asked

John 18. 37.
1 Tim. 6. 3.
The Messias
was not to be a
pompous worldly
King, but a spi-
ritual King to
his spiritual
Kingdom.

him again, art thou a King then? Christ answered, To this end was I born, and for this cause came I into the world, John 18. 37. and this answer of his is called a good Confession in 1 Tim. 6. 13. Though the malignant Jewes that were acted by Sathan did scoffe at it, Mat. 27. 42. Mar. 15. 22. But Nathaniel that was a true Israelite indeed did make this confession of his Faith to Christ in John 1. 49. Thou art the King of Israel. And the like confession did the better sort of the Jewes make, when they cryed *Hosanna*, *blessed is the King of Israel*, John 12. 13. But Mark saith in chap. 10. That when they cryed *Hosanna*, they said, *blessed be the Kingdom that cometh in the Name of the Lord our Father David*; alluding thereby unto the eternal Kingdom that was promised unto David, 2 Sam. 7. 13. And all these acclamations were done to fulfill the Prophecie in Zach. 9. 9. and though the Pharisees were much offended at their acclamations, yet Christ did justifie them for it, Mat. 21. 15. Luke 19. 29. It seems by these acclamations, they did apprehend that the Kingdom of Christ should be of a Spiritual and Heavenly Nature, as it is expounded in Luke 1. 32, 33, 69. and the Spiritual Jerusalem is called the Throne of this King, Jer. 3. 17. and *Jehovah*; Christ doth build this Jerusalem continually by the preaching of the Gospel, Psalm. 147. 2, 3.

2. It hath been a received Maxim among the Antient Hebrew Doctors, that their Messias should be a King, and that he should sit upon the Throne of David for ever. See Ains. in Gen. 49. 11. and in Gen. 14. 18. But at last the carnal Jewes, thought that this promise was, that he should sit as a pompous King upon the worldly Throne of David; But our Saviour corrected their mistake: he told them his Kingdom was not a worldly Kingdome, but that it was of a Spiritual and Heavenly Nature, John 18. 36. Luke 22. 30. And the Angel told Daniel in v. 26. That the Messias the King should suffer, or be cut off, or executed as a wicked Malefactor on the Crosse by his old proclaimed Combaters, Sathan and his potent seed: By which words he gave Daniel to understand, that the Messias should be such a King as should Conquer Sathan by his righteous performance of his said Combat of Sufferings: and therefore that his Kingdom must needs be of a Spiritual Nature, and in that Respect he must be called the King of Righteousnesse, Heb. 7. 2. and the Scepter of his Kingdom, a Scepter of Righteousnesse, Psalm 45. 8. And Jesus said unto Pilate, my Kingdom is not of this world: if my Kingdome were of this world; then would my Servants fight that I should not be delivered to the Jewes, but now is my Kingdome not from hence, John 18. 36.

Solomon the Son of David was chosen by God to sit upon the Throne of David; and he was such a King as had all the Royalties that this world could afford: and yet at last upon his own long study and experience, he telleth in Ecclesiastes, That all things under the Sun be vain: and from thence also it follows, that the quality of the Kingdom of the perpetual Throne of David, (2 Sam. 7. and 1 Chr. 17. and Psalm 89.) must be acknowledged to be of a Spiritual and Heavenly Nature; Namely, for the attaining of the World to come; and in that Respect it is, that the Spiritual Kingdom of Gods elect Church here on earth is called the Kingdom of Heaven, Mat. 3. 2. Mat. 4. 17. Mat. 10. 7. Mat. 11. 12. Mat. 13. 11, 12, 43, 44, 45, 47. Mat. 18. 1, 4, 23. Mat. 23. 13. Mat. 25. 1, 14. and indeed the members of it are all built upon Christ the Heavenly King, and ap-
on

on Spiritual and Heavenly Principles of Grace. This is the true Nature of the Kingdom of Christ, when he was promised to sit upon *Dauids Throne*. But as I said before, he is called *King* in *Daniel*, in relation chiefly to his Kingly Conquest of *Sabbat* in his Combat of sufferings, and in his death and sacrifice by his righteous performance of the whole Combat.

Dan. 9. 26. is thus translated in Mr. Bro. HANCOCK Edition; *In that after sixty and two sevens Messias shall suffer, but not for himself: thereupon the City and holy place shall be destroy; the Kings own people to come: and their End shall be with a flood, and at the end of war it shall have a final judgement to desolation.*

In this verse *Daniel* tells the *Jewes*, That when their long expected *Messias* shall come among them to make Reconciliation for unrighteousness by his death and sacrifice; they shall be so wicked, that they will put him to a most ignominious death, as if he were the worst of all Malefactors.

In that, after sixty and two sevens. This word *After* is very remarkable, because it doth point unto the last famous seven years, which should come next after the said sixty and two sevens, and this seven is called the last seven, in *v. 27.*

2. *Messias shall suffer.*

Or as it is in his former Edition, *Messias shall be kill'd*: But Mr. *Anf.* in *Lev. 1. 5. 8.* and others read it, *he shall be cut off*: or he shall be executed as a notorious Malefactor on the Crosse; Or as the *Seventy* render it, *he shall be destroyed*, and so the *Hebrew* is rendred in *Jos. 11. 21.* The *Hebrew* word is of a large signification, and will bear all these expressions in our Language: but the main skill is to make a right fence of them all according to the meaning of the Context: But indeed that is already done to our hands by the four *Evangelists*, in the History of Christs sufferings at his death; They all do declare that the *Scribes* and *Pharises*, the seed of the old Serpent did cut off, or execute, kill and destroy the *Messias*, as a worse Malefactor then the Murtherer *Barabas*, *Acts 3. 14.* *Mat. 27. 20.* and just so did the men of *Anathoth* plot the death of *Jeremy*, they said, *let us cut him off from the land of the Living*, that his name may be no more remembre, *Jer. 11. 19.* The *Hebrew* word is the very same, that is in *Daniel*; and the *Evangelist Esay* did by an interrogation of admiration, foretell how the wicked *Scribes* and *Pharises* would cut off the *Messias*, saying in *Esay 53. 8.* But who shall declare his generation, Namely, the extream wickedness of his generation wherein he lived; For though he did no sin, neither was there any guile found in his mouth, *1 Pet. 2. 22.* yet (by their restless accusations of him to *Pilate*) they cut him off out of the land of the Living. But this *Hebrew* word in *Esay 53. 8.* though we translate it *cut off*, yet it is not the same with that in *Daniel*, but yet it is the same in true fence, for both places mean, that the *Messias* should be cut off as a wicked Malefactor, by an ignominious death, by that generation wherein he lived: and all this came to passe just as it was at the first declared in *Gen. 3. 15.* Namely, that the Devils seed should pierce him in the soles as a most wicked Malefactor on the Crosse; And for this cutting off, see more in my former printed Reply in p. 352. And Histories do Report, that the *Priests* and

The Angel told Daniel, that at the just end of Seventy-sevens of years, the Messias should suffer a most ignominious death by that wicked generation wherein he lived without all sin. Jer. 11. 19. Esay 53. 8. Acts 3. 18. Acts 17. 3.

Scribes of this generation, were exceedingly addicted to converse familiarly with the Devil : and their Antient Doctors did foresee by the Scriptures the exceeding wickedness of this generation, and therefore Rab. Neboray saith, *That mens Countenances shall at that time be past shame*; and Rab. Nehemiah saith, *That wickedness shall be multiplied without measure*, and that there shall be nothing but untowardness; and ~~that~~ inasmuch, that as Rab. Not rana'i saith, they shall say, *that the Miracles which the Messias shall work, are done by Magick and unclean Spirits*: and so they said indeed, Mat. 9. 34. Mat. 12. 24. Luke 11. 15. And for this of the Rabbins, see more in the Truenesse of Religion, p. 502. 539.

2. In reference to these predictions of Daniel and Isaiah, Christ did often inform his Disciples, that he must suffer many things of the Elders and be killed, Mat. 16. 21. Mat. 17. 12. Mar. 8. 31. Mar. 9. 12. Luke. 9. 22. Luke. 17. 25. Luke 18. 31. 32. 33. 34. Luke 22. 15. Luke 24. 46.

3. Peter said unto a publick Concourse at the Jews: *Ye have killed the Prince of Life*, Acts 3. 15. and saith he in v. 18. *Those things which God before had shewed by the mouth of all his holy Prophets that Christ should suffer, he hath just so fulfilled*. Here the word suffer, is put for his ignominious death upon the Crosse as the worst of Malefactors; and Paul affirmed, that he preached no other things then those which the Prophets and Moses said should come to passe, *That Christ should suffer*, Acts 17. 3. Here also both the word suffer, and the word Christ is borrowed from this place of Dan. 9. 26. Mr. Broughton saith in his Exposition of the Article of Descent, p. 33. that Paul hath *παρέδωκεν ὁ Χριστός*, from Dan. 9. 26. most exactly translated in his Article of Difference, having the exact propriety on his side: And saith he in Lords Family, H. 2. Wheresoever the Name Christ is in all the New Testament, it calleth the Reader to return unto Daniel, especially those two places of John 1. 41. John 4. 25. (where *Messias* the Hebrew word is in Greek letters, and that in the mouth of simple Folk, as Andrew the fisher, and the Samaritan woman: shewing, that the Samaritans then as well as the Jews, knew that *Messias* or Christ should come into the World.

3. Not For himself.

That is to say, not for any just fault of his own, for he did no sin, neither was there any guile found in his mouth, 1 Pet. 2. 22. The Seventy render it, *for matter was not found in him*, (or matter worthy of judgement was not found in him) Mr. Ainsworth, saith in Deut. 16. 6. *Judgement is guilt*, as the Chaldy explains it: so then, matter of guilt worthy of judgement, or of the sentence of death was not found in him by the Magistrate; But yet the High Priest propounded this Interrogation to the Councel: *You have heard his blasphemy, what think you?* they answered, *he is guilty of death*, Mar. 4. 64. John 10. 33.

But yet 2. When our Saviour was entering into his sharpest Combat with Satan and his potent feed, he said, *the Prince of this world cometh*, and he hath nothing in me, i. e. Nothing within me, no corrupt inclination in my soul, to move me to any discontented affections, either at the shamefulnesse, or at the painfulnesse of my approaching sufferings: A Commission indeed he hath to tempt me from Gen. 3. 15. and therefore he cometh to try me by his ignominious usage, John 4. 30. but he cannot find any matter of original sin in me to work his temptations upon: and from thence it follows, that none of Christs sufferings

ings were for himself, and therefore they were for us, as the only meritorious and procuring Cause of his Fathers Reconciliation to all believing sinners. David said in Psalm 17. 3. *Thou hast tryed me, but thou hast not found*, to wit, any dross of deceit, or any corruption, as it is added in the Chaldey, but the Seventy render it *iniquity was not found in me*. Namely, no personal iniquity against Saul, neither in my words nor in my actions: and yet in other respects David was a sinner, Namely, he was guilty both of original and actual sins, but so was not Christ; David was tryed many times in respect of Sauls accusations, as in Psal. 26. 2. Psalm 66. 10. Psalm 105. 19. But Christ was tryed to the purpose; but because his inside was free from all inward corruptions, his outside was free also.

4. *And thereupon the City, the ho'y place shall be destroy.*

The Hebrew word translated [*thereupon*] is most usually translated *And*; But Mr. Ainsworth doth translate it [*therefore*] in Gen. 31. 44, which is all one with *thereupon*: and it is all one also with *And*; and therefore sometimes (saith he) the Hebrew word useth the one for the other: as in 2 Sam. 5. 9. [*And he called*] is in another Prophet [*Therefore they called*] 1 Chron. 11. 7. and in the Greek [*And*] is [*From thence*] in Acts 7. 4. therefore no just exception, (but high approbation) is due to this translated word *Thereupon*; and indeed all the said terms have alike conjunctive notion to that which went before.

2. HE, Namely HE, the *Messias* shall destroy the City and holy place, Matth. 24. 41. for their wicked abusing and condemning him that came to make Reconciliation for them: and so in like sort *Moses* doth threaten, *that every soul that will not hear that Prophet shall be destroyed, or cut off from among the people*: See Ains. in Deut. 18. 19. and in Numb. 15. 30. and consider my further answer to the next Question at N. 6.

3. This definitive Threatning, doth assure us that the death of Christ, all the typical worship of *Moses* Law should be abolished, both from the holy Temple, and from the holy City, and from the holy Land, and that it should never be restored to them any more, because their City and Sanctuary should be utterly destroyed, even for ever:

4. Though *Vespasian* and *Titus* his son, and the *Roman* Armies were the visible instruments of the destruction of the City and holy Place, yet the efficient cause thereof, was the justice of Christ for their palpable injustice, in putting him to such an ignominious Death, that was the holy One, and the Just.

5. *The Kings own people to come.*

Namely, to come in the next Generation after the death of Christ, Mat. 24. 34. and so *Bro.* doth translate it in his first Edition: and Dr. Willet, also saith most truly in his *Daniel*, p. 348. That by the *Prince of the people to come*, is signified *Vespasian* and *Titus* his sons, together with the *Roman* Armies: by the which they should besiege the City and destroy both it and the Temple; and in this sense doth *Bullenger*, *Calvin* and *Osander* understand it: and this, saith Dr. Willet, is agreeable to the prediction of our blessed Saviour in Luke 19. 43. *The dayes shall come upon thee, when thy enemies shall cast a Trench about thee, &c.* and make thee even with the ground.

6. *And*

6. And their end shall be with a flood.

This phrase, *with a flood*, doth notifie their destruction, either more generally or more particularly.

1. This word *Flood*, doth note the general ruine and destruction of any People or Nation for their impenitent sins by sundry kinds of Troubles, as it is well observed by Ainsworth in *Psalm* 32. 6. and there he doth cite this place of *Daniel* to prove it: and *Dan.* 11. 22. *Nabum.* 1. 8. *Esay* 59. 19. *Rev.* 12. 15, 16. *Cant.* 8. 7. *Psalm* 69. 2.

2. More particularly this word *Flood*, doth in this place note out the utter destruction both of the City and holy place by a flood of *Roman Armies*: for great Armies of Enemies are often called a *Flood*; and therefore *Israel* and *Syria* are threatned to be destroyed by the flood of the *Assyrian Armies*, *Esay* 8. 7. And the *Philistines* are threatned to be destroyed by the flood of the *Babylonian Armies*, *Jer.* 42. 2. *Amos* 8. 9. *Amos* 9. 5.

3. Their End shall be with a flood: signifying thereby their last End.

Quest. why doth the Angel threaten the utter ruine of their City and of their holy place, before he had spoken of the last famous Seven years, in the latter end whereof the Messias was to finish Trespasse, and to end sin Offerings by his death: seeing the City and holy place was not to be utterly destroyed until about forty years after the death of Christ?

Ans. Because the Angel having instructed *Daniel* of the extreame wickedness of the *Jewes* of that Generation wherein Christ lived, in that they cut him off, or put him to an ignominious death most unjustly: Namely, not for any sin that was in himself: therefore that he might make their wilful murder to appear the more odious, he doth thereto subjoyn the utter destruction of their City and holy place by the irresistable flood of the *Roman Armies*, which he impowred to execute that vengeance on them.

2. This Reason is also given by Dr. Willet, and by *Peterius* on this Verse, and by Mr. Brightman in *Dan.* 12. 11. and our Saviour doth expound it to this sence; for as he was led to his execution, he did admonish those that wept, not to weep for his ignominious kind of death, but for the miseries that should shortly fall upon them and upon their children, *Luke* 23. 28.

3. When the Scribes and Pharises said: This is the Heir, come let us kill him that the Inheritance may be ours; they caught him, and cast him out of the Vineyard, and slew him: when the Lord therefore of the Vineyard cometh what will he do to those Husbandmen, they said unto him, he will miserably destroy those wicked men, and let out his Vineyard unto other Husbandmen, *Luke* 23. 28.

4. Though *Pilate* and the *Roman Deputy* did put Christ to death, yet the *Jewes* are said to kill Christ, because *Pilate* did it by their instigation. P. Martyr, saith in his *Com. pl.* p. 386. That the *Jewes* no lesse killed Christ then the *Romans*: this he cites from *Austin*; and for this see more in my former printed Reply p. 406. and in that Respect it is, that the *Jewes* are called Murderers, *Matth.* 22. 7. *Acts* 7. 52. and no Ransom may be taken for Murderers but their own blood, *Numb.* 35. 31. and therefore those wilfull murdering *Jewes* were miserably destroyed by the revenging justice of Christ, by impowring the *Roman Armies* to do it.

7. At the end of war it shall have a final Judgement to Desolation.

1. Take notice of the method of this definitive threatening. 1. It shall be cut off by Desolations, as it is translated in the margin: and to this sense it is expounded by our larger Annot. on *Esay* 10. 22, 23.

2. Their End] shall be with a flood of *Roman Armies*: and 3. At the end of war it shall have [a final judgement] to desolation, or it shall finally be cut off by desolations one after another, untill it have a final judgement to desolation.

8. From this Exposition of *ver. 26.* observe these inferences.

1. From hence we may see the Reason why these Christian Kings and Princes of *Europe* could not prosper in their warlike Enterprises, which they undertook for two hundred years together, to recover the holy Land and the holy City *Jerusalem*; The Reason of it was, 1. Because Christ by his death had finished those typical Titles of holiness to that Land and City: And 2. It was because they went about to frustrate this definitive threatening of the final desolation of the City; For these Reasons they laboured in vain to uphold the Title of the holy Land, and of the holy City, seeing they were by the said definitive threatening denoted to final desolations. This was the only true Reason why their great Armies perished most miserably for two hundred years together.

But in case they had but understood this definitive Threatning, (as the learned of those times might have done, if God had not blinded their eyes by their superstitious conceits) they would never have gone about (as they did) to uphold the holiness of that Land and City, seeing God had by this definitive Sentence decreed it to utter destruction, or to a final judgement to desolation, or to be cut off by desolations, not only by the *Roman War* under *Vespasian*, but also under *Titus*, and then by divisions and distractions among themselves: and lastly for the greater certainty of this final Judgement, The Angel doth repeat it again with most Emphatical Expressions in *v. 27.*

2. Mr. *Broughton* saith in *Revel. p. 88.* The Pope deceived Princes, to spend their strength two hundred years as Gods Enemies, to bring the Land cursed for ever into Glory. to make God a liar in *Dan. 9. 26, 27.* And saith he in *p. 279.* As for the old *Jerusalem*, Christ pronounced, that it should be *Jebois*, or trodden down for ever: *Luke 21. 24.* and saith he in *p. 280.* The Pope to weaken Princes, did set them on to recover the holy Land, which God would have to abide cursed, that *Jewes* might see their sin in killing Christ. And saith he in *p. 49, 50.* Christ had told, that *Jerusalem* should be desolate unto the Worlds end, *Matth. 24.* As he caused *Moses* to tell in *Deut. 28. 58, 59.* But (saith he) The false Prophet to weaken Princes (who would be deceived, and not excel in Gods Word, as they most of all might do) caused him to go for two hundred years from *England, France* and all the West, Men, Women and Children, to recover the cursed Land. And before this (saith he) The Apostate *Julian* to falsifie our Lords Words, stirred faithlesse *Jewes* to Repair *Jerusalem*, being himself at great Charges. But (saith he) in *Melchisedec H. 1.* Christ shewed his Truth, for the Mould, which Thousands carried in the Day-time, was in the Night removed; and in like sort their Morter and their plaister, Windes, Tempests and Stormes dispersed, and their further madnesse an Earthquake terrified: their building fall-

Such as do yet look for a glorious Church of converted Jews, and for their restoration to the Land of Canaan, are extremely ignorant of the definitive Sentence of the final desolation of that Land and City.

* Theodor. *lib. 3. 20.* *in* *Antiq. iud.* *contra* *Julianum* *cap. 301.*

ing upon many, quelled them. Plain tokens of the wrath of Christ against them.

3. In all their former desolations and captivities before Christ, the Jews (through the mercy of God) had a fixed time set for their deliverance; as from Egypt, and from Babylon, and from the rage of Antiochus: But now they have no set time revealed for their deliverance from their dispersion in Europe, Asia, and Africa; neither have they any promise for their Restauration to their Earthly Canaan, or Jerusalem, except it be by taking some promises in a literal sense, which ought to be taken only in a spiritual sense.

4. Though Ezekiel had a Vision of terrible fiery desolations and captivity for seventy years, Ezek. 1. yet there was a Rainbow in the Vision; to shew that God in wrath remembered mercy, and therefore they had a return after seventy years. But as touching the desolations that were made by the Roman Infidels in Dan. 9. 26, 27. no Rainbow of mercy is mentioned: But on the contrary, God hath declared by his definitive sentence, that the City and Holy Place shall have a final Judgement to desolation, or it shall utterly be cut off by desolations from time to time, as I also noted it above at N. 2. Those Jews therefore and Christians also, that do yet look for another glorious Church of the Jews in the Land of Canaan, do build their Faith and Hope but upon a meer Fiction, I mean, upon the false interpretation of several Scriptures, by taking them in a literal sense instead of a spiritual sense.

5. This consideration may advise those that interpret Zach. 12. 6. of the building again of the Earthly Jerusalem in her own place, that they must find another sense of that promise, to avoid the absurdities of the literal sense; and of that other promise also in Zach. 14. 10. and so consequently of all the other promises that are made to believing Jews since Christ ended Sin-offerings (and all the other Holy Types) by his death, especially ever since this definitive threatening of a final desolation. As for example, take that promise (among others) in Es. 2. 3. Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem; for repentance and remission of sins was to be preached in his Name to all Nations, beginning at Jerusalem, Luke 24. 47. And the Scepter of his Power (at the first) went out of Zion, Psa. 110. 2. Rom. 11. 26. Mr. Bro. saith in Melchisedec, H. 1. that the blessing promised in Esa. 2. 3. was performed before Jerusalem was abolished, and the Word of the Lord did not fail: But as touching the utter desolation of the City, they and we were to look to the Curse. For Moses telleth, that upon denying the Lord, the Land should have an Eternal desolation (Deut. 28. 58, 59.) And now Gabriel telleth their particular denance in killing Christ, Dan. 9. 26, 27. not esteeming of the Covenant-Blood wherewith we are sanctified. Our Lord told, that by the abomination of desolation, Mat. 24. 15. (which is an Host besieging Jerusalem, Luke 21. 20.) that it should be destroyed, and continually abide desolate, whilst the Gentiles Calling continueth (which doubtless will be to the end of the world) And said Mr. Bro. to Rab. Elias, Rambam in Bethbechira, dreameth (as ye do all) of a return to Canaan to build a third Temple: But (saith Bro.) that hope was successful, ever since Esay told you of a Jerusalem that should reach over the world, Esa. 66. 23. And Daniel (saith he) hath expressly told you, that your City shall suffer a Deluge, Dan. 9. 26, 27.

Compare Deut.
28. 58, 59. with
Dan. 9. 26, 27.

Daniel 9. 27. is thus translated in Bro. Hanaw Edition : But he shall confirm the Testament for many : The last seven ; when in half that seven he shall end Sacrifice and Oblation ; afterwards, by an Army of infidels, he shall make a desolation, even till utter destruction and final Judgement come flowing upon the desolate.

The Angel doth again in this verse tell *Daniel* of the two former great ends of Christs death.

1. To confirm the Testament of Grace and Reconciliation.

2. Thereby to end the Typical Testament of Sacrifices, and of all *Moses* Rites,

1. He shall confirm the Testament.

A Testament is not confirmed, but by the death of the Testator, *Heb. 9. 15, 16, 17.* Thence it follows, that the Death of Christ is here signified to be effected at the just end of Seventy-sevens of years, for the confirming of the said Testament.

The Typical Testament was only confirmed by the death of beasts, *Exod. 24. 7, 8.* But those beasts were not Testators, and therefore the blood of those beasts had not the virtue of Confirmation by any natural right, but by Gods positive Covenant only : It was Gods positive Covenant only that made the blood of Bulls and Goats to be the Confirmation of the Typical Covenant, to the purifying or justifying of the Bodies of the National Church from their ceremonial sins ; and in that respect, God commanded *Moses* to sprinkle that blood, both upon the Book of the Testamental Covenant, and also upon the people (in their Representatives.) for every Tribe had their Representative at the confirming of the said Testamental Covenant. In like sort, the Death of Christ had its Meritorious Efficacy from the conditions that were agreed on in the Eternal Covenant betwixt the Trinity, for the Confirmation of all the Blessings of the New Testament, *Heb. 9. 15, 16, 17, 22, 23, 24. Heb. 13. 20. Mat. 26. 26, 27, 28.* which Testament confirms these two general Heads. 1. A new heart. 2. Pardon of sin. And in this last respect it is said, that the Blood of Christ hath virtue to purge the Conscience from the dead works of moral sins, *Heb. 9. 14.*

Mr. Ball on the Covenant faith, p. 196. It is called a Covenant, in respect of the manner of Agreement ; and a Testament, in respect of the manner of Confirming : A Covenant, in respect of God ; a Testament, in respect of Christ, who died as a Testator, and confirmed by his death the Testamentary Promise made before (of God) for the obtaining of the Eternal Inheritance, by remission of sins.

2. Hence it follows, that the way of justifying the Bodies of the National Church from their ceremonial sins, by the typical works of the Old Testament, was to last no longer then till the New Testament was confirmed by the Death of Christ ; and that the New Testament after that, was to continue without any alteration to the end of the world, and in that respect it is called the Everlasting Testament, *Heb. 13. 20. Gen. 9. 16. Gen. 17. 13. 19.* And in *Esa. 55. 3. I will make an Everlasting Covenant with you, even the sure mercies of David :* As it is also in *2 Sam. 23. 5.* And secondly, By the way and order of the Jews typical justification from ceremonial sins by the blood of Bulls, &c. we may learn, that the way and order of a sinners justification under the

New Testament, is by the Meritorious Efficacy of the Blood of Christ, whereby his Fathers Reconciliation is procured for the Everlasting Justification of believing sinners, *Dan. 9. 24.*

2. For many.

Many, in this place, is put for the many of the Elect of all Nations. And hence it follows, that Christ by his Death and Sacrifice, hath confirmed the Legacies of the New Testament, for no others, but for the many believers of all Nations: And in this sense Christ said in *Mat. 26. 28. This is the Blood of the New Testament, which is shed for (the) many for remission of sins*: and for the many only Christ prayed, that they might believe, *Joh. 17. 9. 20.* and this truth is further confirmed, both by *Esa. 42. 6. Esa. 49. 8. Gal. 3. 8, 9, 14, 29.* and also by good Expositors which I have cited elsewhere.

3. The last seven: when in half that seven he shall end Sacrifice and Oblation.

1. He calls this seven the last seven, because it makes up the whole number of Seven y. sevens.

Christ did extrinsically execute the office of a Mediator but for three years and a half only.

2. He divides this last seven into two halves, because the last half only was designed for the extrinsecal execution of the Mediators Office: For as I have shewed on the word Anoint, he was first extrinsically anointed into the execution of the Mediators Office at John's Baptisme, when he began to be thirty years of age, *Luke 3. 23.*

2. As soon as he was extrinsically anointed by the Holy Ghost, before John's Auditory, he was driven, by the fervent zeal of that Spirit, into the Wilderness to try Masteries with the Devils Temptations for forty daies together; and then as soon as those Temptations were ended, he went presently into Galilee, and preached the glad tydings of the Gospel in their Synagogues, and confirmed his Doctrine; and his Mediators Office, by the miraculous works of his Godhead: and last of all, at the end of the last half of this last Seven, he proved the perfection of his obedience, by his Combat which he had with his malicious Combater Satan, who had a liberty of power given him in *Gen. 3. 15.* to pierce him in the footsoles on the Cross with ignominious and long-lingring torments, as the worst of Malefactors: But the Devil, and his potent Seed, could not by all this provoke his passions to any sinful distempers; and therefore his Death being made in the perfection of that obedience, it was accepted of God as a most pleasing and meritorious Sacrifice, for the procuring of his attonement to all believing sinners, for their everlasting justification from all their sins, and so consequently, it was the perfecting end of all Sacrifices and Oblations: And after this sort, he did in the last half of the last seven, finish the extrinsecal execution of his Mediators Office.

3. Mr. Bro. saith in *v. 26.* That they who doubt in what part of this last seven our Lord should die, are too negligent: For that (saith he) was taught first of all, before any partition was made; namely, it was taught, that it should be finished at the just end of the Seventy-sevens of years, in *v. 24.* and from thence it follows, that the last end of the last half of the last seven, must be meant in this *27 verse*, when he should confirm the Testament for the many.

4. It is further evident, that the only reason why this last seven is parted into two equal halves, is to set out the bounds and limits of the extrinsecal execution of

of the Mediators Office, as I have noted it above, and also more fully on the word *Annot.* in v. 24.

Dr. Willet saith in *Daniel*, p. 353. the best interpretation then is this, That his last week (for so he calls the last seven years) must begin seven year before the death of Christ. The first half went before his Baptisme (as a preparation thereunto) and in the later half these things were performed, as the next words shew: and for the confirmation of this Interpretation, He cites Mr. Bro. in his *Concent.*

The whole week (saith he) is named (but the best Translation is, the whole seven years) because these things were done in the last week, (Namely, in the last half of the last seven years) but not in all the week, (not in all the seven years) but only in the later half thereof, beginning at Christs Baptism; and so Hugo expounds it; *Quia non in principio*, &c. because these things were not done in the Beginning of the week, therefore he determineth when they should begin: Namely in the later half of the week, which began in the fifteenth of Tiberias, when Christ was baptized.

6. One Rab. *Jonathan*, who might well be of the Apostles Age, saith, (as it is observed by Mr. Bro. in *Melchisedec* D. 3.) Three years and a half was the Majesty standing upon Mount *Olivet*; and preaching, *Seek the Lord while he may be found*, but they regarded not. And *Dn-Pl.* saith in his *Truenesse of Religion*, p. 536. Rab. *Huderson*, writing upon *Daniel*, saith, in half a week, (that is to say, in three years and a half) the *Messias* shall make an end of Sacrificing, and ^{then he shall} also cite Rab. *Jonathan*, saying, three years and a half hath the presence of the Lord, cryed upon Mount *Olivet*, saying, *Seek God while he may be found, and call upon him while he is near at hand*; and in the *Psalms* he saith, God would teach his Church in his own person: From these and such like speeches of the antient Hebrew Doctors, we may see how they did understand this last half of the last seven years in *Dan. 9. 27.*

7. Broughton doth often blame Mr. Lively, for translating *Dan. 9. 25.* seven weeks: he meaneth, saith Mr. Broug. seven sevens of years, but (saith he) He loveth Darknesse. In like sort, Mr. Broughton doth much lament, that K. James Translators did render *Dan. 9. 27.* He shall confirm the Covenant with many for one week; The Covenant, saith Bo. is perpetual, and not a Covenant for one week: I remember my faults this day, in that I did in my former printed Rep'y follow King James Translators for seventy weeks, but now I see cause to be ashamed that I was no better advised, seeing Years are so plainly meant.

4. He shall end Sacrifice.

The Hebrew word *Shabath*, [Translated End] is in the conjugation *Hiphil*: and therefore it is rendred by King James Translators: he shall cause to cease: This Hebrew word is of a large signification, as it appears by the various terms that are given to it, both by the Seventy and also by our English Translators.

1. *Exo. 12. 15.* We translate it, Ye shall put away, [Namely leaven] but *Ain worth* doth render it, ye shall cause old leaven to cease.

2. In *Lev. 26. 6.* We translate it, I will rid out, (Namely, evil Beasts out of the Land) but *Ains.* doth render it, I will cause evil Beasts to cease out of the Land: these two places he doth render as above.

3. In *2 Kings 23. 5.* We translate it, put down (Namely, the Idolatrous Priests),

Priests) and in *v. 11.* we translate it, *he took away*; Namely the Horses, which the Kings of *Judah*, had given to the Sun.

4. In *Exod. 21. 19.* We translate it, *the losse* (Namely, of his time) but *Ainsf.* reads it, *his sitting still*; namely, from the busineses of his ordinary Calling.

5. But we do most usually translate this word, *to cause to cease*, as in *Esa. 1. 3.*
 11. *I will cause the arrogancy of the proud to cease*, and in that Conjugation we do translate it in *Jer. 7. 34. Jer. 16. 9. Eze. 16. 41. Eze. 23. 27, 48. Eze. 26. 13. Eze. 34. 10. Hos. 1. 4. Ho. 2. 11. Dan. 8. 18.*

6. Yet sometimes, we do also render it *to rest*, as in *Gen. 2. 2, 3. Exod. 16. 23. Exod. 23. 12. Exod. 34. 21.* because in all these places, God doth cause men to rest from the works of their ordinary Calling upon the Sabbath-Day, that so they may rest their Souls by Faith upon Christ only.

These and severall other significations of the word, do not crosse, but rather help to explain each other. In these words the Angel doth tell *Daniel*, That at the just end of the said *Seventy-sevens of years*, and at the just end of the last half of the last *seven years*, the *Messias* should by his death and Sacrifice (as it is the perfection of all sacrifices) cause an end to all typical Sacrifices and Oblations, that is to say, he should cause them to cease, or to be put away, or to be rid out, or to be put down, or to be taken away, or (as the *Seventy* do here render it, *to be expelled*, or *to be dissolved*, or *to be made to perish*, or *to be consumed*, or *to be destroyed* : and so consequently, he should cause the legal use of the Sabbath or Seventh Day, to cease from that day, and to be changed into the first day of the week.

7. Mr. *Ainsf.* saith in *Numb. 10. 17.* That the taking down of the Tabernacle and removing thereof, and the setting of it in another place, did figure the instability of the legal figurative worship which Christ was to abolish by his death, *Heb. 12. 27, 28.* For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereto perfect, for then would they not have ceased to be offered, because the worshippers once purged, should have had no more conscience of sins, but in those sacrifices there is a remembrance again made of sins every year (*Heb. 10. 3.* with *Col. 2. 14.*) For it is not possible that the blood of Bulls and Goats should take away sins, wherefore when he cometh into the world, he saith, *Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me, &c.* *Heb. 10. 1, 2, 3, 4, 5, 6.* and by his own offering he hath perfected for ever them that are sanctified, *Heb. 10. 14.* his own Offering was the perfection of all : and from thence it follows, that it hath caused Sacrifice and Oblation, and all the other legal Rites of *Moses* to cease for ever.

5. Oblation.

This word *Oblation*, means the Meat and Drink-Offerings : for every meat-Offering had its drink-Offering. See *Ainsf.* in *Lev. 2. 1.* and *Numb. 15. 5, 12. Lev. 7. 38. Psalm 141. 2.* And these offerings were ordained for no other use but to shadow out the death of Christ, *Eph. 5. 2. Psalm 40. 7.* with *Heb. 10. 5, 8, 10.* our Saviour told the carnal *Jewes* that followed him for the Loaves sake, *whosoever eateth of my flesh, and drinketh of my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed* (Namely, in the true performance of the typical Sacrifices and Oblations) *John 6. 54, 55.*

as soon therefore as the *Messias* had performed his death and sacrifice, these Oblations must cease : and now it hath pleased Jesus Christ to abolish these things, and to ordain the use of Bread broken, and of Wine poured out at his last Supper for the perpetual memorial of his death and sacrifice ; whereby Gods everlasting reconciliation is procured for the everlasting Righteousness of believing sinners.

6. *Afterwards by an Army of Infidels.*

Namely, by the Army of Roman souldiers, under the conduct of *V. Spatian* and *Titus* : and saith Mr. Broughton in his *Sinai Sight*, *Apud finem*, The Roman Camp in Dan. 9. 27. is named an *abominable Camp*. And (saith he) If God had not shortened the dayes of this War, no flesh of the people had been saved ; Eleven hundred Thousand in few months perished : But God saved a Remnant, Mat. 24. 15.

7. *He shall make a Desolation.*

H E : Namely the *Messias*, shall by his Executioners the Roman Armies make desolation of those Murderers. 2. Our Saviour did foretel this desolation to his Disciples, saying in Luke 21. 20. *When ye shall see Jerusalem compassed with Armies*, then know that the foretold desolation (by Daniel) is nigh : and said he in v. 22. *these be the dayes of Vengeance, that all things which are written* (by Daniel 9. 26, 27.) and saith he is v. 23. *There shall be great distress in the land, and wrath upon this people : and in v. 24. They shall fall by the edge of the sword, and shall be led away captive into all Nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled : that is, untill the time of the Gentiles calling to the Faith be fulfilled, as Broughton doth expound it, which I have cited in verse 26. ult. and their calling to the Faith shall last to the end of the World.*

8. *Even till utter destruction and final judgement come flowing upon the desolate.*

There is a further addition of the Wrath of Christ expressed in this v. then was expressed in v. 26.

1. *Utter destruction* ; and 2. *Final Judgement* : and this Judgement is amplified, in that it shall come flowing upon the desolate. In this verse, the said definitive Sentence (in v. 26.) is doubled for the stronger certainty sake that they might take the more heed to it ; and in the like sence Joseph said unto Pharaoh ; *The dream is doubled twice*, because the thing is firmly prepared (or surely decreed or purposed) of God : and because God hasteneth to do it, Gen. 41. 32. So say I, this definitive Sentence is doubled twice : 1. That the desolation of Jerusalem shall be an utter destruction : and 2. a Final Judgement, because it is firmly prepared (or decreed) of God, and he will hasten to do it : and therefore it is added, that it shall come flowing upon the desolate, first by the flood of the Roman Armies, and then by the flood of the Turks Armies, and by other barbarous Nations.

Conclusion from the Premises.

1. That those *Jewes and Christians* that do yet expect the Restauration of the Jewes to *Canaan*, and to re-build Jerusalem upon her own heap, may looke their eyes out before they shall see it : For though all the Kings and Princes of

Luke 21. 20, 22, 23, 24.
Jerusalem shall be trodden down of the Gentiles, untill the time of the Gentiles calling to the Faith be fulfilled : and their calling to the Faith shall last to the Worlds End.

of the world should joyn their power and policy together to effect it, yet they shall not be able to effect it, unlſie they can firſt defeat the definitive Sentence of the juſtice of Chriſt which was firſt declared unto *Daniel* in *ver. 26.* and doubled twice more in *ver. 27.* It is in vain therefore for any to comfort the *Jewes* with the hope thereof, as ſome godly perſons do through their miſunderſtanding of the miſtical promiſes, that are made to the Elected *Jewes* of all Nations in the Prophets.

2. As in former times the *Jews* would not believe *Jeremy*, when he told them that their City ſhould be deſolate for ſeventy years by the *Babylonians*: ſo (ſaith Mr. Broughton in *Lam. 1. 11.*) they did not now believe the Angel that told them of a ſecond deſtruction, again and again, that their City ſhould have a final deſtruction: and ſaith he in his Epistle Dedicatory to *Daniel*, p. 2. Chriſt at his Aſcention began to Reign in the Houſe of *David* for ever, and deſtroyed utterly as with a flood City and Temple, to ſhew that ſuch outward things of mans work could not be fit to be meant in the moſt glorious promiſe to *David*; and ſaith he in his *Concent* (3960.) The openeſt enemies of Chriſt now are the *Jews* that denyed him: And the *Romans* by whose policy he was crucified; The King (*Meſſias*) was upon this to deſtroy the Kings own Nation, their City and Sanctuary; and he foretold them, that their place ſhould be deſolate, *Matth. 24.* And the proper token, when *Jeruſalem* ſhould be beſieged by an Hoſt, *Luke 21.* and referreth men to *Dan. 9.* where *Gabriel* teacheth the full Doctrine touching Chriſt, in *ver. 24.* and the deſtruction of the *Jewes* (in *ver. 26, 27.*) and the whole ſtate and ſcope of the ſame: ſaying, If we let him go (as by his Reſurrection they could not chooſe) All men will believe on him: and the *Romans* will come and deſtroy our place and Nation, *John 11. 48.* They confeſſed this Truth, and yet when *Steven* did affirm the ſame Truth, Namely, that *Jeſus* of *Nazareth* would deſtroy that place (though he had the Countenance and the words of the Angel *Gabriel* when he ſpoke it) they held it blaſphemy in him, to ſpeak ſo of their holy place, *Acts 6. 14.* And the Lord cloſely limited the time: ſaying, That Generation ſhould not paſſe until all theſe things ſhould be performed: and by moſt mens account it was forty years after the death and Reſurrection of Chriſt, and ſo it falleth, a Day for a Year for their miſbelieving of his Reſurrection. Thus far out of *Bro.*



CHAP. XV.

Proving from the Hebrew word Caphar : That Gods Forgiveness for the sake of Christs Sacrifice : is a Believing sinners perfect Holiness and Righteousness, to Everlasting Life.

SECT. I.



Holiness and Righteousness is of two sorts : 1. Natural ; 2. Supernatural.

1. Natural, this was in Adam (and also in Christ) in his first Creation : as I have shewed it in Chap. 1 sect. 4.

2. Supernatural : and this holiness and righteousness is also of two sorts : 1. Intrinsecal, and 2. Extrinsecal. Or thus : It is 1. A new Heart ; and 2. Forgiveness of Sins.

And under these two sorts of Supernatural Holiness, is comprehended many several and particular blessings of the Covenant of Grace.

1. Under a new heart is comprehended, not only the first act of Regeneration, but also the continual exercise of Faith and Repentance, and other Graces also, Jer. 31. 33. Ezk. 36. 26, 27, 28. Heb. 8. 12. But this kind of inherent Holiness and Righteousness, cannot be called a sinners perfect Holiness and Righteousness, because it doth not cleanse them from the guilt of original and actual sins, though yet through the power of Gods Regenerating Spirit the Effect are in part renewed here : but yet not so fully renewed, but that the said Original corruption doth make the thoughts and imaginations of their Heart, to be evil, and only evil, and that continually ; and in that Respect the most eminent Grace have cause to cry out (as Paul did) O spoiled man that I am, who shall deliver me (Redeem me, or justify me) from this body of death (in sin) ? The apostle doth give this satisfactory Answer to himself in v. 25. I thank God, through Jesus Christ our Lord, because at last God will free me from this body of death in sin, through the mediation and intercession of Christs meritorious Sacrifice ;

H h h

Inherent holiness & righteousness was not ordained to justify sinners in Gods sight, because it cannot make them so perfect from all sin, as Gods forgiveness doth,

Rom. 7. 24.

namely,

namely, at the time of my Resurrection then this corruptible Body shall be raised up, not as it is now corrupted with original sin, but it shall then be raised up a spiritual and glorified Body; But until that time I cannot be perfectly delivered from this body of death in sin by any degree of inherent Grace, because Gods definitive Sentence was in *Gen. 2. 17.* *in the day thou eatest of the forbidden fruit thou shalt dye the death:* 1. By deprivation of my concreated Image. And 2. By corruption of Nature that will necessarily follow the former: This definitive Sentence hath taken such fast hold upon all the fallen sons of Adam, that I must feel the justice of it as long as I live in this world: and the rather because God was pleased to give a liberty of power unto *Satan* to tempt this corrupt Nature to sin continually: and therefore all the godly as long as they live in this world, can have no peace with God by resting on their inherent Sanctity: neither doth God justifie any from the guilt of sin untill they be qualified for it by the said inherent Grace of Regeneration, and by the inherent Grace of Faith in Christ.

2. It was therefore the good pleasure of God in the Riches of his mercy to ordain a second sort of extrinsecal holiness and righteousness for believing sinners only: 1. By the meritorious obedience of Christ in his Combat of Sufferings, and in his death and sacrifice: and 2. By Gods Reconciliation procured thereby for the said believing sinners; And this consideration made *Bernard* to say, That Righteousness given is safer to rely upon, then on that which is inherent. But I pray mark the Caution which I have before given: Namely, That Gods Reconciled Forgiveness for the sake of Christs Sacrifice, doth not extend to justifie any Believer from the guilt and punishment of Adams first sin in eating the forbidden Fruit, nor from the punishment of deprivation: Namely, not from the deprivation of that natural holiness and Righteousness wherein God created Adam after his own Image: but every child of Adam doth and must bear that punishment (by Gods definitive Sentence in their own persons, as a satisfaction to Gods justice for the breach of that Covenant, as long as they continue in this World: But yet nevertheless, God doth for the sake of Christs meritorious obedience in his death and Sacrifice, justifie believing sinners from the guilt of their original sin, and also from the numberless number of all their actual sins, and so consequently from the condemning power of them.

But Mr. Norton affirms in p. 137.

That the obedience of Christ dischargeth Believers (which are his seed) not only from the guilt of that one act of the disobedience of Adams sin, in eating the forbidden fruit, but also from the guilt of all other disobedience, both original and actual.

Reply 1.

In these words, Mr. Norton denies that God pronounced any definitive Sentence by deprivation for Adams first sin against the Covenant of Nature, in eating the forbidden Fruit, which is a fundamental Error touching that Covenant.

2. I assent to the last part of his Assertion: Namely, That the obedience of Christ (in his death and sacrifice) doth discharge Believers from the guilt both of their original and actual sins, because they are such sins as come only under the punishment of the Covenant of Grace; But as I said above, the guilt and

and punishment of Adams first sin is not forgiven by the obedience of Christ, but ^{Gods} Son of Adam doth and must bear it as a satisfaction to Gods vindictive Justice for Adams breach of the Covenant of Nature.

3. Seeing all the blessings of the New Covenant are comprehended under the said two general Heads of supernatural Holiness and Righteousness: it follows, that the latter of the two as well as the former: Namely (Gods Forgiveness for the sake of Christs Sacrifice) must needs be a very large and Comprehensive Blessing: and this is most evident by the sundry remarkable Titles that are given to it.

1. It is called *Gods Atonement or Reconciliation*: of which I will speak in the next Section.
2. It is called *Gods mercifull Forgiveness*, because it doth fully justify believing sinners from the condemning power of all their sins, in Chap. 16.
3. It is called *Redemption from sin*, in Chap. 17.
4. It is called *Expiation, Washing, Cleansing, Purging and Purification* (i. e. *Justification from sin*) in Chap. 18.
5. It is said, *to make a believing sinner sinlesse*, in Chap. 19.
6. It is called *Gods bearing of sin away from believing sinners*, in Chap. 20.
7. It is called *Gods healing of sinners*, or, his making them sound and whole, in Chap. 21.
8. It is called *Gods not imputing*, or, his not strictly marking sin, or, his not remembring sin, but *his blotting it out of his Remembrance*, in Chap. 22.
9. It is called *Gods Repentance*, or, *his not punishing sin*, in Chap. 23.

SECT. 2.

GODS Forgiveness, is called *his Atonement*, or *his Reconciliation*, of which I have spoken much in my former printed Reply, from p. 233. h. h. to p. 259. But yet I conceive it will be here needfull to repeat some things, and also to enlarge them.

1. I have there shewed that the Hebrew word *Capbar*; translated *Atonement* or *Reconciliation*, doth in propriety of speech signifie nothing else, but [*To Cover*] but what kind of *cover* is meant in every place where it is used, cannot be better known then by the Context: Namely, by the circumstances of each place where it is used.

2. When God doth cover sin from his sight, or cover his Anger from breaking out against sin and sinners, then the said Hebrew word is translated *Atonement* or *Reconciliation*, because God doth no otherwise cover sin from his sight, or cover his Anger from breaking out, then by his *atonement*; Namely, by his gracious Forgiveness, and by his receiving of such sinners into his special Favour, for the sake of the meritorious obedience of Christ in his Combat of sufferings, and in his death and sacrifice.

Gods reconciled forgiveness for the sake of Christs sacrifice, doth fully justify believing sinners from all sins.

This Exposition of *Gods reconciled Forgiveness*, is sweetly represented to us by the typical *School-master*, of sin-offerings, trespass-offerings, and burnt-offerings.

1. The burnt-Offering was ordained to be the procuring cause of Gods Atonement and Forgiveness to repenting and believing sinners, in *Lev. 1. 3, 4. Job 1. 5. Job 42. 8. 1 John 2. 2. Heb. 10. 8, 10.*

2. The Sin-Offering was ordained, to procure Gods Atonement and Forgiveness to repenting and believing sinners, *Lev. 4. 20, 26, 31, 35. Numb. 15. 25, 26, 28.*

3. Trespass-Offerings were also ordained, to procure Gods Atonement and Forgiveness to repenting and believing Trespassers, *Lev. 5. 10, 13, 16, 18. Lev. 6. 7. Lev. 19. 22. Dan. 9. 24.*

4. This Hebrew word is often used in the Law, for covering, or taking away offences (out of Gods sight) by his merciful Forgiveness, for the sake of Sacrifices, *Lev. 4. 40, 26, 31, 35. Lev. 5. 6, 10, 13, 16, 18. Deut. 21. 8.* and consequently, for the appeasing of Gods Anger by Sacrifice; For when Gods Angry Face against sin, is covered by the Sacrifice of Christ, then God is truly appeased, and doth receive such sinners into special Favour, *Lev. 1. 4.* When Jacob heard that *Esau* was coming to meet him with four hundred men, he was afraid, *Gen. 32. 6.* and then he said in *v. 20. I will appease his face with the present that goeth before me;* here the said Hebrew word *Caphar* is translated to *appease*, or to cover *Esaus* angry face with an excellent Present; And it may in like sort be applied to the appeasing of Gods Angry face against sin by that most excellent gift of the Sacrifice of Christ.

5. Mr. Ainsworth saith in *Psalms 65. 4.* Our Trespases thou wilt mercifully cover them, expiate, propitiate, and purge them away, and so consequently wilt mercifully cover them: that is to say, forgive them; and saith he in *Psalms 78. 38. he being compassionate, mercifully covered iniquity.* and in *Psalms 79. 9. mercifully cover our sins:* Mr. Ainsworth doth most fitly add the word *Mercifull* to the word *Cover*, because the Hebrew word *Caporeth* is applied to the Cover of the Ark, which is also called *Gods Mercy-seat*, *Exod. 25. 17, 22.* From which *Mercy-seat* God did usually manifest his mercifull Atonement to repenting and believing sinners by the Cloud of his Presence there, *Lev. 16. 2.* secondly, The word *mercifull* or *propitious* is also added to Gods Forgiveness in *Heb. 8. 12.* where the Holy Ghost doth follow the like addition that was first made by the *seventy Interpreters* in *Jer. 31. 34.*

6. The blood of the Sin-Offering was ordained to make Atonement for the holy Place, because of the uncleannesses of the Sons of *Israel*, and because of their trespasses and of all their sins, *Lev. 16. 16.* and in *v. 19. he shall sprinkle of the blood upon the Altar seven times, and [shall cleanse it and sanctifie it from the uncleannesses of the Sons of Israel:]* Now the only reason why the blood of the sin-Offering was ordained to cleanse and sanctifie the Altar of the Incense from the uncleannesses of the sons of *Israel*, was because it was ordained to procure Gods Atonement, or his Reconciled Forgiveness for the uncleannesses which the Altar had received from the sins and trespasses of the sons of *Israel*: and from thence it follows, that Gods Reconciled Forgiveness procured by the blood of the sin-Offering, did cleanse and sanctifie, i. e. did justify the Altar from

Exod. 29, 36.

Lev. 1. 4.

Psalms 65. 4.

from the uncleanness of the sons of Israel: And the like double expression is in Heb. 9. 13. where the word *Sanctifie* and *Purifie* (or cleanse) are both alike used for justification from sin, as I have often shewed it.

7. God ordained that the High-Priest should once a year make atonement for all the National Church, to cleanse them from all their sins, that they might be clean from all their sins before the Lord, Lev. 16. 13. Now the Priest made or procured this atonement for them no otherwise, but by offering unto God their publick Sacrifices, and Gods attonement so procured, did fully cleanse them, i. e. justifie them from all their ceremonial sins. This did typifie that our High-Priest Christ Jesus, by his meritorious obedience in his Death and Sacrifice, hath procured his Fathers attonement for the full cleansing (or justifying) of believing sinners from the guilt of all their moral sins. And 2. From thence it doth also follow, that Gods forgiveness (for the sake of Christs Sacrifice) is not an antecedent to his attonement, as Mr. Norton doth make it to be in p. 162. but it is a true part thereof, or rather the whole. 3. Whereas it is sometimes said, that Gods attonement doth cleanse them from all their sins before the Lord; and sometimes, that their Sacrifices doth cleanse them; the meaning is, that Sacrifices did cleanse them, as they were ordained to be the meritorious or procuring cause of Gods attonement. But 2. That it was Gods attonement so procured, that was the full and formal cause of their cleansing.

Lev. 16. 16. 19.
29. 30.
Exod. 30. 10.

8. The tenth day of the seventh moneth, is called a day of Attonements, to make an attonement for all the National Church before the Lord your God, *Lev.* 23. 27, 28. Mr. Ainsworth observeth that it was called a day of *Attonements*, in the plural, that so they might have the forgiveness of all their sins (for that was the main use of Gods Attonement.)

9. Mr. Ainsf. saith in *Exod.* 30. 10. The blood of the Sin-offering of Attonements, was a figure of the Blood of Christ reconciling us to God, *Heb.* 2. 17. and signified, that sins are to be pardoned and purified by his Blood and Death, (namely, as it was the meritorious and procuring cause of Gods Attonement) this positive Ordinance typed out the Power and Efficacy, both of the Priesthood, and of the Sacrifice of Christ; namely, that it was the only procuring cause of Gods Attonement; or of his reconciled forgiveness, for the full and perfect cleansing of believing sinners from the guilt of all their moral sins, that so they might be clean (or that so they might be justified) from all their sins before the Lord.

10. Dr. Gouge doth fully concur with my said Exposition of Gods Attonement and forgiveness; for in his *Annot.* on 1 *Chr.* 6. 49. he saith, That Gods Attonement is to pardon sin, and to pacifie wrath, *Psa.* 78. 38. In which place, saith he, it is translated, *He forgave iniquity*: But the Ebrew is, *He covered iniquity*: And (saith he) the Ebrew word is frequently translated, *to expiate*, that is, to purge away, or to take away uncleanness, so that it may not be imputed: And (saith he) by the Priests making attonement legally, Christs making Reconciliation between God and Man was typified: and, saith he, in his Commentary on *Heb.* 2. 17. The Greek word translated [*To make Reconciliation for*] *the sins of the people*, hath reference sometimes to the party offended, and then it signifies, to be propitious or merciful in pardoning the offence, as where the penitent Publican said unto God, *Be merciful to me a sinner*, *Luke* 18. 13. But 2.

1 *Chr.* 6. 49.
Heb. 2. 17.

saith he, it hath reference sometimes to the thing that gives the offence, and then it signifies to expiate, or to make satisfaction for, that so the party offended may be pacified thereby. And thus it is taken here in Heb. 2. 17. and it importeth as much as this phrase in Heb. 1. 3. *he purged our sins.*

11. It is further evident, that Gods merciful forgiveness (for the sake of Christs Sacrifice) is the whole of his Reconciliation, because God doth make this gracious promise in his New Covenant, saying, *I will forgive their iniquity, and I will remember their sins no more,* Jer. 31. 34. And this promise is thus expounded by Heb. 8. 12. *I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.* 1. Take notice, that this expression in Heb. 8. 12. *I will be merciful,* is exchanged for this, *I will forgive.* 2. That this expression, *I will be merciful,* doth also signifie, *I will be propitious,* or *I will be attoned,* or *I will be reconciled to their unrighteousness.* 3. Observe, that the Greek word *Hileos*, in Heb. 8. 12. was first used by the Seventy, to express the force of the Ebrew word *Caphar*, in Dent. 21. 8. where Tremelius and Ainsworth do translate it, *to make expiation,* or *to make atonement*; and to that very sense doth Dr. Gouge speak in Heb. 2. 17. But the Seventy in Jer. 31. 34. and our English in Heb. 8. 12. render it, *I will be merciful,* or *I will be attoned,* or *I will be reconciled to their unrighteousness*: Both expressions in Jer. 31. 34. and in Heb. 8. 12. may be joyned together thus: *I will mercifully forgive their unrighteousness.* And of this see more in Ch. 16.

Jer. 31. 34.

Heb. 8. 12.

As sin is called

unrighteousness, or
inequity
to Gods forgive-
ness for the sake
of Christs Sacri-
fice, ought by the
rule of contra-
ries, to be called
a believing sin-
ners righteous-
ness, or his full
justification from
sin.

4. As sin is called unrighteousness in Heb. 8. 12. and in 1 John 1. 9. and in very many places by the Seventy; as in 1 Sam. 3. 14. 1 Sam. 25. 21. Jer. 3. 13. Jer. 13. 22. Jer. 14. 20. Jer. 16. 10. Jer. 18. 23. and in Jer. 31. 34. Jer. 36. 3. Jer. 50. 20. Ezek. 3. 18, 19. Ezek. 7. 16. Ezek. 9. 9. Ezek. 14. 3. Ezek. 18. 19. 20. 30. Dan. 9. 13. 16. 24. Hos. 14. 1, 2. Mic. 7. 18. Zach. 3. 9. and in many other places. So in like sort, Gods merciful forgiveness in taking away unrighteousness, ought by necessary consequence, to be called a believing sinners perfect righteousness: By the said Antithesis, and no truth is more clear than this; and this also is most clear by Rom. 5. 17. where Gods forgiveness is called, the abundance of the grace of the gift of righteousness: But this gift of righteousness by Gods gracious forgiveness, is another kind of justification then Adams natural righteousness was, because this Justification is the supernatural righteousness of the Covenant of Grace and Reconciliation: Mr. Triberon saith in Rev. 4. as darkness is contrary to light, being a quality, so darkness must be referred to the same house that light is, and from that rule it follows, that as unrighteousness is contrary to righteousness, being a quality, so unrighteousness must be put into the same predicament, order, or row, that righteousness is in: And thence it follows, that as unrighteousness is a quality whereby mans nature is corrupted, and made thereby worthy to be condemned; so Gods gracious forgiveness for the sake of Christs Sacrifice, doth put believing sinners into the quality of righteousness, namely, of such justification as doth free them from the condemning power of sin, and bring believing sinners into special favour, as adopted Children to the Heavenly Inheritance, as it is most lively exemplified to us in the example of the repenting Prodigal, his Father did not only forgive him, and so leave him, but he received him also into special favour, as his beloved Son, Luke 15.

12. For the fuller manifestation of this last truth, take notice, that when David went to offer his Burnt-Offering, to atone Gods anger for his sin in numbring the people, *Auranath* met him, and said unto him, *The Lord thy God accept thee*, 2 Sam. 24. 23. that is to say, *the Lord thy God be attoned to thy sin*, or grant thee not only the bare pardon of thy sin, but receive thee also into special favour again; or else if Gods attonement had not comprehended both these blessings, *Auranath* had spoken deceitfully to David, when he said, *The Lord thy God accept thee*.

Gods attonement is not only his bare forgiveness, but it doth also comprehend his receiving of believing sinners into special favour.

13. When any did bring their Sacrifices to be offered by the Priest for the procuring of Gods merciful forgiveness, by their Faith of dependance on the true Sacrifice, God is said to accept, or to be well pleased with such persons, as he was with *Abel*, because he offered unto God a more excellent Sacrifice then *Cain* did, by the which he obtained witness, that he was righteous, i. e. justified from the condemning power of sin, God testifying of his gifts, Heb. 11. 4. And from thence it came to pass, that when any did bring their Sacrifices to be offered unto God for the procuring of his attonement and forgiveness, they were called Sacrifices of righteousness, which God delightfully accepted, Psa. 51. 19. implying thereby, that God (for the sake of the true Sacrifice) did not only pardon their sin, but also delightfully received them into his special favour, even with the same delight that he received the Sacrifice of Christ: And it was in this respect also, that God ordained Burnt-Offerings to be offered for sinners for their favourable acceptation. See *Ainsworth* at large for this in Lev. 1. 3. and Lev. 22. 19. and Lev. 23. 11. And *Solomon Fitchy* doth frame this speech for God, *Bring the thing that is meet, to make you acceptable before me, that it may be for your favourable acceptation*.

2 Sam. 24. 23.
Heb. 11. 4.
Psa. 51. 19.

14. Christ said to his Disciples at his last Supper, *This is my blood which is shed for (you and the) many, for the remission of their sins*, Mat. 26. 28. (i. e. for the procuring of Gods attonement for the remission of their sins.) But Mr. Norton doth curtail this large and ample blessing of the New Testament: He saith, that remission of sins, doth only deliver sinners from hell, but gives them no right to heaven: But I have shewed, that Gods merciful forgiveness is the whole of his attonement or reconciliation, namely, it is such a forgiveness, as doth also receive sinners into his special favour. And to this sense doth Mr. *Guzaker* dispute the point against *Gomarus* in p. 45. And Mr. *Woodbridge* saith also, in his method, p. 175. that Christ invites us to eat his flesh that we may live, John 6. 33. 53. And 2. saith he, Justification and pardon of sin are so far from being excluded, that indeed it is the principal blessing that is included in the life here promised, as it is manifest (saith he) from the Lords own words in the administration of his Supper, *This is my body which is broken for you, this is my blood of the New Testament, which is shed for many for the remission of sins*, Mat. 26. 28. Ergo, saith he, remission of sins is that life which the Flesh and Blood of Christ gives to the world: And saith he a little after, what can hinder good things from us but sin? and sin, if it be pardoned, can no more hinder, then if it had never been committed: And saith he in p. 13. The Apostle makes that one act of Election, the cause of all spiritual blessings, Eph. 1. 3, 4. of which Justification is one, in v. 6, 7. no less then Adoption is in v. 5. which, saith he, is an act of the same common nature with Justification, and is by some emi-

Mat. 26. 28.
John 6. 53.
Lev. 1. 3.

nent

nent Divines made a part of it. See Dr. Reynolds in his *Life of Christ*, p. 403. and *Baxters Confess.* p. 22. at *Argument* 34. which I have also cited in *chap.* 20.

15. This kind of Forgiveness for the sake of Christs Sacrifice doth Co-note a state of Favour that the Subject is put into by means thereof, *Psalm* 32.1. even as justification and reconciliation do, *2 Cor.* 5.19, 21. and in that respect Gods Forgiveness may most fitly be called his Reconciled Forgiveness, as I noted it before from *Heb.* 8. 12.

From these and such like Scriptures we may learn how to understand the Titles of Gods merciful pardons, as in *Exod.* 34.7. *Psalm* 51.1, &c.

16. Mr. Hotchkiss, in his *Treatise of Forgiveness*, doth in p. 148. make Gods Forgiveness and his Reconciliation to be the same, both in the meritorious, and also in the formal Causes, and in p. 121. He saith, that Gods Forgiveness doth co-note a state of Favour; For (saith he) as sin doth cause an enmity between God and the sinner, so this enmity doth continue no longer then till God is reconciled by the procuring cause of Christs sacrifice; Then, and not till then, the sinner that believeth is forgiven: Then, and not till then, God is at Rest, pacified and quieted: and it was for this very end that God ordained Burnt-Offerings, Sin-Offerings, and Trespasse-Offerings, yea, and peace-Offerings also, that they might be our typical School-master to Christ; Namely, that they might be for a favour of Rest to God, *Exod.* 29.18. *Lev.* 1.9. *Lev.* 3.5, 16. *Lev.* 4.31. *Lev.* 17.6. *Numb.* 15.3. *Numb.* 28.6, 8. *Eze.* 20.40, 41. And this Savour of Rest to Jehovah, is by the Seventy rendred, a sweet Savor; and the Apostle doth follow their phrase in *Eph.* 5.2. saying, *Christ hath given himself for us an offering and a sacrifice to God, for a smell of sweet favour*: That is to say, for a favor of Rest; For as sweet smells do please the senses, so they do make them to Rest in quiet: so the sweet sacrifice of Christ doth please God, and atone his anger for our sins, and so makes him to Rest in quiet. P. Martyr saith in *Lev.* 1. The sweet smell of Rest signified, that the will of God was contented, as in a thing done according to his pleasure.

When God is reconciled to believing sinners by the pleasing sacrifice of Christ then he is at rest from his anger against their sins.

Conclusion,

1. From the Premise it follows, That as soon as God is atoned to believing sinners by the sweet sacrifice of Christ, they are at the same time put into a state of Favour with God; and so consequently, they must at the same time be put into a state of Holiness and Righteousness from sin, or into a state of Justification from the guilt of sin to the Right of the Heavenly Inheritance: and to this sence confer these places, *Exod.* 28.38. *Lev.* 1.4. *Eze.* 43.24. *Eph.* 1.6. And see *Ains.* in *Gen.* 19.21. And see Mr. Greenhil in *Eze.* 20.40. In my holy Mountain there will I accept them: Gods accepting (saith he) doth first import his pardon, and passing by what ever offended him, *2 Sam.* 24.23. and when God said, *I will not accept them*, in *Jer.* 14.2. he meaneth, I will not pardon them; *Lev.* 1.4, 6.

2. Saith he, *Receiving into favour*, is in French, I will be propitious to them, I will remember their sin no more.

3. The Reasons above said, do prove that Gods gracious Forgiveness for the sake of Christs sacrifice is not an antecedent, but a true part, or rather the whole of Gods atonement; and therefore that Gods gracious pardon for the sake of Christs Sacrifice, doth include his receiving of believing sinners into his special Favour, even to the adoption of the Heavenly Inheritance.

SECT

SECT. 3.

Doth shew that Gods Atonement, or his Reconciled Forgiveness is a believing sinners perfect justification from the condemning power of sin.

THis I have in some good part made evident in the former Section: but yet I will now labour to make it more evident, both from the typical, and also from the typified use of Gods Atonement and Forgiveness.

1. In the *Typical Use*: God was pleased to ordain at Mount Sinai sundry sorts of Sacrifices to procure his Atonement and Forgiveness for the purifying and sanctifying of the bodies of the National Church from their ceremonial sins. The Apostle saith in Heb. 9. 13. *That the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, doth sanctifie* (or make the body holy from ceremonial sins) *to the purifying of the flesh*; that is to say, to the justifying of the body from their ceremonial sins, for their acceptable appearing before God in his Sanctuary, as I have before shewed it at large.

2. The Hebrew word *Caphar*, which we translate *Atonement* or *Reconciliation*, is rendred by the *Seventy*, to *sanctifie* in Exod. 29. 33. *Aaron and his sons shall eat those things, by the which Atonement is made; but the Seventy render it, by the which they were sanctified, (i. e. consecrated)* for they could not be consecrated or made perfect from sin, untill their Atonement was made for their sins: And from thence it follows, that according to the judgement of those Antient *Jewes*, Gods Atonement procured by Sacrifice, did sanctifie or make their bodies holy from their ceremonial sins. The whole *verse* according to the *Seventy* should run thus: *Aaron and his sons shall eat those things by the which they were sanctified, to perfect them, and to sanctifie them: or to consecrate and to sanctifie them: the Greek calleth their consecration, perfecting, because hereby the Priests were fully and perfectly authorized to do the Priests Office; and this Greek word Paul useth in speaking of the Priesthood of the Son of God (in Heb. 7. 28) who is perfected (or consecrated) for ever.*

3. We translate the 36. *verse* thus: *Thou shalt cleanse (or purifie) the Altar when thou hast made atonement for it: but the Seventy render it thus: when thou hast sanctified it.* From these translated terms it follows, that Gods Atonement procured by sacrifice did perfectly cleanse or make holy, or justify the Altar from the pollutions of their ceremonial sins: and in Lev. 6. 26. *The Priest that offereth the sin-Offering, for sin; or as the Chaldey saith, that maketh atonement by the blood thereof, shall eat it, in the holy place.* For in this action, the Priest was the peoples typical Mediator for the procuring of Gods atonement or forgiveness for the ceremonial sins of the Congregation: and by this means the Priest did bear away sins, as in Exod. 28. 38. These typical expressions were their School-master to Christ, because they did most clearly describe the true Nature of a sinners justification from sin: so that none else but such as are carelessly ignorant, or desperately perverse will gainsay them.

4. We translate the 37. *verse* thus: *Seven times shalt thou make atonement for the Altar and sanctifie it; but the Seventy translate it thus: Seven times shalt thou purge the Altar and sanctifie it.* These antient Hebrew Doctors do explain the

Gods atonement or his reconciled forgiveness procured by Christs sacrifice, doth make believing sinners to be as perfectly holy or justified from sin as the covenant of reconciliation doth require them to be to their attaining of the heavenly inheritance.

Exod. 29. 33.

36, 37.

Exod. 36. 10.

Deut. 32. 43.

Lev. 6. 26.

Esay 6. 7.

Gods mercifull
forgiveness for
the sake of
Christs sacrifice,
is as large a
blessing as his
atonement is.

Esay 27. 9.
Lev. 10. 13, 14
17.
Lev. 16. 19.
Job 1. 5.

true Nature of Gods Atonement, that it doth purge away, and sanctifie (or make holy, or justifie) the Altar from sin.

5. The Sin-Offering of Atonement in Exod. 30. 10. is by the Seventy rendered, the purgation of sins : which phrase Paul useth of Christ, saying, he made a purgation of our sins, Heb. 1. 3.

6. It is said in Deut. 32. 43. He will make atonement for his Land : but the Seventy render it thus : He will purge out the sins of his land and people.

7. In Esay 6. 7. The Hebrew runs thus : thine iniquity is taken away, and thy sin is covered ; Namely, by Gods Atonement : but our Translators do not follow the propriety of the Hebrew word Caphar, which signifies to cover, but they follow the Seventy in translating it thus : thine iniquity is taken away, and thy sin is purged : And Tindal renders it, it is forgiven : And Tremelius doth render it, it is expiated. So then from these various translated terms it follows, that Gods Atonement and his mercifull Forgiveness for the sake of Christs Sacrifice, is but one and the same thing, as I have shewed also in the former Sect. at N. 11.

8. In Esay 27. 9. We render the Hebrew word Caphar thus : By this therefore shall the iniquity of Jacob be purged, but the Hebrew is [Covered] Namely, by Gods Atonement and Forgiveness ; And the Seventy render it thus : the iniquity of Jacob shall be borne, (or carried away) that so it may be covered out of Gods sight by his mercifull Forgiveness.

9. The holy Place in Lev. 10. 23. is called no more but a clean place, in v. 14. but yet the Seventy do call that clean place, a ho'y place : and the Reason of it is good, Namely, because Gods Atonement which was procured by Sacrifice did fully cleanse both the Temple and the Altar, and all the gifts of the Sons of Israel from their ceremonial sins : and being so cleansed from sin, they are said to be made holy, that is to say, to be fully justified from the pollution of their ceremonial sins.

10. I will here repeat what I have before cited in sect. 2. at N. 6. That the blood of the Sin (Offering) was ordained to cleanse the Altar (of Incense) and to sanctifie it from the uncleannesses of the Sons of Israel, Lev. 16. 19. and the only reason why the blood of the sin, did cleanse and sanctifie the Altar was, because it was offered to procure Gods Atonement ; and from thence it follows, that Gods Atonement procured by the blood of the sin, did cleanse & sanctifie the Altar from the uncleannesses of their ceremonial sins ; that is to say, Gods Atonement so procured did, justifie the Altar or make it holy from their ceremonial sins.

11. Job sent and sanctified his Children after they had done their Feasting, Job. 1. 5. but the Seventy instead of sanctified, say, he sent to them to purge (or to purifie) themselves from those sins that had escaped them in their Feasting. 1. By washing their bodies, which was used as the typical Sign of their repentance ; and then they must come to the place of sacrifice where Job offered Sacrifices for the procuring of Gods atonement, to make them perfectly holy from their sins in case they had Faith in the procuring cause of Christs Sacrifice.

12. God made this gracious promise in Esay 4. 3. It shall come to passe, that he that remaineth in Jerusalem shall be called ho'y ; how so ? because I will by my atonement, or by my reconciled Forgiveness make them perfectly holy from the guilt of all their sins : and this is so expounded in v. 4. when the Lord shall have wash-

ed away the filth of the daughters of Sion, then, and not till then, they shall be called holy. And this washing is done, 1. On the sinners part by his Repentance, and by Faith in Christ, *Esay 1.16.* 2. It is done on Christs part by the meritorious efficacy of his obedience in his Combat of Sufferings, and in his death and sacrifice, *1 John 1.7. Rev. 1.5.* And 3. It is done fully and perfectly on God the Fathers part, by granting his atonement, or his Reconciled Forgiveness, *Jer. 33.8. Exe. 36.25. Heb. 8.12.*

13. An Angel took a Coal from the Altar and laid it upon *Isaiahs* mouth, and said, *Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is [Caphar] covered,* *Esay 6.7.* or as the *Seventy* say, *is purged*: which purging saith our *Aarot.* is then most properly done, when propitiation or atonement is obtained, *Esf. 12.14. Lev. 1.4. Rom. 3.25.*

14. *David* saith thus in *Psalms 86.2.* *Keep my soul, for I am holy*: Namely, holy from the guilt of sin, because through my Faith in Christs sacrifice I have obtained Gods atonement or his Reconciled Forgiveness; *David* doth not mean that he was now made perfectly holy by his inherent holiness, for he knew that his original sin did and should abide in him as long as he lived in this World: and therefore his meaning can be no other, but that he was now made extrinsically holy by being justified from the guilt of sin by Gods atonement, or by his Reconciled Forgiveness; and in that sence he did truly say, *Keep my soul, for I am holy* from the guilt, or from the condemning power of sin; I am one of those true *Israelites* that are all Righteous, *Esay 60.21.* and all holy (from the guilt of sin) *Esay 62.12.* and in this sence it is promised, that the whole seed of *Israel* shall be justified, *Esay 45.25.* Namely, all Believers, as it is expressed in *v.23.* and so all *Israel* shall be saved, *Rom. 11.26.*

15. The Hebrew word *Thummim*, signifieth Perfection; either of Number, Person, or Thing, but in *Prov. 2.21.* the *Seventy* translate it *Hosios*, that is, *holy*; Our Translators render the word thus: *The upright shall dwell in the land, and the perfect shall remain in it*: but the *Seventy* say, *the holy shall remain in it*: But none else can be made perfectly holy but such only as are justified from the guilt of sin by Gods atoned Forgiveness for the sake of Christs Sacrifice; and for this word see more in *chap. 18. N. 17.*

16. In *Prov. 10.29.* *The way of the Lord is strength to the perfect*, Here the Hebrew word *Thummim* is translated *perfect*: but the *Seventy* say, *it is strength*, *the holy*; Namely, to such as are extrinsically justified or made holy from the guilt of sin by Gods atoned Forgiveness.

17. When *Joshua* renewed the Covenant of Grace, between the National Church and the Lord: he exhorted them, saying, *Fear the Lord, and serve him in perfection,* *Josh. 24.14.* The Hebrew word *Thummim*, translated *perfection*, is rendred *Dicaioisune* by the *Seventy*, that is, *in righteousness*, or in that way that God hath ordained you to walk for your justification from the guilt of sin: and therefore look not so much after the way of your bodily justification from your ceremonial sins by the blood of Bulls, &c. as at the exercise of your Faith in Christs meritorious obedience in his death and sacrifice, as the only procuring cause of Gods atonement for your perfect justification from the guilt of your moral sins: for there is no other perfection that sinners can attain to in this life, but this,

Esay 4. 3, 4.
Esay 6. 7.
Psalms 86. 2.
Esay 60. 21.
Esay 62. 12.

Prov. 2. 21.
Prov. 10. 29.
Josh. 24. 14.

Rom. 1. 6, 7.

1 Cor. 6. 11.

Rom. 12. 1.

18. P. Martyr, in his Exposition of these words, *called to be Saints*, in Rom. 1. 6, 7. saith, If we will search out the strength of the signification of the word *Sancti*, i. e. *Saints* or *hol'y*: It cometh (a. *Austin*, de *symbolo & fide* teacheth) of this word *Sanctio*, To *Constitute*: for that (saith he) is called *hol'y*, which is Constant and Firm, and appointed to abide: But nothing doth more let us to abide for ever then doth sin. Therefore it cometh to passe, that Holinesse consisteth chiefly in the forgiveness and Remission of sins. 2. Saith he in the same page, our being sanctified in 1 Cor. 6. 11. is done by the forgiveness of sin: 3. Saith he in Rom. 12. 1. *ulpian* saith (de *signif. verborum*) That *Sanctum* signifieth all one with *Firm*, *fixed* and *stable*: and that *Sanciere*, is all one, with to *appoint*, and constantly to *Decree*.

19. Luther sheweth who are rightly called *Saints*, in Gal. 3. 19. p. 267. B. But now in the light of the Gospel (saith he) we plainly see who they are whom Christ and his Apostles calls *Saints*; not they which live a sole and single life, or that do straitly observe dayes, meats, apparel, and such other things: But they, who being called by the sound of the Gospel, do believe that they be justified and cleansed by the death of Christ. So Paul writing every where to the Christians, calleth them *hol'y*, and *the children and heires of God*, &c. whosoever then do believe in Christ are *Saints*, through such a holinesse as they freely receive: not through such a holinesse as themselves have gotten by their own industry, good works and merits. And a little after he saith, *God forbid that I should straitways judge those which are weak in faith and manners, to be prophane or unholy; If I see they love and reverence the word of God, and come to the Supper of the Lord, &c. for God hath received these and committed them righteous through the Remission of sins, &c.* And saith he a little after: Let us now learn by the holy Scriptures, That they which faithfully believe in Christ, are *Saints*.

Therefore (saith he) we rightly confesse in the Articles of our Belief, That there is a holy Church, but yet it is invisible, dwelling in Spirit and in a place, that none can attain to, and therefore her holinesse cannot be seen: for God doth so hide her and cover her with infirmities, with sins, and errours, and with divers Forms of the Crosse and Offences, that according to the judgement of Reason, it is no where to be seen, &c. But thus teach we, *That the Church hath no spot nor wrinkle, but it is hol'y through Faith on'y in Jesus Christ: but yet not in such sort that she is delivered from all evil desires, or purged from all wicked opinions and errours: For the Church alwayes confesseth her sins, and prayeth that her faults may be pardoned: and she believeth the forgiveness of her sins: The Saints therfore do fall and also err, and therefore they have remission of sins: And if through ignorance they do also err in Doctrine, yet is this pardoned; for in the end they acknowledge their error, and rest on'y upon the Truth, and the grace of God offered in Christ, as Jerome, Gregory, Bernard, and others did.*

It is very profitable therefore for them to feel the unclean lusts of the flesh, least they should be puffed up with some vain or wicked opinion of the righteousness of their own works, as though they were accepted before God for the same.

The *Monks* being puffed up with this opinion of their own Righteousnesse, thought themselves to be so holy, that they sold their Righteousnesse and holynesse.

ness to others, although they were convinced by the testimony of their own hearts that they were unclean : So pernicious and pestilent a poyson it is for a man to trust to his own Righteousnesse, and to think himself to be clean ; But the godly, because they feel the uncleanness of their own hearts, cannot trust to their own Righteousnesse : This feeling maketh them to stoop, and humbleth them, that they cannot trust to their own works, but are constrained to flye unto Christ their Mercy-sear and only Succor, who hath not a corrupt and sinful, but a most pure and holy flesh which he hath given for the life of the World : In him they find sound and perfect Righteousnesse, and pray that for his sake their sins may be forgiven them.

Wherefore (saith he) in the next Section ; Do you endeavour with diligence, that ye may discern and rightly judge between true Righteousnesse and Holinesse, and that which is Hypocritical, then shall ye behold the Kingdom of Christ with other eyes then carnal Reason doth, that is, with Spiritual Eyes : And certainly judge those to be true Saints indeed which are baptized and believe in Christ, whereby they are justified and their sins, both past and present are forgiven : and so these Remnants of unclean lusts and sins do nothing at all hinder, but do greatly further the godly ; for the more they feel their infirmities and sins, the more they flye unto Christ the Throne of Grace, and more heartily crave his aid and succor. To wit, that he will cover them with his Righteousnesse (not with his Natural Righteousnesse, but with his Meritorious Righteousnesse in his death, as I have shewed his meaning to be elsewhere :) and thus true Christians do constantly wrestle with sin, and yet notwithstanding in wrestling they are not overcome, but obtain the Victory &c.

20. *Austin de justitia Christi, against Celestinus* saith ; The godly lived innocent, perfect and unblameable, because the infirmities and sins which they commit, shall not be imputed unto them, because of their Faith in Christ, according to that saying of David, Blessed are they whose iniquities are remitted, and whose sins are covered, Blessed is the man to whom the Lord imputeth not sin, Psalm 32. 1, 2.

2. *Austin* saith in his *Retractions* : All the Commandments are accounted to be done, when that is pardoned which is not done.

3. *Austin* saith, *Et civitate Dei*, l. 19. c. 27. Our Righteousnesse consisteth rather in Remission of sins, then in Vertues perfection.

21. *Bishop Jewel*, saith in *fol.* 316. 317, 318. That our very Righteousnesse it self is so imperfect in this life, that it standeth rather in forgiveness of sins, then in perfection of Righteousnesse.

22. I have cited *Dr. Bilson* in chap. 5. sect. 2. and *Dr. Barnes*, and *Austin*, in chap. 18. N. 20. and *Luther*, in chap. 22. N. 7. to the same sence with the fore-cited Authors.

Conclusion.

Nothing else doth sanctifie, or justifie, or make a Believing sinner to be perfectly holy and righteous from the guilt of sin, but Gods atoned Forgiveness for the sake of Christs meritorious obedience in his death and sacrifice : But Mr. Norton doth affirm in p. 228. that this Negative holiness & righteousness is a pestilent fiction and abomination ; But O blindness and blasphemy extreme ! It is hard for mee to kick against the pricks of so many clear Scriptures which I have cited, together with the judgement of many Orthodox Writers. 1113 SECT.

SECT. 4.

Shewing more particularly, that Gods Reconciled Forgiveness is a believing sinners perfect justification from the guilt of sin.

1. **T**ake special notice, that several sorts of Sacrifices, are called *sacrifices of Atonement*: because they were ordained to be the meritorious or procuring cause of Gods Atonement.

Exod. 29. 36.

Exod. 30. 10.

2 Chr. 29. 24.

1. The Sin-Offering is called the *sin of Atonements*, Exod. 29. 36. with Lev. 5. 13. and Exod. 30. 10.

2. The Priests are said to make Reconciliation with the Blood of the sin to make atonement for all Israel, 2 Chron. 29. 24. and see more for this in chap. 19. N. 1.

3. The Burnt-Offering, was ordained to procure Gods Atonement, Lev. 1. 4. Lev. 5. 10.

4. The Trespasse-Offering. The Priest shall make atonement for him with the Ram of the Trespasse, Lev. 5. 16.

5. The Peace-Offerings figured Christs Peace-Offering, as procuring Gods Reconciliation for our peace, Eph. 2. 14, 15, 16. Acts 13. 47. Heb. 5. 9. Heb. 9. 28. Exod. 24. 5.

2. Take special notice also, that these very Sacrifices which are called *Sacrifices of atonement*, are in other places called *sacrifices of Tzedec*, that is to say, Sacrifices of justification from sin: The burnt-Offerings, sin-Offerings, and trespass-Offerings, and Peace-Offerings are all inclusively called *sacrifices of Righteousness*, in Deut. 33. 19. Psalm 4. 5. Psalm 51. 19. to assure us (if we be not dull of understanding) that these Sacrifices were lively Types of Christs Sacrifice, as the only meritorious and procuring cause of Gods atoned Forgiveness for the full justification of believing sinners from the guilt of sin: and the Seventy do render *Tzedec* in all these places by *Dicaionia*; And *Kircherus* doth render *Dicaionia* in all these places by *Justification*, and not by (*Justitia*) *Righteousness*.

But none of the National Church had any atonement for their ceremonial sins, but such only as did exactly observe all the prescribed Duties that concerned their Sacrifices.

1. The sinner must bring his Sacrifice to the Priest to be offered.

2. Then he must impose both his Hands with all his might upon the head of his Sacrifice.

3. Then he must make his confession to God of those sins, for the which he desireth his reconciled Forgiveness.

These are the Conditions which God required to be performed on the sinners part, or else his sacrifice should not be accepted of God as the procuring cause of his atonement for their ceremonial sins, neither might the Priest offer it until he had performed the said Duties on his part: but as soon as the sinner had performed the said Duties, then the Priest offered his perfect Sacrifice as the procuring Cause of Gods atoned Forgiveness for his full justification from his ceremonial

monial sin : but of these Conditions I have spoken more at large in chap. 8. sect. 2.

But saith Mr. Norton in p. 268. *Sacrifices were not called Sacrifices of Righteousnesse, because they did cause Righteousnesse to sinners, but because they were offered in Righteousnesse, that is say, by Faith contrary to those which the Prophet reproveth in Mal. 1. 14.*

Rep'y. 1. This Answer is not better then a meer evasion to my Argument from my Argument in my Dialogue, in p. 117. was taken from these words in Rom. 8. 4. *That the Righteousnesse of the Law (typified by sacrifices of Atonement) should be fulfilled in us* : For I shewed that the Burnt-Offerings, Sin-Offerings and Trespasse-Offerings, did typifie and teach how believing sinners might be made Righteous, or justified from sin, ~~and that is~~ by Gods atonement procured for them, ~~but~~ the meritorious Cause of Christs obedience in his death and Sacrifice ; This was the only way or meanes that God ordained in his typical Law or Testament to make sinners righteous in his Sight : and in this sence it is, that the Righteousnesse or justification of the Law might be fulfilled in us that believe ; And in this sence it is, that in my Dialogue I do make the sacrifices of the Law to be called *sacrifices of Righteousnesse* : and in this very sence it is, that Christ is called *The (great) End of the Law* ~~of~~ *Righteousnesse to every one that believeth*, Rom. 10. 4. And in this sence it is that Christ said thus to his Father, in Heb. 10. 8. 9. *In burnt-offerings and sacrifices for sins, which are offered by the law thou hast had no pleasure : then said I, loe I come, in the Volume of thy Book it is written of me, that I should do thy will, O God* : He taketh away the first (legal Sacrifices and their legal atonements) that he might establish the second : by the which will of the Father (in establishing the Sacrifice of Christ and his atonement procured thereby) we are sanctified or made holy from sin through the offering of the body of Jesus Christ once for all, Heb. 10. 9, 10. And saith Dr. Gouge in Heb. 10. 9. Christ made himself the perfection of all Sacrifices : that he might do that by his Sacrifice which the Law could not do (Rom. 8. 3.) For the first typical Covenant or Testament of the Law made nothing perfect, because the works thereof procured no more but Gods legal pardon for the ceremonial sins of the body only : that so he might establish the Sacrifice of Christ which came in the Room of the sacrifices of the Law, *which made nothing perfect, but the bringing in of a better hope did.*

2. From hence it follows, that the righteousness of the Law (which Christ hath fulfilled by his Sin-Offering, as in v. 3. to the end, that the righteousness thereof) might be fulfilled in us that believe : is no other righteousness but Gods Reconciled Forgiveness procured by the meritorious obedience of Christ in his Combat of consecrating sufferings, and in his death and sacrifice : this is the true scope of the Dialogues Argument ; and therefore Mr. Nortons Answer is no better then a meer Evasion.

3. Yet I grant also, that the Sacrifice of Christ may ~~also~~ be called a sacrifice of Righteousnesse in other Respects : Namely, in Respect of his own Righteous Nature, and also in Respect of his own righteous performance of it ; for under the Law no sacrifice was accepted of God, unless it were of a righteous Nature : Namely *without spot or blemish*. See Ainsworth in Exod. 12. 5. Lev. 22. 21. and therefore in relation to these holy Types, Christ must be of a righteous Nature

Rep'y 12

Rom. 8. 4.

Rom. 10. 4.

Heb. 10. 8, 9, 10.

Rom. 8. 3.

God made the death of Christ

to be a sacrifice of righteousness ; 1. in relation to his righteous performance ; and 2. Because it procured Gods

atonement for our sins, for the performance of it ; for under the Law no sacrifice was accepted of God, unless it were of a righteous Nature : of believing sinners from the guilt of sin.

Rom. 5. 18, 19.
with John. 16.
10.

Faith is a sin-
ners righteousness
no otherwise:
but as it is the
condition to be
performed on his
part for his ju-
stification from
sin.

Mal. 3. 3.

Reply 2.

and of a righteous Life and Conversation, and therefore he is called *the holy One* and *the just*, Acts 3. 14. 2. Christs sacrifice may be called a *sacrifice of Righteousness* in Respect of his own righteous performance of it: For such a High Priest it became us to have, who is holy, harmless, and undefiled and separated from sinners, Heb. 7. 26. and such a Lamb as was without blemish, and also without spot, 1 Pet. 1. 19. and so he offered himself without spot to God, Heb. 9. 14. and in this last Respect, Christs obedience in his death and sacrifice is called the *Righteousness of one*, Rom. 5. 18. And by this righteous performance the Many in v. 19. are made Righteous, because it was the procuring Cause of Gods Attonement; and he is said to convince the world of this Righteousness of his in his death and sacrifice, John 16. 10. because I am risen and go to the Father: and you that are wicked shall see me no more as you were wont to do in your Synagogues: and from thence it follows, that it can be no less than blasphemy to make Christ a sinner in his death and sacrifice by Gods imputation, as Mr. Norton doth affirm, but in that he goes as directly opposite to the true sense of the Types, as the darkness of Egypt was to the light of Goshen.

4. I grant also, that Sacrifices may be called *sacrifices of Righteousness* in another Respect; Namely, in Relation to the Faith of the Owner, as I have observed it in my Dialogue in p. 123. There I said, that Sacrifices of atonement are called *sacrifices of Righteousness*, because they must be presented to God in Righteousness; that is to say, in Faith, Mal. 3. 3. For Faith is the principal Condition that God requireth to be performed on the sinners part for his ~~own~~ ^{own} of Gods atoned Forgiveness for his full justification from the guilt of sin; And of this see more in chap. 20. at Reply 1.

But saith Mr. Norton in p. 121. *It is better said, that atonement is obtained by the sacrifice of Righteousness, then that Righteousness is obtained by the sacrifice of atonement.*

Reply 2. Both Assertions are sound and good, if they be understood in the sense of the Dialogue, in p. 121, 128. but not as they are understood in Mr. Nortons unsound sense.

2. I have shewed in my former Reply, That Gods atonement is procured by the Sacrifice of Righteousness: Namely, by Christs Righteous performance of his Combat of sufferings, and of his death and Sacrifice.

3. I have also shewed, that Gods atoned Forgiveness procured thereby, is a Believing sinners perfect Righteousness, or his perfect justification from the guilt of sin: and that Christs active Righteousness to the moral Law of Nature is not meritorious, because it is merely natural, and therefore God made no Covenant for it. And therefore 2. God doth not impute it to sinners, neither as a meritorious cause, nor yet as the matter of their Righteousness: It is said indeed, that *Christ is made unto us of God, Righteousness*, 1 Cor. 1. 30. but that is not to be understood of the material Cause, but only of the meritorious Cause of our Righteousness, or of our justification from sin; and to that sense doth the confession of Saxony expound it in the Article of Remission of sins and justification; Christ (saith that Confession) is our Righteousness, as Paul and Jeremy say, because that by his merit we have Remission: so that in their judgement Christ is our Righteousness no otherwise, but as he is the meritorious Cause of Gods Reconciled Remission. And 2. Thence it follows, that in their judge-

judgement, Gods Remission is the formal cause of a believing sinners justification from sin.

4. In the typical pattern of a sinners justification: The Leper that was justified from his ceremonial sins of uncleanness, was justified therefrom by two birds, whereof the one was slain, and the other, after it was first dipped in the blood of the slain bird, was let go alive. These two birds did typifie the Death and the Resurrection of Christ, *Lev. 14. 1. to v. 20.* and in *v. 49.* they were ordained to be the procuring cause of Gods atonement for the full cleansing both of the Leper, and also of the leprous House from their ceremonial sins: and upon their performance of these typical works of the Law, God annexed this promise, that *they shall be clean*, Namely, fully justified from their ceremonial sins by his Atonement that was procured thereby; as in *v. 8.* with *v. 52, 53.* And the like promise of perfect cleanness by Gods atonement, is made to the Leper in *v. 20.* and from this typical pattern of justification which is our School-master to Christ; we may see how we are justified in the typified sence from our moral sins, namely, by the blood of Christ, as it is the procuring cause of Gods reconciled Forgiveness.

5. Mr. *Ainsworth* makes Atonement to comprehend under it, both the meritorious and Formal cause of a sinners justification: his words in *Lev. 8. 18.* run thus; The Sin-Offering in *v. 14.* Taught them to have Christ for their justification and atonement, for the forgiveness of their sins: and saith he in *v. 30.* The Altar figured Christ, from whom they were to receive blood for atonement and justification. And saith he in *Lev. 9. 21.* By these Sacrifices the sanctification of the people was signified: by the Sin-Offering and the Burnt-Offering they had Remission and justification from their sins, and Reconciliation unto God; And saith he in *Numb. 15. 24.* The Burnt-Offering signified Gods Atonement and sanctification by the death of Christ. By these and other like speeches, he doth most clearly make the Sacrifice of Christ to be the procuring cause of Gods Atonement, Remission and Justification from sin: and to this sence also doth P. *Martyr* speak in *Rom. p. 228.*

6. Mr. *Calvin* saith in *Justit. B. 3. c. 11. sect. 11.* They be judged Righteous that be reconciled to God; And the manner how is declared, for that he justifieth by forgiving.

7. *Tindal* saith thus in his *Prologue to Rom. ult.* By justifying (saith he) understand no other thing, then to be reconciled to God, and to be restored into his Favour, and to have thy sins forgiven thee; and to this sence speaks Dr. *Twisse*, cited in *chap. 17. at N. 8.*

8. Mr. *Woodbridge* saith in his *Method*, p. 220. What is called Justification in *Rom. 5. 9.* That (saith he) is called Reconciliation in *verse 10.* (and say I, it is also called Atonement in *verse 11.*) And saith he in *pag. 223.* Justification and Reconciliation are here used to signifie the same thing: Ergo, saith he, to receive Atonement, is all one with the receiving of Justification and pardon of sin, *Acts 26. 18. Acts 10. 43.* And to this sence I have cited *Luther* in *chap. 22. at N. 7.*

But Mr. *Norton* doth all along oppose this way of Justification; and opposeth such solid Authors as I cite, and follows the Fiction of his own Brain, and

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of

*Lev. 14. to ver.
20, 49, 52, 53.*

*Mr. Ains. doth
clearly make the
sacrifice of Christ
to be the procu-
ring cause of
Gods atonement
for the justifica-
tion of believing
sinners.*

of mis-leading Authors, that make a sinners Righteousnesse to lye in the natural Righteousnes of Adams con-created Nature : which should never have brought Adam to Heaven if he had stood in it.



CHAP. XVI.

Shewing from the Hebrew word Salach, that Gods Reconciled forgiveness for the sake of Christs sacrifice, is called His mercifull Forgiveness; and that it doth fully justifie a Believing sinner from the guilt of all his sins.

Gods forgiveness for the sake of Christs sacrifice, doth not end in a bare forgiveness, but it extends also to his receiving of believing sinners into special favour.

I. **T**HE Hebrew word (*Salach*) is by Ainsworth translated Gods [*mercifull Forgiveness*] for the sake of a Sacrifice of Pacification, and it is often used in the Law for such a kind of mercifull forgiveness as doth also receive sinners into special Favour, upon Oblation and Intercession, made by the typical Priest in Relation to their ceremonial sins; and in the typified sence from their moral sins also, by the Oblation and Intercession of the true Priest Christ Jesus, as these places do testifie, *Exod.* 34. 9. *Lev.* 4. 20, 26, 31, 35. *Lev.* 5. 10, 13, 16, 18, 19, 22. *Numb.* 15. 25, 26, 28. *Numb.* 14. 9, 20. with *Neh.* 9. 17. 2 *Chron.* 6. 21, 25, 27, 30, 39. *Jer.* 31. 34. and in this last cited verse, God saith thus : *I will forgive* (namely, mercifully forgive) *their iniquity or unrighteousnesse*; but the *Seventy* render it thus, *I will be merciful*, or *I will be propitious or atoned to their unrighteousnesse*: And the Apostle citing this verse of *Jeremy*, in *Heb.* 8. 12. doth use the same word that the *Seventy* do *ἰλεως*, be merciful, be propitious, be atoned, be favourable to their unrighteousnesse: and the *Seventy* use it for the said Hebrew word in the like large sence in *Numb.* 14. 20. 1 *Kings* 8. 30, 34, 36, 39, 50. 2 *Chron.* 6. 21, 25, 27, 39. 2 *Chron.* 7. 14. *Jer.* 5. 1, 7. *Jer.* 36. 2. *Jer.* 50. 26. *Amos* 7. 2.

Exod. 34. 9.
Jer. 31. 34.
Heb. 8. 12.
Neh. 14. 20.
Psalms 25. 11.
Psalms 86. 5.
Rom. 3. 25.
1 *John* 2. 1.
Psalms 130. 4.

2. The *Seventy* translate the said Hebrew word in *Psalms* 25. 11. by *ἰλασμομαι*, which doth also signifie, to be merciful, or to be atoned, or to be propitious, or to appease, or to reconcile God by Sacrifice. Mr. Ainsworth doth thus open the word in *Psalms* 25. 11. For thy Name-sake, O *Jehovah*, even mercifully pardon wilt thou mine iniquity. *David* saith, he taketh this from *Moses*, who first used this word in a case of great offence, in *Exod.* 34. 9. and it betokeneth to ~~be~~ or pardon upon pacification of Grace and Mercy; and saith he, it is interpreted by the Apostle in Greek, to be merciful, propitious, or appeased, *Heb.* 8. 12. from *Jer.* 31. 34. and it is often used in the Law for Forgiveness upon Oblation or intercession made by the Priest (for the procuring

curing of Gods atonement) *Lev.* 4. 20, 26, 31, 35. *Lev.* 5. 10, 13, 16, 18, &c. *Psal.* 86. 5. In these words Mr. *Ainsworth* doth most evidently declare, that Gods mercifull Forgiveness procured by Sacrifice, is one and the same thing with his mercifull Atonement; and the like Expressions of Gods mercifull Forgiveness, in *Neb.* 9. 17. and in *Numb.* 14. 19. and in *Psal.* 99. 8. and the said Greek word is also used to expresse the force of the said Hebrew word in *Dan.* 9. 19. and in *2 Kings* 5. 18. and *2 Kings* 24. 4.

3. The said Hebrew word, is thus translated in *Psal.* 86. 5. *Thou Lord art a pardoner*; but the *Seventy* say, *Thou Lord art favourable, indulgent, or gentle*; and *Aquila* and *Theodotian*, render it thus: *Thou Lord art a Reconciler or Propitiator*, and in this last sense it must be applied to Christ, who is called the *Propitiatory* or *Mercy-seat*, *Rom.* 3. 25. *Heb.* 9. 5. and by his Death and Sacrifice he is also called a *propitiation*, *1 John* 2. 2. *1 John* 4. 10. and so in *Psal.* 130. 4. *with thee is forgiveness that thou mayest be feared*; but the *Seventy* say, *with thee is propitiation by sacrifice, that thou mayest be feared*, or worshipped with reverend fear; and the very same Interpretation they make of Gods forgiveness in *Dan.* 9. 9.

4. The said Hebrew word is rendered by the *Seventy* in *Numb.* 30. 8, 12. by a word that signifies to be made clean or purified, i. e. justified from sin: teaching us thereby, that Gods mercifull Forgiveness doth justifie believing sinners, or make them clean from the guilt of sin.

5. In *Deut.* 29. 20. *The Lord will not forgive*; But the *Seventy* say, *the Lord will not hold them excused*: The *Geneva* saith, *the Lord will not be merciful*; and our last Translators say, *the Lord will not spare*. It is also said in *Psal.* 103. 3. *who forgiveth all thine iniquities*: but the *Seventy* say, *that excuseth all thine iniquities*: And the Reason why he excuseth all their iniquities, is, because he accepteth of the Apology that is made for them by the meritorious Mediation and Intercession of Christs Death and Sacrifice; and from thence it follows, that Gods mercifull forgiveness so obtained, doth fully justifie believing sinners from the guilt of all their sins.

6. The said Hebrew word is translated *forgive*, in *2 Chron.* 6. 30. but the *Seventy* render it by a word that signifies to heal, or to make one that is diseased to be perfectly sound and whole: and consequently it heals the Souls of Believers of the contagious guilt of their original and actual sins: and in this sense God is said to heal the people when he forgave the guilt of their ceremonial sins of uncleanness, *2 Chr.* 30. 20. And that which *Isaiah* speaketh of *healing the people*, in *Esay* 6. 10. *Mark* doth expound it of the forgiveness of their sins, *Mar.* 4. 12. and when Christ healed diseases, he forgave their sins also, *Mat.* 9. 2, 6. and the healing of men in *Mat.* 13. 15. is expounded to be the forgiving of their sins, in *Mar.* 4. 12. From hence it follows, That Gods mercifull forgiveness for the sake of Christs Sacrifice is a very large Blessing, because it is set out unto us by so many remarkable Expressions.

7. We translate the said Hebrew word by *pardon*, in *Exod.* 34. 9. *pardon our iniquity and our sin, and take us for thine Inheritance*; but the *Seventy* say, *Bear our iniquities and our sins, and we shall be thine*: They make Gods pardoning Mercy to comprehend his receiving of Believing sinners into special favour also: and they make Gods pardoning Mercy to be as large as his Atonement is, as I have noted it also in *chap.* 15. *sect.* 2.

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8. We

Numb. 30. 8, 12.
Psal. 103. 3.
2 Chron. 6. 30.
2 Chron. 30. 20.
Ez. 6. 10.
Exod. 34. 9.

Gods forgiveness
doth discharge
believing sinners
from the guilt of
their sins.

Numb. 14. 19.

Numb. 15. 25.

Jer. 33. 8.

8. We translate the said Hebrew word, by *pardon*, in Numb. 14. 19. *Pardon* I beseech thee the iniquity of this people: But the *Seventy* say, *dismiss* or *discharge* the iniquity of this people: that is, discharge them from the guilt of their sin, as it is the Obligation to punishment; and *Tindal* renders it, Be merciful to the sins of this people; And in Numb. 15. 25. We translate the said Hebrew word thus: it shall be forgiven them; but the *Seventy* say, it shall be *discharged* or *dismissed*: How, or upon what account? The Answer is in the Text; The Priest shall make an atonement for all the Congregation (Namely, by their Burnt Offering and by their Sin-Offering) and it shall be mercifully forgiven them, as *Ainsworth* doth translate it; but the *Seventy* say, it shall be *discharged* or *dismissed*, i. e. the guilt of punishment; and the *Seventy* do often explain Gods Forgiveness, through the procuring cause of Sacrifices; by the said phrase: as in Lev. 4. 20, 26, 31, 35. Lev. 5. 10. Numb. 26. 23. Nch. 9. 17. Esay 55. 7.

9. God saith thus in Jer. 33. 8. I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquity: but the *Seventy* render the word *pardon*, thus: I will not call to mind their iniquities; Hence also observe, that Gods merciful Pardon is first called a *cleansing*; and 2. by the *Seventy*, it is called a *not remembering* of their iniquities.

Conclusion from the Premises.

1. That Mr. Norton hath no just ground, to say as he doth, That Gods Forgiveness is an antecedent to his Atonement; but I have shewed that it is as large a Blessing as his Atonement is.

2. That Gods merciful forgiveness for the sake of Christs sacrifice, is so comprehensive a Blessing that it doth not end in a bare forgiveness, as Mr. Norton doth curtail it: but that it doth also comprehend Gods gracious Receiving of believing sinners into his special Favour as much as his Atonement doth: and that is as much as is promised in the Covenant of Grace and Reconciliation.



CHAP. XVII.

Shewing from the Hebrew word *Caphar*: and from the Greek word *Lutron*; That Gods forgiveness for the sake of Christs sacrifice, is called Redemption; That is to say, Justification from the guilt of Sin.

I.



It is said in *Exod. 30. 12.* They shall give every man [*Caphar*, *A covering*] to Gods anger: for his (vital Soul or) Life; but we render it, They shall give every man a Ransom for his Soul to the Lord. And *Tremelius*, doth render it a *Redemption* for his life to the Lord; but the *Seventy* call it *Lutron*; which signifieth a deliverance or freedom from any kind of bondage; and because a price is often given for such a deliverance, thence it comes to passe that *Lutron* is put for the price of Redemption; that is to say, *It is by the Ver-*
 for such a price as God hath covenanted to accept for the pacifying of his anger: *due of Gods posi-*
 Namely, half a shekel for every man, that so no plague from Gods angry face *tive Covenant,*
 might be upon them to take away their Lives, as he had done from some of *that the obedi-*
 them: but the price was no more but half a shekel for every man, which being *ence of Christ in*
 materially considered, cannot in Reason be esteemed a sufficient price for the re- *his sufferings &*
 demption of their Lives from death; For as *Psalms 49. 7, 8.* faith, *no man can by sacrifice is ac-*
 any means redeem his Brother, nor give to God a Ransom for him: for the Re- *ceived as the*
 demption of their Soul is precious, and it ceaseth for ever; but yet by vertue *memorious price*
 of Gods positive Covenant, the said *half shekels* were accepted of God for the *of mans red mp-*
 full price of the Redemption of their lives from death, because it was employed *tion and justifi-*
 (or part of it at least) to buy Sacrifices for the procuring of Gods Atonement, *cation.*
 But in case they had offered many Thousand shekels on their own heads without *Exod. 2. 12.*
 the intervention of Gods positive Covenant, it would not have been accept-d of *Psalms 49. 7 & 8.*
 God as a sufficient price for the atoning of his anger, and for the Redemption *Mat. 20. 28.*
 of their lives from death, *McC. 6. 7.* and as I have also noted it in my for- *1 Tim. 2. 6.*
 mer printed Reply, in chap. 8. in the case of *Ahabs Offer to Nabab*, 1 King.

21. 3.

It was Gods declared Will and Covenant in *Gen. 3. 15.* that made the Com-
 K.k.k. 3: bas

but of Christs sufferings, and his Sacrifice to be the meritorious price of Gods atonement for the full Redemption and Justification of all Believing sinners from the guilt of their sins, and so consequently from their Obligation to eternal punishment: and in this sence it is that Christ came to give his life *a ransom for the many*, in *Mat. 20. 28.* that is to say, he ventured his life in his great Combat of sufferings with his proclaimed enemy, the Devil and his potent seed, who had a liberty of power given them to put Christ to death by their Tortures, if they could, but because Christ was not conquered by them in his perfect patience and obedience. His said Combat thus performed on his part, was the Covenant-price which God had ordained and accepted for the procuring of his atoned forgiveness for the Ransom or for the Redemption of the many Believers of all Nations from the guilt of all their sins, and so consequently from the Eternal punishment of Hell: and in this very sence it is said, *that Christ gave himself a Ransom for all (Believers)*. 1 Tim. 2. 6.

2. The said half shekels, are called *an offering to the Lord to make atonement*, *Exo. 30. 15, 16.* and they are also called *atonement-money* in *v. 16.* because with this money or with part of it at least they bought the publick Burnt-Offerings, that were offered daily for all the twelve Tribes to procure Gods daily atonement for the ceremonial sins of the whole National Church, but yet none of them were everlastingly pardoned as to their moral sins: but such believers only, as looked to the true Sacrifice.

3. With another part of this *atonement-money* they bought the publick Sin and Trespass-Offerings, for the procuring of Gods Atonement to them for their sins and trespasses: and in that respect the said half-shekels is called *sin-money, and trespass-money*, 2 Kings 12. 16. Numb. 10. 32, 33. but we translate this Money in *Exo. 30. 16.* *atonement-money*; and the *Seventy*, and the *Geneva* call it *Redemption-money*; and *Tremelius* calls it *Expiation-money*, and *Tindal* calls it *Reconciling-money*, but all these terms do mean but one and the same thing: Namely, that the perfect obedience of Christ in his Combat of sufferings, and in his Death and Sacrifice, was ordained to be the only meritorious, or the only Covenant-price of Gods atoned Forgiveness for the full Redemption and Justification of believing sinners from the guilt of all their moral sins, and so consequently from the punishment of eternal damnation.

4. That Money that was given for the Redemption of the 273. *Israelites*, which were more in number then the first-born *Levites*, Numb. 3. 46. is called *Redemption money* in *verse 49.* and this money was given to *Aaron* the Priest because of his attendance at the Altar, for the procuring of Gods atonement for all the twelve Tribes of *Israel* for their ceremonial sins.

From this instance and the former, we may see the Reason why we are said to be *bought with a price*, 1 Pet. 1. 18, 19. Namely, because the blood of Christ in his Combat of consecrating sufferings, was made the price of our Redemption by the eternal Covenant that was made between God and Christ.

5. In *Gen. 1. 4.* Christ is said to *give himself for our sins according to the will of God*, by venturing his life for us in that great Combat that God had first declared in *Gen. 3. 15.* where God gave unto the Devil and to his seed a liberty of power, to do the worst they could to provoke the passions of the seed of the Woman to some sinfull distemper or other, by piercing him in the *foot-soals*, as an

igno-

ignominious Malefactor on the Crosse, with the most ignominious and long-lingring torturing sufferings they could devise : but this blessed seed of the Woman conquered them all by his righteous performance of the whole Combat ; and therefore seeing it was done according to the Will of God , it was accepted of God as the meritorious and Covenant-price of his atonement, by the which all believing sinners are fully Redeemed and justified from the guilt of all iniquity. And so in *Tit. 2. 14.* he gave himself for us, that he might redeem us and purifie us to himself for his peculiar people : and from hence it follows, that redemption and purifying from iniquity in this Text are terms convertible : And 2. because this blessed seed of the Woman, did in the perfection of his said obedience make his death a meritorious Sacrifice : he did by his said blood enter into the holy place (of Heaven) having obtained eternal redemption for us, *Heb. 9. 12.* and in *ver. 15.* it is called a redemption from such transgressions as remained unpurged under the first Testament ; for under the first typical Testament, no other sins were purged by the blood of Beasts, but ceremonial sins only. But the purging of the Conscience from moral sins was reserved to the blood of the New Testament, as it was the procuring cause of Gods Atonement, as I have shewed it in my Exposition of *Jud. 3. 21.* in chap. 18. N. 16. and in chap. 25. at ver. 3. And also in my Exposition of *Acts 13. 39.* compared with *Heb. 10. 4.* *5th note in p 147*

3. This Redemption in the formal cause of it (by Gods atonement) is also called Justification, in *Rom. 3. 24, 25.* Being justified freely by his grace through the Redemption : that is, in Christ Jesus, whom God hath set forth to be a propitiatory, or a seat of Mercy ; or as the Seventy call it, in *Exod. 25. 17.* A propitiatory covering : and by them it is also applied to Christ, who is also called Gods Hilaration, or Propitiatory, or Mercy-seat, in *Heb. 9. 5.* Through faith in his blood, *Rom. 3. 25.* For the remission of sins, in whom we have Redemption through his blood : The forgiveness of sins, according to the riches of his Grace, *Eph. 1. 7.* In this Text also, the Blood of Christ is put for the meritorious price of Redemption, and Gods atoned Forgiveness that is thereby procured, is the full or formal cause of Redemption and of Justification from sin : and so it is said, in *Ezay 44. 22.* I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins : Return unto me for I have redeemed thee ; Namely, fully and formally by my Reconciled pardoning of thy transgressions and thy sins, that are as a thick cloud for the multitude of them : And from these Scriptures it follows, that our full and formal Redemption and Justification from sin, is effected by Gods Atonement.

4. When Isaac sent Jacob to Padan-Aram, he said unto him , God Almighty give thee the Blessing of Abraham, *Gen. 24. 4.* which Blessing , as it is well observed by Ainsworth, consisteth chiefly in Redemption from the Curse of the Law, by forgiveness of sins : In these words, he maketh the formal cause of Redemption to lye in Gods atoned forgiveness of sins.

6. It is further evident, that Redemption and Justification from sin , is no otherwise effected fully and formally, but by Gods atoned Forgiveness only : For as the Apostle saith, in *Rom. 5. 16.* Judgement was by one offence to condemnation : or (as Martyr, and Bro. and Dr. Hammond on *John 12. 48. d.* do render it) guiltiness was by one to condemnation : But the Free Gift (Namely, of Gods

God made no covenant with man for an eternal life in Heaven by the works of the first typical Testament, and therefore all mortal sins remained unpurged by the works of that Testament.
1 Cor. 6. 20.
1 Pet. 1. 18, 19.
Rom. 3. 24, 25.
Gal. 1. 4.
Tit. 2. 14.
Heb. 9. 12.
Ezay 44. 22.

Att. 13 38, 39.
Rom 5. 16, 17.
Luk. 18. 13, 14

Gods Reconciled forgiveness, as Bullenger and others do expound it) is of many offences unto justification: and this free Gift is called the gift of righteousness (or the justification from sin) in v. 17. and it is also called justification to life, in v. 18. because Justification from sin doth make such sinners to be the only capable subjects of Eternal life in Heaven.

7. The Publican smote his breast, saying in Luke 18. 13, 14. God be merciful to me a sinner, i. e. God be propitious, or be atoned to me a sinner: and so Dr. Gouge doth expound it; and so doth Heb. 8. 12. expound the word merciful: and from this petition of the Publican, Christ concluded in v. 14. That this man went down to his House justified (from his sins) and not the other, (or rather then the other) Namely, not the Pharise, that justified himself by his outward conformity to the Law.

8. Paul said thus to the men of Antioch, in Acts 13. 38, 39. Be it known therefore unto you men and brethren, that through this Man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things (i. e. from all those moral sins) for which ye could not be justified by the Law of Moses; Namely, not by the blood of Bulls, &c. nor yet by any other of the typical works of Moses Law; for those works of the Law were ordained to do no more but to justify the body only from ceremonial sins: they were not ordained to justify the Conscience from moral sins, that Virtue was reserved only to the blood of Christ: (as I noted it before at N. 5.) Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all those moral sins from the which ye could not be justified by the works of Moses Law.

9. Mr. Jesop. on the Covenant of Grace, cites Dr. Twisse in p. 6. saying thus: The Redemption performed by the death of Christ, is (*meritum justificationis nostrae*) The merit of our justification, or of the Remission of our sins, or Reconciliation with God: but the actual justification, which is wont to be called The application of the Redemption performed by the Death of Christ, is to none but those who do believe. And saith he in pag. 24. Our Redemption or Reconciliation with God, purchased by the death of Christ, is said to be applyed (by God) by a pronounciation, or by a kind of Judicial application, and absolution from sin, for Christ his sake apprehended by Faith: and (saith he) God as it were from his Tribunal, doth give forth the sentence of our Reconciliation, (and Redemption from sin) procured by Christ (*quae quidem est nostrae justificationis*) which is indeed our Justification: These two Assertions cited from Dr. Twisse, do fully agree to what I have asserted all along: and unto him I will add what Bullenger saith in his Decades, Ser. 6. God forbid the eating of blood, in Lev. 17. 11. because the Life of the flesh is with blood. And 2. Because I have given it to you upon the Altar to make atonement for your Souls: Lo, (saith he) There is in these words a most evident Reason given, why it was not lawful to eat blood: because (saith he) it was that which God had ordained for the sanctification of man: for, saith he, God gave blood to be the price of Redemption, whereby men should be absolved from their sinnes: Mark I pray, how he doth call Gods Attonement, (procured by blood upon the Altar) mans sanctification (from sin.) And 2. He calls the blood that procured it, The price

Gods Tribunal
from whence he
doth give forth
the sentence of
his reconciliation
for the justification
of believers
from their sins:
is no other but
his propitiatory,
or his Mercy-
seat in Christs
blood, Rom. 3.
25.

of Redemption (given to God) whereby men should be absolved from their sins.

10. The Year of Jubile, is called in Exe. 46. 17. *A Year of liberty*, and by the Chaldy, a *Year of Releases*, (Namely, of certain eminent Releases above the Releases of every seven-year) and by the Seventy, is called a *Year of Remission*, and in Lev. 25. it is called a *Year of Redemption* in sundry Respects: and it is also called the *acceptable Year*, in Esay 61. 2: Luke 4. 18, 19. And as soon as Christ was extrinsically anointed into the Mediators Office, he began his publick preaching with the joyful Tydings that was typified by this Year; saying, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted, and to preach deliverance to the Captives, and the recovering of sight to the blind, and to set at liberty them that are bruised, and to preach the acceptable Year of the Lord.*

This Freedom from sin: This Redemption from sin: This Justification from sin; comes first from the meritorious obedience of Christ in his Combat of sufferings, and in his Death and Sacrifice. And secondly, it comes from the Fathers Atonement, as the only formal cause thereof. And thirdly, it comes from the grace of Faith, in the subject ~~redemption~~ *recipient*.

11. The Ancient Hebrew Doctors did from the liberties of the Jubile Year foresee, that the *Messias* should dye in a Jubile: *The divine Majesty* (say they) *will be to Israel in a Jubile, Freedom, Redemption, and Finisher of Sabbath.* This is cited by Broughton in his *Requies of Convent*, pag. 13. and in his *Sin-Sin* sight, 2560.

Conclusion

From the Premises: It followes, that Redemption and Justification from sin, is no other but the very same thing, both in the meritorious, and also in the formal causes.



CHAP. XVIII.

Shewing from the Hebrew words Taher, Chibes, &c. That Gods forgiveness for the sake of Christs sacrifice, is called Washing, Purging, &c. that is to say, justification from sin.

1.



DAVID saith thus, in Psalm 51. 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. From these expressions we may see that David was well versed in the spiritual sense and application of the legal washings: for though in their typical sense, they were commanded to be done no otherwise but for the justification of the bodies of the National Church from their ceremonial sins: yet in the typified sense they were commanded to be done

for the washing away of the sins of their Souls: 1. By their Repentance; and 2. By their Faith in the cleansing Vertue of Christs blood, Namely, as it was ordained to be the procuring cause of Gods Reconciled Forgiveness for the full cleansing of the Soul from the guilt of their moral sins: As these Scriptures do declare the whole, Exod. 19. 10. Lev. 11. 25, 40. Lev. 13. 6, 34, 54, &c. Lev. 14. 8, 9, 47. Lev. 15. 5, &c. Lev. 16. 26. Numb. 8. 7, 21. Numb. 19. 7, 10, 19. Jer. 4. 14. By these typical Washings, David saw, that the washing of his Soul

from the guilt of his moral sins, was chiefly intended, 1. By his Repentance and confession of sin on his part; 2. By the water of Regeneration on the part of the holy Spirit; 3. By the blood of Christ meritoriously; and 4. By Gods Reconciled Forgiveness, as the formal cause of the said washing of the Soul: and in this sense Ananias said unto Paul, in Acts 22. 16. Arise and be baptized, and wash away thy sins, calling on the Name of the Lord (i.e.) wash away thy sins, 1. by thy Repentance: and 2. by Faith, in calling upon the Name of the Lord Christ, to be the procuring cause of his Fathers atoned Forgiveness, for the full and perfect washing away of the guilt of all thy moral sins: that is to say, for thy perfect justification; and the like exhortation is in Esay 1. 16. and in Jer 4. 4. and in Luke 3. 3.

2. Regeneration is called washing, and the renewing of the holy Ghost, Tit. 3. 5. and though David was thus washed, Namely, by Regeneration and by his Repen-

Gods washing of believing sinners from the guilt of their moral sins by his reconciled forgiveness, doth make them whiter in his sight then Adam was in his innocent Nature.

tance, yet for all that he doth most fervently call upon God by his Faith in Christ for a further and a fuller kind of washing : Namely, that God would thoroughly wash away the guilt of his sins by his atoned Forgivenesse for the sake of Christs meritorious obedience in his Combat of sufferings, and in his Death and Sacrifice.

3. David doth amplify his petition : saying, in Psalm 51.7. *Purge me with Hyssop and I shall be clean* ; he doth also borrow this word, *purge* from the legal Types : the Hebrew word is *Chata*, and because it is in *piel*, therefore it is thus translated by *Ainsworth*, *Purge thou me from sin, or make me sinlesse*, or expiate my sin with Hyssop : or as the *Seventy* render it, *sprinkle me with Hyssop* : but David meant it in the typified sence, *sprinkle my guilty Conscience with the meritorious blood of Christ*, that so it may be the procuring cause of thy atonement, for the full and perfect justifying, or purging away of the guilt of my sin : This I have also noted in chap. 19. at N. 5. And in this sence, the Sin (Offering) is rendred *the expiation for sin*, both by the *Seventy*, and also by *Tremellius*, in 2 Chron. 29.24. and in Exe. 43.22. And it is also rendred, *the cleansing*, in Exod. 29.36. and in Lev. 8.15. and in Lev. 9.15. And thus the Law was (from the first promulgation of it) ordained to be a teaching School-master unto Christ.

Lev. 12.7,8.
Lev. 16. 30.
Psalm 51. 7.
Exod. 29. 36.
Numb. 19.9,12,
13.

4. The purifying water that was made with the ashes of the red-Heifer, is called a *sin*, in Numb. 19.9. (i. e.) a purification from sin, and therefore it is said in v. 12. *he shall purifie himself*, or make himself sinlesse, with it : But in case he that touched a dead body did not purifie himself, or did not make himself sinlesse with it, then in v. 13. he is said to defile the Tabernacle of *Jehovah*, and therefore that his Soul (or life) should be cut off from *Israel* : and the like threatening is in v. 19, 20. and in Numb. 31.20. and in Lev. 14.49,52. And 2. Because this Sin-water was sprinkled with Hyssop on men, and on other things also that were defiled with ceremonial sins, (as in Num. 19.16,18. Lev. 14.4,6,49. Exod. 12.22. Heb. 9.19.) And 3. Because this sprinkling was the last finishing act of the purification of the unclean : therefore David doth by Faith apply it in the typified sence, to the perfect cleansing or justifying his Conscience from the guilt of his moral sins by the meritorious sprinkling of the blood of Christ, Heb. 12.24. And to this very sence the Apostle doth argue the case, in Heb. 9.13,14.

5. Then I shall be clean, Psalm 51.7. that is to say, then I shall be justified from the guilt of sin. The Hebrew word *Tahar*, translated *clean* ; here, and in v. 2. is there rendred by the *Seventy* *Sinai*, just or righteous. And so in Pro. 30.12. there is a generation that are clean in their own eyes : there the *Seventy* say, *that are righteous*, or *just in their own eyes*, and yet they are not washed or justified from their filthinesse : and *Tahar*, translated *a clean heart*, in Pro. 22.11. is in the *Seventy*, *a holy heart* ; and the clean place in Lev. 10.14. is in the *Seventy*, *a holy place* ; and this Hebrew word, *clean*, put for the cleanness of the Sanctuary, 1 Chron. 30.19. they render it, *the holiness of the Sanctuary* ; and in other Lev. 10.14. places they render it, *purging* : as in Lev. 14.32. and Lev. 15.13. and *purified*, 1 Chron. 30.19. in Numb. 8.7. And we also translate this Hebrew word, *purifying*, in Lev. 12.4,6. Num. 8.6,7,8. but in v. 7.8. we translate it, *clean* ; The Priest shall offer the burnt-offering and the sin-offering (for the woman that hath been first washed from the uncleanness

of

of her child-bed.) to make an atonement for her, and (then) she shall be clean; that is to say, then she shall be more fully or perfectly clean by Gods Atonement obtained by her Sacrifice, then she was by her former washing, because then, and not till then she was fully justified from the ceremonial sins of her Child-bed; and the like promise of cleanness from ceremonial sins by Gods atonement, is made to other polluted persons: as in *Lev. 14. 7, 8, 9, 11, 19, 20, 53.* and to all the National Church, in *Lev. 16. 30.* Namely, that on the day of atonement, the Priest shall make an atonement for you to cleanse you, and you shall be clean from all your sins before the Lord; that is to say, you shall (then) be fully justified from the guilt of all your ceremonial sins before the Lord. And from the said several translated terms of *Tabar* by the *Seventy*, we may see the better how to understand the like various terms, in *Heb. 9. 13.* 2. God said thus to Moses, in *Numb. 8. 6, 7.* Take the Levites from among the Children of Israel, and cleanse them: and thus shalt thou do unto them to cleanse them, sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their cloathes and make themselves clean, (or as the *Seventy* render it, let them make themselves purified.) and then it is said, in *v. 21.* The Levites purified themselves, or made themselves sinlesse: they did that which was required to be done on their part for the making of themselves sinlesse: (and this legal act of theirs doth typifie, that our moral sins must be washed away on the sinners part by true Repentance, and by Faith in Christs Expiatory Sacrifice, as it is the only procuring cause of Gods atonement for their full justification from the guilt of sin.) And then Aaron offered them as an Offering before the Lord and made an atonement for them to cleanse them. And from hence it follows, that Gods atonement is the full and formal cause of a sinners justification from sin. 3. It is also to be marked, that this sprinkling of the Levites with the purifying water, was the final Right of their cleansing: and from thence it follows by an undeniable consequence, that Gods Atonement for the sake of Christs meritorious obedience in his Death and Sacrifice, doth fully or formally cleanse, i. e. justify the Souls of believing sinners from the guilt of all their moral sins: and to this very sense doth our *Annot. on Job 14. 4.* explain this Hebrew word: But yet take notice I pray, of the order of the several actions, that must concur to their ceremonial justification, because it is our teaching Schoolmaster, *Gal. 3. 2, 4.* to our moral justification. 1. The ceremonial sinner must perform the legal Condition that was required on his part by washing his body: so must the moral sinner wash away his sins by his repentance towards God, & by his faith in the blood of Christ. 2. As the Blood of Bulls did cleanse the body meritoriously from ceremonial sins, *Heb. 6. 13.* so the blood of Christ doth much more cleanse the Soul meritoriously from moral sins, 1 *John 1. 7.* 3. As the blood of Bulls, &c. procured Gods atonement for their full justification from the guilt of their ceremonial sins: so the blood of Christ did much more procure Gods atonement for the full justification of Believing Sinners from the guilt of all their moral sins: For God is Faithful and Just (in the performance of his Covenant) to forgive us our sins, and to cleanse us, i. e. to justify us from all unrighteousness, 1 *John 1. 9.* but of this Verse, and *Ver. 7.* see more at N. 15. 4. I have spoken of the typical use of washing before at N. 6. But yet I will speak a little more of the Efficacy of this.

this washing; Namely, as it doth make Believing Sinners to be whiter then snow. For *David* doth in these words, compare the cleanness that Sinners do receive from Gods atoned Forgiveness to the whiteness of snow: yea, he doth prefer it in the superlative degree to be whiter then any snow, and yet in mans eye there is nothing that is whiter then the snow in *Salmon*, Psalm 68. 14. But *David* doth affirm, that Gods atonement procured by the Sacrifice of Christ, doth make Believing Sinners to be whiter in his sight, then any snow can be in our sight: and consequently, that his said atonement, doth make them to be whiter in his sight then *Adam* was in his Innocency; For that concreated moral Righteousness, wherewith he did adorn *Adam* in his first Creation, was but Natural Righteousness: and therefore it belonged but to his comfortable Natural life, in the sweetest contents of an earthly Paradise only: And therefore 2. It could never have advanced him to the Heavenly Inheritance; But now by the Covenant of Gods supernatural Grace and Reconciliation God doth make Believing Sinners to be supernaturally whiter in his sight then any snow can be in our sight, because he doth by his said atoned Forgiveness, not only make them Sinless from the guilt of all their moral sins, but doth thereby receive them also unto the adoption of the Heavenly Inheritance; and so by this supernatural means, God doth make them whiter in his sight then *Adam* was in his natural and innocent condition, in case he had been confirmed in that natural Righteousness by his Covenant, eating of the Tree of Life in the first place. But Mr. *Norton* doth not distinguish this supernatural Righteousness from *Adams* natural Righteousness: he makes no other Righteousness for the justification of believing sinners, but the concreated moral Righteousness of *Adams* nature which Christ performed, and which he supposeth, God doth impute to Believing sinners for their perfect righteousness to the Heavenly Inheritance. But I have shewed the contrary: Namely, that in case *Adam* had been confirmed in his Natural, or in his concreated moral Righteousness, it could never have made him the Son of God to the adoption of the Heavenly Paradise: so, as the supernatural Grace of Gods reconciled Forgiveness doth to all believing sinners.

2. *Isaiah* doth set forth the efficacy of this washing, saying to the impenitent, wash you and make you clean, (by repentance towards God and by Faith in Christ) *Psalm 51. 7.* and put away the evil of your doings from before mine eyes (for all your best Services (through the lack of Faith and of true Repentance on your part, are evil. *Numb. 6. 1, 3.* in mine eyes,) *Esay 1. 16.* and then in *Ver. 18.* He doth add this gracious promise to encourage them to set upon this Duty; saying, *Though your sins be as scarlet, they shall be white as snow, though they be red as crimson, they shall be as wool: Eze. 36. 25.* For upon the performance of true Repentance, and of Faith in Christs Expia- *Eze. 37. 23.* tory Sacrifice, you shall enjoy my atoned Forgiveness of all your moral sins, by the which you shall appear in my sight as white, or justified from the guilt of all your sins, as the whitest snow can possibly be in your sight.

3. The Efficacy of this washing, is typified by the purity of the *Nazarites*: for why are they said to be purer then snow, in *Lam. 4. 7.* or as the *Seventy* render it, more purified then snow? But because of their manifold legal Purifications, Sanctifications, or Justifications from their ceremonial sins; For they were subject to be polluted with more accidents of ceremonial sins then other *Jews* were, and therefore they were enjoined to be the more strict in their Dyer, Ha-

bit and Conversation then other *Jewes* were: For in *Numb. 6. 1.* when any one did separate himself (or as the *Seventy* render it, when any one did sanctifie or purifie himself (which phrase of theirs is also approved by the holy Ghost, in *Acts 21. 24.*) To be a *Nazarite*, he must separate himself from wine, and from all that grows on the Vine: (or as the *Seventy* render it, in *Numb. 6. 3.* He shall be sanctified from wine; Namely, from the ceremonial sin of drinking Wine: For in case he did drink any Wine, it should be a ceremoniel sin to him, and so it should spoyle his *Nazarites* Vow; or in case he did sin by the touch of a dead body, then in *Ver. 9.* he shall shave his head in the seventh day: and then, in *Ver. 10.* he shall on the eighth day bring two turtle-Doves, or two young Pigeons to the Priest: and then the Priest, in *Ver. 11.* shall make the one a sin-offering, and the other a burnt-offering, and shall make atonement for him that sinned by the dead: and then he shall sanctifie his head that day, i. e. then he shall begin the new account of performing his *Nazarites* Vow: (For head is here put for the first beginning of a new account: and so head is put for the beginning of a thing, in *Psal. 119. 160.*) And from hence it follows, that Gods Reconciled Forgiveness procured by his said Sacrifices, did fully justifie him from the guilt of his said ceremonial sin, and then he was sanctified or made perfectly holy again to begin his new account: and by this means he was made whiter again in Gods sight then any snow is in our sight. These and such like Types were ordained to be a teaching School-master unto Christ, for justification from sin to all believing sinners, *Gal. 3. 24.*

7. The Efficacy of this washing was typified by Gods promise to the godly *Jewes* in Captivity, in *Jer. 33. 8.* I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon their iniquities whereby they have sinned against me. This promise is first expressed by the word, *cleans*: and secondly, this cleansing is explained to be done by pardoning their iniquities: Of which see more in *N. 21.*

8. Gods promise in *Eze. 36. 25.* runs thus: I will sprinkle clean water upon you, and you shall be clean from your filthiness, and from your Idols I will cleanse you. This clean Water, which God doth promise to sprinkle upon Repenting and believing sinners, is nothing else but his Reconciled Forgiveness, which doth fully justifie the said sinners from their filthiness, and from their Idols: And then 2. God saith in *Ver. 33.* In the day that I shall have cleansed you from all your iniquities, I will cause you to dwell in the Cities, and the wastes shall be builded: (God fulfilled this promise in the dayes of godly *Ezra*, and *Nehemiah*.) 3. God renewed this promise in *Eze. 37. 23.* I will save them out of all their dwelling places (in the time of their captivity) wherein they have sinned: and I will cleanse them, and so they shall be my people, and I will be their God: From this promise, it doth also follow, that as soon as God hath cleansed (i. e. justified) Repenting and Believing sinners from the guilt of their sins, he doth at the same time receive them into special Favour, as his peculiar people in the Covenant of Grace and Reconciliation: for his Forgiveness is not a bare Forgiveness: but it is a full Reconciled Forgiveness.

9. I have shewed before at *N. 2.* That to purifie, justifie, and sanctifie from sin, is one and the same thing in the Levitical Law: and this is further manifest also by *Lev. 8. 15.* and by *1 Chron. 23. 28.* For in these places the purifying Holy

Holy things, is called the *sanctifying of holy things*, in *Neh. 12. 47.* 2. To pollute or prophane, is contrary to Sanctifying, in *Lev. 18. 21. Lev. 22. 32. Num. 18. 32.* So the Law that ordained how they should be sanctified was in the first place by *washing*, *Exod. 19. 10, 14. Numb. 11. 18. Josh. 3. 5. Josh. 7. 13. 1 Sam. 16. 5. 1 Chron. 15. 12. 2 Chron. 30. 17. Joel 1. 14. Joel 2. 15, 16. Job 1. 5.* And from hence it comes to passe, that *washing* and *sanctifying* is put for the same thing in the Levitical Law, in *Lev. 20. 7. and Lev. 13. 58.* and so consequently, this *washing* or *sanctifying* of the body from ceremonial sins, did typifie how the Soul should be cleansed from moral sins. 1. By Repentance, and by Faith in Christs blood on the Sinners part: and 2. On Christs part, by his meritorious obedience in his Combat of sufferings, and in his Death and Sacrifice; and 3. On God the Fathers part, by his reconciled Forgiveness, for the sake of Christs said obedience in his Death: These particulars are clear by the true sense of these Scriptures, *Psalms 51. 2, 7. John 13. 10. Acts 13. 24. Acts 19. 4. Acts 22. 16. Matth. 3. 11. Heb. 9. 10, 14. Heb. 10. 22. Rom. 5. 11. John 11. 55.*

10. The efficacy of this Washing, is the purifying of the heart by Faith, *Acts 15. 9.* Now the heart is purified from sin, when the believing Sinner doth go to God for his Reconciled Forgiveness, through the meritorious cause of Christs obedience in his Death and Sacrifice; for in this 15. Chapter, the Apostle doth not dispute with the false Apostles about the point of inherent Sanctification, but about the point of Justification: For the false Apostles held, that sinners are justified from all sin in Gods sight by the works of the Law. 2. No mans heart is so perfectly and inherently sanctified, that he can say, my heart is clean in Gods sight from every evil thought and imagination: But yet as soon as a sinner hath by his Faith in Christ attained to Gods reconciled Forgiveness, he may truly say, my heart is fully cleansed, i.e. justified from the condemning power of every sin; and therefore a clean heart, in *Pro. 22. 11.* is by the *Seventy* called a *ho'y heart*; and the clean place, in *Lev. 10. 14.* is by the *Seventy* called a *ho'y place*; and the cleanness of the Sanctuary, in *1 Chron. 3. 19.* is by the *Seventy* called the *holiness of the Sanctuary*. 3. When the Temple was cleansed from the defilement of the Idol of *Jupiter Olympus*, it is in the Hebrew said, to be justified, in *Dan. 8. 14.* and from thence it follows, that the Levitical cleansing did sanctifie or justifie the persons and plates from their ceremonial sins: of which see more at N. 15. 2. From this typical cleansing, it follows in the typified sense, that Gods atoned Forgiveness for the sake of Christs Sacrifice, doth fully iustifie or make holy believing sinners from the guilt of all their moral sins.

11. David told the Priest, in *1 Sam. 21. 5.* That the Vessels, or Bodies of the young men were holy, he saith, their Bodies were holy, because they had been purified from their ceremonial sins, ~~and~~ by their legal washings but three dayes before for their keeping of the New-moon Feast: and since then (said he) they have not been defiled by women: (which phrase I have also explained elsewhere) And saith Dr. Hammond, in *1 Cor. 7. d.* The Hebrew word *Kadash*, is vulgarly to sanctifie (or make holy) and saith he, it signifies among the *Jewes*, to wash; and saith he, the High Priests washing of his hands &c. seer ten times on the day of Expiation, is called ten Sanctifications, *Joma c. 3. sect. 3.* and *Ains.* speaks to the same sense, in *Lev. 16. 23.*

12. It is said in 2 Sam. 11. 4. that Bathsheba was purified (i. e. justified from the ceremonial sins of her Child-bed) But the Hebrew is, *she was sanctified*, (i. e. justified or made holy from her said ceremonial sins) 1. By washing her Body; and 2. She would have brought her Sacrifices to the Priest for the obtaining of Gods atonement for her fuller justification from her ceremonial sins, as in Lev. 12. 6, 7, 8. had not David intercepted her for the present by his too hasty desires. 2. The Woman that was legally unclean by an issue of blood, must bring on the eighth day her burnt-Offering, and her sin-Offering to make an atonement for her before the Lord for the issue of her uncleanness, Lev. 15. 28, 29, 30. and then it is said in Ver. 31. *Thus shall you sanctifie* (i. e. justify or make holy) the Children of Israel from the ceremonial sins of their uncleanness.

These and other such like instances, do teach such as are willing to be instructed by this teaching School-master, wherein the true nature of justification from sin doth lye: Namely, it lyes fully in Gods atonement, or in his Reconciled Forgiveness for the sake of Christs meritorious Death and Sacrifice: and therefore a believing sinner may say with Paul, in Rom. 5. 1. *We joy in God through our Lord Jesus Christ, by whom we have now received the atonement*: for our perfect Justification from the guilt of sin, as it is also implied in Ver. 9. And saith Mr. Woodbridge, in his *Method*, p. 220. What is called Justification in Rom. 5. 9. is called Reconciliation (or Atonement, in Ver. 10. And saith he in p. 123. Justification and Reconciliation, are here used to signifie the same thing: Ergo, to receive Atonement, is all one with the receiving of Justification, or pardon of sin, as in Acts 26. 18. and Acts 10. 43.

13. It is further evident, by Heb. 9. 13. compared with the Apostles inference in Ver. 14. That Gods reconciled Forgiveness doth fully justify believing sinners from the guilt of all their moral sins: For the Apostle doth thus Reason: If the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean sanctifieth (i. e. maketh holy from sin) to the purifying of the flesh (i. e. to the justifying of the Body from ceremonial sins): and from thence he doth infer, in Ver. 14. *How much more shall the blood of Christ purge your Conscience, i. e. cleanse, sanctifie, or justify your conscience from dead works* (which proceed from your spiritual death in sin.)

14. This purging, sanctifying or justifying of the conscience from dead works, is called *the purifying of the heart by Faith*, in Act. 15. 9. For as I said before at N. 10. This purifying of the heart by Faith, must not be understood of the inherent Sanctity of the heart, (as many do expound it, though much amiss) but it must be understood of the extrinsecal justifying of the heart from the guilt of sin by Faith in Christs meritorious Death and Sacrifice, as it was ordained to be the only procuring cause of Gods reconciled Forgiveness; by this means only the heart is fully purified from sin.

P. Martyr, saith in Rom. 11. p. 392. This Text of Act. 15. 9. is an Answer to the Question touching Circumcision, and such other legal purifyings as concerned the point of Justification. And Mr. Chibul, in his *Trial of Faith*, doth at large shew, that this purifying of the heart by Faith, must be understood of Justification from sin, by Acts 10: 14, 15, 24, 28. and that Faith can no otherwise purifie the heart from the guilt of sin, but as it believes in Christ whom God hath set forth

Heb. 9. 13, 14.
Acts 15. 9.

forth to be the procuring cause of his Reconciled Forgiveness.

15. It is said in *Dan. 8. 14.* *Then shall the Sanctuary be justified*, so the Hebrew word is; But the *Seventy*, and our Translators render it, *Then shall the Sanctuary be cleansed* (from the defilement of the Idol of *Jupiter Olympus*, which *An iochus* had set up) by the appointed works of the Law; which works were ordained to cleanse or justify any person or thing from their ceremonial sins. 2. It is also said, in *Job 4. 17.* *Shall mortal man be more just than God, or be more free from sin than God?* Or as Mr. Bro. doth render it, *shall mortal man be holier just before the Puissant*; but the *Seventy*, for just, do render it, *clean, or undefiled before God.* 3. Where the Hebrew word doth signifie pure (or purified from sin) there the *Seventy* render it just, or justified, as in *Amos 6. 11.* *Should I count them pure which have wicked balances?* but the *Seventy* say, *should I justify wicked balances*; and so doth *Tindal* and the *Geneva* render it; And 4. God is said to be Just and Righteous, in *Deut. 32. 4.* but the *Seventy* render it, *Just and [holy] is he*; i.e. Holy or Righteous from sin, as the foregoing words do teach us to understand it: and so it is also expounded in *Psalms 92. 16.* *Jehovah is Righteous, because no iniquity is in him.* From these translated and explained terms, it follows, that Believing sinners are then fully righteous in Gods sight, when they are freed or justified from the guilt of sin; and so saith the Apostle, *Rom. 6. 7.* *he that is freed from sin*, is in the margin said, *to be justified from sin*; and also those sinners that are justified from sin, are said to be *ho'y as God is holy*, *Lev. 11. 44, 45.* *Lev. 19. 2.* *Lev. 20. 26.* *Lev. 21. 6, 8.* In all these places, such sinners as are cleansed from the guilt of sin by Gods atoned Forgiveness, are said to be holy as God is holy: and consequently, they are as holy and righteous in Gods sight as his Covenant of Grace and Reconciliation doth require them to be to the Attainment of the Heavenly Inheritance.

16. The perfect man, in *Pro. 2. 21.* is in the *Seventy*, the *ho'y man*, as I noted it before, in *chap. 14. sect. 3. N. 15.* But no sinner can be any otherwise made perfect and holy, then by being justified from the guilt of sin by Gods atoned Forgiveness: and it is in that respect only that *David* said, in *2 Sam. 22. 24.* and in *Psalms 18. 24.* *I was perfect with him* (so the Hebrew is here, and in *Psalms 119. 1, 78.*) but The *Seventy* say, *I was without blemish before him* (i.e. because I was justified from the guilt of sin by his atoned Forgiveness; For that Forgiveness doth make sinners to be without blemish and without spot in his sight, *Eph. 5. 22.* And then saith *David* in the next words, *I have kept my self from mine iniquity*, that is to say, from that iniquity unto the which I was most prone by Nature, and thus I have conjoynd by sanctified walking to my justified condition: but he that is most inherently sanctified cannot say, *I have kept my self from all iniquity without spot or blemish by my inherent sanctity*; and yet they may say in Relation unto their justified condition, *I have by Faith in Christs meritorious death and Sacrifice obtained Gods Reconciled Forgiveness: for my full justification from the guilt of sin: and in that state they may say unto God as David did, in Psalms 19. 13.* *Cleanse me from my secret sins, and from presumptuous sins withhold thy servant, let them not have dominion over me: Then shall I be perfect and made clean from much Trespas, i. e. perfect from the guilt of the multitude of my Trespas.* And Mr. *Ainsworth* saith, that the original word *Nakib*, translated (*made clean*): do signifie to make innocent and free

Exod. 20. 7.

Nabum 1. 3.

Exo. 21. 19, 28.

Joel 3. 21.

Exod. 34. 7.

free from guilt (of punishment) And saith he, the word is used for Exempting, or for Absolving, or for freeing from punishment due to sin, *Exod. 24. 7. Exod. 34. 7.* This cleansing therefore is nothing else but justification from the guilt of sin; the Geneva doth translate this Hebrew word [*Clear*] in *Nabum 1. 3.* (i.e. void of guilt) and so it must be understood, in *Gen. 20. 5.* where *Abimelech* said thus to *Abraham*, in the innocency (or cleanness of my hands have I done this, but the Seventy render it *Dicaiofune*: in the righteousness of my hands have I done this; They put Righteousness for Innocency; or for being void of guilt (as *Abimelech* did in relation to his cause; and in this sense the Hebrew word is often used, as in *Exod. 34. 7. Numb. 5. 11. Gen. 24. 8, 41. Gen. 44. 10. 1 Sam. 26. 9.* and this Hebrew word is also translated *acquitted from guilt*, in the case of murder or man-slaughter, in *Exod. 21. 19, 28.* And it is also translated *freed*, as from the sin of Adultery, in *Numb. 5. 19, 28.* and in *Ver. 35.* it is translated *guiltlesse*: When the jealous Husband doth bring her to be tried by Law, then she shall be guiltlesse, or justified, or freed from the sin of Adultery, 2. It is also said in *Jos. 3. 21. I will cleanse their blood that I have not cleansed*: that is to say, I will cleanse the Believing Gentiles by my atoned Forgiveness from the guilt of their moral sins, though I have not cleansed them from their ceremonial sins by the typical works of the Law, as I have cleansed my people *Israel* by those works, which unto them were given to be a teaching School-master unto moral justification by Christ. This Scripture I have before expounded in *Chap. 17.* at N. 5. and divers other Scriptures to the same sense. 2. This place of *Jos.* doth much help to explain the true sense of *Rom. 9. 30, 31, 32.* and of *Rom. 2. 26, 27, 28, 29.*

17. The Apostle saith in *Heb. 9. 22. without shedding of blood there is no remission*, and thence the Apostle doth infer in *ver. 23.* That it was therefore necessary that the pattern of things in the Heavens (Namely, of those things that are of a spiritual and heavenly Nature) should be purified with those (that is to say, justified from ceremonial sins with these typical purifications) Namely, with the blood of Bulls and Goats, and the ashes of an Heifer sprinkling unclean, which sanctified to the purifying of the flesh from ceremonial sins by Gods atoned Forgiveness that was thereby procured, *Heb. 9. 13.* But the heavenly things themselves with better sacrifices than these, Namely, with the meritorious blood of Christ in his Combat of sufferings, and in his Death and Sacrifices, as the only procuring cause of Gods Reconciled Forgiveness to believing Sinners for all their moral sins.

2. *without shedding of blood there is no Remission*: in this, the Apostles meaning must be fetched from the manner of procuring Gods Forgiveness to their ceremonial sins on Expiation day, (for the Apostle alludes in this Chapter to the typical services of that day) Then the High Priest was ordained to procure Gods atonement for the ceremonial sins of the whole National Church, by the blood of their Sin & trespass Offerings, and without the shedding of that blood there was no Remission: and thence the Apostle infers in *Ver. 23.* That it was therefore necessary that the pattern of things in the Heavens should be purified with better sacrifices than these, Namely, with the blood of Christ, as above said. But at other times of the year, sundry sorts of ceremonial sins were remitted to particular persons by their typical washings only, as I have shewed it at large elsewhere.

Heb. 9. 22, 23, 26.

Heb. 10. 1, 2,

19, 20, 22.

Heb. 9. 8.

Heb. 1. 3.

3. I pray take special notice that in these Verses, the Apostle doth make the ceremonial justifications of the National Church by the blood of their Sin and Trespass-Offerings to be the pattern of true justification from sin; and thence he concludes in *Ver. 26.* that now once in the End of the world Christ hath appeared to put away sin (Offerings, and all other legal justifications) by the Sacrifice of himself: For all the former legal Sacrifices which were offered on Expiation-day, year by year, *Heb. 10. 1, 2.* could not make the covers thereto perfect (from moral sins) for then they would not have ceased to be offered, from one generation to another to the worlds end, because the worshippers once purged or justified from the guilt of their moral sins should have had no more conscience of the guilt of sin; and from thence he concludes with this Exhortation, in *Verse 19. 20.* Having therefore Brethren boldnesse (or liberty) to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated (or made perfect for us) through the Vail, that is to say, his flesh: and having a High Priest over the house of God, let us draw near (to this High Priest ^{and} Sacrifice) with a true heart in full assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed (from moral sins) with pure water (i. e. with the purifying water of Christs blood, as it is the procuring cause of Gods purifying Forgiveness) This is that new and living Way which God hath ordained for justification to life to all believing Sinners. Dr. Gouge saith, in *Heb. 9:8.* The way into heaven was not made manifest while the first Tabernacle stood: i. e. The true, right, and proper means of entering into Heaven was not exhibited by those typical works of the Law that belonged to the first Tabernacle: But (saith he) the true and proper means of entering into Heaven, was done by the exhibition of Christ himself.

4. As soon as this High Priest had by himself purged our sins (by his meritorious obedience in his Death and Sacrifice, as it procured his Fathers Reconciled Forgiveness to believing Sinners) he sat down on the right hand of the Majesty on High, *Heb. 1. 3.* Mr. Calvin saith, that the Apostle doth put an Emphasis upon this word [*By himself*] he purged our sins, because the shadows of Moses Law were of no force to assist him in it: And 2. This phrase, he purged our sins, doth allude to the Expiation of their ceremonial sins, by the blood of the S.n. Offering, in *Exod. 20. 10.* where the Seventy call it, the purgation of sin: And 3. This Emphasis by himself is also used in *Gal. 1. 4.* and in *Tit. 2. 14.* He gave himself that he might Redeem us from all iniquity, and purifie to himself a peculiar people.

18. It is said in *1 John 1. 7.* That the blood of Jesus Christ his Son doth cleanse us from all sin: Namely, as it is the meritorious cause of Gods Atonement, which doth only cleanse us fully and formally from the guilt of all moral sins: as it is also explained by the Apostle, in *Ver. 9.* saying, If we confesse our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousnesse, (Namely, by his atoned Forgiveness) 2. Solomon saith, he that confesseth his sins and forsaketh them shall find mercy, *Prov. 28. 13.* (i. e. he shall find Gods merciful atonement and forgiveness.) 3. Observe the Apostles manner and method of cleansing Sinners. 1. He saith in *Ver. 7.* the blood of Jesus Christ his Son doth cleanse us from all sin: and then 2. in *Ver. 9.* he saith, that God (the Father) is faithful and just to forgive us our sins, and cleanse us from all unrighteousnesse.

1 John 1.7,9.
 Rom. 5. 10.
 Eph. 5.25,26,
 27.

our *unrighteousness*. He is faithful and just according to his Covenant of Reconciliation with Christ and with all the Elect in him, to cleanse us fully and formally (by his atonement) from all unrighteousness. And 3. From thence it follows, that as soon as Gods atoned Forgiveness hath cleansed sinners from all unrighteousness, they must of necessity be thereby made as perfectly righteous as Gods Covenant of Grace and Reconciliation doth require them to be : Of which see more in *chap. 15*. at N. 7. 4. It is well observed by Mr. *Calvin*, that this word *cleanse* or *purge*, in *Ver. 9*. seemeth to be taken in another sense, then the word *cleanse* is in *Ver. 7*. For, saith he, the Apostle in *Ver. 7*. said, *we are cleansed by the blood of Christ* ; but now (saith he) after he had spoken of forgiveness by the blood of Christ : he addeth in *Ver. 9*. That God doth also purge us from unrighteousness. This member, saith he, may be divers from the first : and saith he, the Apostle signifieth thereby, that a double fruit doth arise of confession ; namely, that God being pacified by the Sacrifice of Christ, doth in the second place forgive us.

Take notice I pray, that Mr. *Calvin* doth here speak to the very same sense of the meritorious and formal causes of a Sinners justification, as I have done all along : and of this see more also in *ch. 19*. at N. 1. 5. Mr. *Calvin* doth also speak to the very same sense, in *Rom. 5. 10*. *We* (said he) *were reconciled to God by the death of Christ, because it was the sacrifice of Reconciliation, whereby God was Reconciled to the world* : hence also, I entreat the Reader to marke his double sense of the word *Reconciliation* : 1. In the meritorious, and 2. in the formal cause.

19. It is said in *Eph. 5. 25, 26, 27*. That Christ gave himself for his Church, that he might sanctifie it and cleanse it with the washing of water by the Word, and that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

1. This expression, *Christ gave himself for his Church* : meaneth, that he put his life in his hand when he undertook that great Combat of his sufferings from his old proclaimed enemy, *Sathan* and his potent feed, according to the declaration of the Combat in *Gen. 3. 15*. in which Combat he got the Victory (not by the power of his Godhead, but) by his righteous performance of it in his Humane Nature, according to Gods declared Will, in *Gen. 3. 15*. and *Gal. 1. 4*. and because it was so performed, God did accept it as the only meritorious cause of his atonement to all his Elect militant Church of believing sinners : by which means they are made perfectly holy and righteous from the guilt of sin, and thereupon Christ doth present them to himself as a glorious Church, not having spot or wrinkle or any guilt of sin, but are holy and without blemish : and in this sense Christ saith thus to his Elect Church, in *Cant. 4. 7*. *Thou art all fair my love, there is no blemish in thee* : and in this sense it is also said in *Rev. 14. 1, 5*. that the 144 Thousand, that stood with the Lamb on Mount *Sion*, are without blemish before the Throne of God : But all this perfection of their unblemishedness, doth come fully and formally from Gods atoned Forgiveness through the meritorious procuring cause of Christs obedience in his Death and Sacrifice. And 2. Hence it follows, that as soon as Sinners are made holy and without blemish by Gods Reconciled Forgiveness, they are thereby made as perfectly holy and righteous in Gods sight, as his Covenant of Grace and Reconciliation doth.

doth require them to be for their attainment of the Heavenly Inheritance; and therefore this supernatural kind of holiness and righteousness by Gods atoned Forgiveness, is to be preferred far above that Natural holiness and righteousness wherein Adam was created: for that Natural holiness and righteousness should never have brought Adam (and his Natural posterity) to the Heavenly Paradise, as the foresaid supernatural holiness and righteousness doth to all believing sinners, as I noted it in *chap. 1. sect. 4.* to the utter conviction of Mr. Nortons kind of Justification by Adams Natural Holiness, performed by Christ, and imputed by God (as he surmisseth) to all Believers.

3. It is also observable, which Dr. Barnes saith in his Book annexed to *T. n. dals* works, p. 245. The cleanness of this holy Church (saith he) is the mercy towards her through Christ, for whose sake God layeth nothing to her charge: and Austin (saith he) saith, The whole Church prayeth, *Lord forgive us our sins*: wherefore (saith Austin) she hath spots and wrinkles: But by acknowledging them, her spots are washed away: and from thence Dr. Barnes concludes, that through Gods mercy nothing is imputed unto her; and that through Christ the Church is made fair: first she was filthy in sins, and afterwards by Gods gracious pardon she is made fair.

4. These and such like considerations about Gods Atonement, as it is the full and formal cause of a sinners justification to the fruition of the heavenly Paradise, made me say in my *Dialogue*, in p. 158. That Gods Atonement was the Top Mercy of all mercies that makes poor sinners happy, because it is the great Purchase of Christs meritorious Death and Sacrifice: But Mr. Norton doth oppose this blessed Truth; For he saith in his Answer, p. 265. *That the great Act of Mercy, is the gift of Jesus Christ to be our head and Saviour; and no benefit (saith he) that follows the gift of Christ, is to be compared with Christ himself: I have formerly replied, That neither Christ himself, or any thing that he could do of himself, could merit any blessing to sinners without the intervention of a mutual Covenant between the Trinity from Eternity; and therefore it is the fulfilling of that Covenant on Christs part that gives the Form of merit to him:* 2. I wonder that he takes no notice, that my words in my *Dialogue* doth include Christ eminently, as he was the meritorious cause of Gods atonement, which is the greatest work he could perform for mans good: But Mr. Norton doth most unhappily labour to curtail this great and large Blessing to the half of it: For he makes Gods Reconciled Forgiveness to extend no further then to deliverance from Hell, without giving any Right to the Heavenly Inheritance: But I have shewed, that Gods atoned Forgiveness doth not only deliver from Hell, but that it doth also receive believing sinners into special Favour unto the Right of the Heavenly Inheritance. And 3. I have shewed, that Gods Reconciled Forgiveness, and his imputation of Righteousness to believing sinners, is but one and the same thing: and from thence it follows, that Gods atonement so procured, must needs be the Top-mercy of all Mercies that makes poor sinners for ever happy, *Terminative* (as they say) in the effects of it until it hath obtained the utmost *Terminus*, which is everlasting life in Heaven. 4. It is also rightly observed by Mr. Burges on *Justification*, p. 185. and by Mr. Woodbridge, in his *Method*, p. 31. 39. and by P. Martyr, in *Rom.* p. 107. That it was a greater mar-

Austin de
Verb. Aposti
Ser. 29. & de
Verb. Dom.
Ser. 50.

Gods atonement
procured by the
meritorious
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fice of Christ is
the Top-mercy of
all mercies th. &
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ners happy.

ter to Restore us to Life, to justify us, and to Reconcile us to God, then it is to bring us, being now justified, to Felicity.

20. Gods Reconciled Forgiveness for the sake of Christs Sacrifice, is called *cleansing*, in *Jer. 33. 8. I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities*: In these words the Prophet doth expound *cleansing from iniquity*, to be done by Gods merciful pardoning; the Hebrew word for *pardon*, is *Salach*: which I have largely expounded in *Chap. 16.* to be such a kind of merciful pardon as is obtained by Oblation and Intercession of the Priest.

Jer. 33. 8.
1 Cor. 6. 11.
Heb. 10. 9, 10.

21 Such as have their sins forgiven by Gods atonement for the sake of Christs Sacrifice, are said to be *washed, sanctified, and justified*, *1 Cor. 6. 11.* These three terms are *synonymous* in this Text, and all of them do figuratively set out the true Nature of Gods Reconciled Forgiveness: 1. You are washed from your sins fully and formally by Gods Reconciled Forgiveness (as I have abundantly opened the Metaphor) 2. You are sanctified or made holy from sin by Gods said Reconciled Forgiveness (as I have also abundantly opened this Metaphor) 3. You are justified from sin by Gods said Reconciled Forgiveness: and to this sence doth P. Martyr expound these three terms in this Text, and also in *Rom. 1. 6, 7.* and to this very sence doth the Apostle expound the word *sanctified*, in *Acts 26. 18.* *Christ, saith he, hath sent me to the Gentiles to open their eyes, and to turn them from darkness to light.* 1. For the working out of their inherent Sanctity. And 2. That they might receive the forgiveness of their sins (for their formal justification) and inheritance among them that are sanctified (from sin) by Faith in me. Hence it follows, that Gods Forgiveness doth not only deliver from Hell, but also that it gives a Right to the Heavenly Inheritance, among them that are sanctified from sin by Gods Reconciled Forgiveness.

2. *Sanctified* is put for *justified*, in *Heb. 10. 9, 10.* By which Will of God (performed by Christ in his Combat of sufferings, & in his death and sacrifice) we are sanctified, that is to say, justified, or made holy from sin: for it was the will of God, that in case Christ did perform his said combat of suffering and his death and sacrifice, in perfection of Obedience, that it should be accepted of him as the meritorious procuring cause of his Reconciled Forgiveness, for the full and formal sanctification of believing sinners from the guilt of sin.

3. This word *will*, saith Dr. Gouge, is applied to God the Father: But withall, saith he, there is an intimation given of the will of Christ, in that he saith in *Ver. 7. Lo, I come to do thy will*; they both agree in one, and both their wills is the Sacrifice of Christ made perfect: The will of the Father was the cause of Christs being made a Sacrifice, and because it was the will of the Father, the Son did willingly offer himself, that so his Sacrifice might be the procuring cause of his Fathers reconciliation: and in this sence Christ said, *I came down from Heaven, not to do mine own will, but the will of him that sent me, Joh. 6. 38. John 4. 34. John 5. 30.*

4. This word *sanctified*, is used by the Seventy in *Exod. 29. 33.* for justification from sin by Gods atonement. The Priest shall eat those things, by which atonement was made to consecrate and to sanctify them; but the Seventy render the word *atonement* thus, *they shall eat those things by which they were sanctified, i. e. justified from their ceremonial sins,*

5. The

5. The blood of Christ in *Heb. 10. 29* is called *the blood of the Covenant* wherewith we are sanctified, because it was ordained to confirm the Covenant, *Dan. 9. 27. Mt. 26. 28.* and consequently, it was ordained in that Respect to be the meritorious cause of Gods atonement, whereby we are formally sanctified from sin, i. e. justified from the guilt of sin.

*Exod. 29. 33.
Heb. 10. 29.
John 17. 19.*

6. Christ saith thus, in *John 17. 19.* *For their sakes I sanctifie my self, that they also may be sanctified through the Truth:* Bullenger saith in his *Decades*, pag. 77. 2. That Christ gave himself to be a Sacrifice for our sins, that we might be sanctified, i. e. purged from our sins fully and perfectly, and not ceremonially: or as the Text doth phrase it, *that they also may be sanctified through the Truth*, i. e. through the true performance of Gods Atonement, which was procured by Christs sanctifying of himself, to perform his Combat of consecrating sufferings and Sacrifice, for the procuring of Gods Atonement for the sanctifying, i. e. for the justifying of all Believers from their moral sins: and in this sense is the word *Truth*, to be taken, in *John 8. 32, 36.* *The Truth shall make you free*, i. e. the true performance of sin and trespass-offerings by my death and sacrifice, shall not only make you free from the bondage of those legal Observances: but also my Death and Sacrifice shall procure Gods Atonement, by the which ye shall be made free from the guilt of sin; if the Son therefore doth thus make you free, you shall be free indeed, i. e. justified from the guilt of sin.

But Mr. Norton doth darken this clear Distinction of the meritorious Cause, and of the formal Cause of Gods Reconciled Forgiveness; For in his Answer to my Dialogue, in pag. 230. he doth confound the Righteousness of God, in *Rom. 3. 21, 22.* with the Righteousness of Christ in point of a Sinners justification: The Righteousness, saith he, whereby a sinner is justified, is called the Righteousness of God, because God is the Author of it: It is as much as is called the Righteousness of Christ, in *Rom. 5. 18.* The imputation of the Righteousness of Christ, saith he, is the formal cause of our justification, and 'tis the act of God the Father: the word Father, not being taken personally for God the Father, but essentially for all the three persons, God the Father, Son, and ho'y Ghost.

There are many great Errors in these Assertions. 1. It is a great Error, to make the Righteousness of God to be as much as the Righteousness of Christ in the point of a sinners justification: I have often shewed that they must be put into two distinct causes: Namely, into the meritorious, and into the formal cause.

2. It is another great Error, to make the word Father in the act of imputing Righteousness to believing sinners, to be taken essentially for all the three Persons. Mr. Warren on *Justification*, saith in pag. 116. Wheresoever we find the Name of God, put in opposition to Jesus Christ (as it is in *Rom. 3. 21, 22.* and in *2 Cor. 5. 21.* It must not be understood Essentially but Personally; and for this he cites, *2 Cor. 5. 19. John 3. 16. 1. John 2. 1.* Secondly, Mr. Norton saith in *John 1. 1.* pag. 50. wheresoever God: and the Son, or Jesus Christ are mentioned together, thereby God the Father is signified,

Reply 13.

3. Mr. Estwick, in his Answer to Bidle, saith in p. 290. These words: *The word was with God*, in *John 1. 1.* Seeing there is but one God, The Word God must not be taken for the Godhead simply and absolutely, but for *God the Father*; the Person is signified; and not the divine Nature.

4. Consider, that in the Creation of Natural Beings: which was before the second Person was distinguished into the person of the Mediator: all the works of the Trinity, were the works of the three persons equally: But in the works of Regeneration and Redemption from sin, there must be some differing considerations in the order of their working: as it is also observed by Dr. Field, in pag. 43. When the second person (saith he) doth quicken, give life, and impart the Spirit of Sanctification, to whom he pleaseth: It is done with a kind of concurring of the humane Nature: *Meriting, Desiring, and Instrumentally assisting*: This kind of working is not common to the three Persons, but 'tis proper to the Son of God manifested in our flesh. *sc p 38 at n^o 4.*

5. Dr. Jackson, sheweth in his *seventh Book on the Creed*, in pag. 255. and in his eighth Book, in pag. 77. That the divine Nature is distinguished in its operation, in the person of the Father, and in the person of the Son, and in the person of the holy Ghost, both in the internal Covenant, and also in the external work of mans Redemption.

Conclusion from the Premises it follows:

1. That neither Mr. Norton, nor any other, can describe the true Nature of a sinners justification, better then God himself hath done by his Teaching School-master; Namely, by his typical Pattern of justifying of the bodies of the National Church from their ceremonial sins by their typical washing, and by the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, to the sanctifying of the Body from ceremonial sins, and to the purifying of the Body, *i. e.* to the justifying of the Body from the guilt of their ceremonial sins, *Heb. 9. 13.*

The foolishness of God in this typical Pattern is wiser then Mr. Norton, or any others, that will have no other Righteousness to be imputed to believing Sinners for their eternal justification, but the perfect natural Righteousness wherein Adam was created, and yet that Righteousness could never have brought him to the Heavenly Inheritance, as I have shewed it in chap. 1. sect. 4.

And I think I have made it evident, that God hath ordained no other Righteousness in the Covenant of Grace and Reconciliation, to bring believing sinners to the Heavenly Inheritance, but the supernatural Righteousness of Gods Reconciled Forgiveness.

But saith Mr. Norton, in pag. 211. 212. To say that pardon of sin is Righteousness in self, is to confound the effect with the cause: and (saith he) it is not possible to be Justice.

Reply 2.

He doth in this Assertion bewray a great deal of ignorance in the Levitical Pattern of Justification: and had he been but well insighted therein before he answered my Dialogue, which doth much relate to the said Levitical Pattern, he could not have called that ^{supernatural} positive Righteousness, a pestilent fiction and abomination, as he doth, in pag. 214. 228. And then 2. He could not have affirmed

affirmed as he doth, *That the Popes pardon and the Dialonges, how differing soever in their nature, may go together in Respect of their efficacy.* These and many the like blasphemous speeches he hath uttered, in pag. 223, 224, 237, &c. O blindness extream in the typical sence and use of the word *Sanctified* (*purified, cleansed and iustified*) from sin.

Will it not be a strange thing for any to affirm, that the *Jews* were made a holy People, and a righteous National Church, in *Exod. 19.* in Relation to the moral righteousness of *Adams* Nature? was it not rather in Relation to the Negative Righteousness of Gods atoned Forgiveness obtained by the typical works of the Law, which God ordained to be their teaching School-master of justification by Christ, who was thereby set forth as the only End of the Law for justification to every one that believeth, *Rom. 10. 4.* as I have noted it more at large in *Chap. 5.* His other Errours I have Replied to elsewhere in this Book.



CHAP. XIX.

Shewing from Chatta. in Piel. That Gods Reconciled Forgiveness for the sake of Christs Sacrifice, doth make believing sinners to be sinlesse, That is to say, to be as perfectly holy and righteous as the Covenant of Grace and Reconciliation doth require them to be, to their attaining of the Heavenly Inheritance.

1.  *Hatta:* Sin, when it is in *Piel*, doth signifie a Sin (Offering) whereby Gods Atonement is merited or procured: or it doth signifie, to make an Expiation for sin, and so consequently it makes believing Sinners to be sinlesse: that is to say, to be as Negatively holy and righteous as the Covenant of Grace and Reconciliation doth require them to be.

2. It is said in *2 Chron. 29. 24.* That the Priest killed the Sin (Offerings) and that they made Reconciliation with their blood (by sprinkling it) upon the Altar, to make a Reconciliation for all *Israel*: but the *Seventy*, and *Tremelius* render it thus: *they made expiation with their blood upon the Altar, to make expiation for all Israel:* The word *Reconciliation*, or *Expiation*, is twice over repeated in this Verse; from two several Hebrew words: 1. From *Chatta* in *Piel*: and 2. from *Caphar*; and yet these two Hebrew words in this Verse have but one and the same sence in our Language, only they differ in their causes: For 1. *Chatta* must be understood, in the meritorious cause of Gods atonement or Expiation, by the Priests sprinkling of the blood of the Sin-(Offerings) upon the Altar.

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But

But 2. *Caphar* must be understood of Gods atonement or Expiation, as it is the formal cause of purging sin-guiltiness: but of this last word I have spoken at large in *chap. 15.* and also in *Dan. 9. 24.* Therefore I shall in this *Chapter* endeavour to give the true sense of the first word *Chatta*: Sin.

2 Cor. 5. 21.
with 2 Ch. on.
29. 24.

1. The Priests are said in *Ver. 24.* To make Reconciliation or Expiation with the Blood of the Sin upon the Altar (meaning, with the blood of the sin-Offerings) 2. Thence it follows in the typified sense, that Christ is the true Sin, i.e. the true sin-Offering, and that God made him, i.e. appointed him to be sin for us, that we might be made the right righteousness of God in him, 2 Cor. 5. 21. that is to say, that we might be made Righteous from sin by Gods Reconciled Forgiveness, as soon as we are in him by Faith. This Text of 2 Cor. 5. 21. cannot be better expounded, then by referring it to the meritorious and formal causes of Gods Reconciliation, as it is lively typified, in 2 Chron. 29. 24.

2. I have before observed the like double kind of Atonement and Forgiveness in the meritorious and formal causes, from 1 Job 1. 7. 9. in the former Chapter at N. 19. with the concurrence of Mr. Calvin therein.

3. It is also worthy of special observation, that this Sin is called Atonement; not formally, but because it was the meritorious or procuring cause of Gods atonement: This I do the rather observe to confute Mr. Nortons unjust Exception against my Dialogue, because I do therein sometimes call Christs Sacrifice, a sacrifice of Atonement, in pag. 122. and elsewhere: and see my fuller Reply for this, in *chap. 15. sect. 4.*

But saith Mr. Norton, in pag. 222. If righteousness for sinners be purchased by Christs sacrifice of Atonement, neither then can Atonement be a sinners righteousness: that which procureth or purchaseth is the cause, That which is procured is the effect: The cause cannot be the effect.

Reply. 1.

I have in my former printed Reply, in pag. 249. Replied sufficiently to this Cavil: and yet for the Readers sake I will enlarge my Reply further. 1. It is a usual thing to give the name of the Effect to the meritorious Cause of it, as in

The name of the
Effect is often
given to the pro-
curing cause.

2 Cor. 5. 21.
Esay 53. ult.

Exod. 21. 21. The Bondslave is called his masters money, because he was purchased with his Masters money: and it is a common expression to say, this Land or this House is my money, because it was purchased with my money: for money answereth all things, *Eccl. 7. 12. Eccl. 10. 19.* and in this sense it is, that the Poll-money that was employed to buy publick sacrifices for the procuring of Gods atonement, is called Atonement-money, *Exod. 30. 16.* and Trespass-money, and Sin-money, 2 Kings 12. 16. and Redemption-money, *Numb. 3. 49.* In like sort, the Sin-Offering is called by no other Name but Sin, in above a hundred places which I have cited in my former printed Reply, in *chap. 14. sect. 2.* and in that very sense only God made Christ to be sin, 2 Cor. 5. 21. and therefore the Geneva Bible cites 2 Cor. 5. 21. to *Exod. 29. 14.* where the sacrifice is called Sin; and Trespass, *Esay 53. 10.* because he was the true Sin and Trespass-Offering that procured Gods atoned Forgiveness of the sins and trespasses of all believing sinners: and in this sense it is, that the sin-Offering is called the sin of Atonement, *Exod. 30. 10. Numb. 29. 11.* and the Ram of Atonement, *Numb. 5. 8.* because these Sacrifices were ordained to procure Gods atonement: And it is also a usual thing among the Hebrew Doctors, to call the sin-Offering their atonement: they say, that the Woman after the time of her Child-bed, brings her atonc-

atonement, and the Leper brings his atonement for his cleansing, i. e. his several Sacrifices for the procuring of Gods atonement, for his full cleansing from his ceremonial sins: and for this see *Ainsworth*, in *Lev. 12. 6.* and in *Lev. 14. 9, 15.* and often elsewhere: And *David* saith, that he would not drink of the water of *Beth'em*, because it was the blood of those men that bought it, i. e. it was purchased with the hazard of their blood; *2 Sam. 23. 17.* and *1 Chron. 11. 19.*

I cannot therefore but wonder at Mr. *Nortons* unjust, and I fear wilful Cavil at the Dialogue.

2. Consider that Christ is called *our salvation*, *Heb. 5. 9.* and *our peace*, in *Eph. 2. 14.* not formally, but as the meritorious cause of it, as it is also explained, in *Eph. 2. 16.* and so in like sort he is called *our wisdom*, *Righteousnesse*, *Sanctification*, and *Redemption*, *1 Cor. 1. 30.* not formally, but as he is the meritorious cause of these Blessings: and from thence it follows, that Mr. *Nortons* said Exception, is very unjust, and I fear wilfully so.

3. *Chatta*: Sin, is also put for purging or sprinkling from sin, as in *Exod. 29. 36.* *Thou shalt cleanse* (or purge, or purifie) *the Altar, when thou makest atonement for it*: but *Tremelius* renders it, *Thou shalt purge it* (or sprinkle it) from sin, when thou makest an Expiation for it: but the *Seventy* say, when thou dost sanctifie it, i. e. when thou dost make it holy from sin, by procuring Gods atonement. And *Tindal* doth render it thus: *thou shalt hollow the Altar, when thou reconcilest it*. From these several translated Terms (which do all suit very well to expresse the true sence of the word *cleanse* by atonement) we may learn from this teaching School-master, that to cleanse, purge, or justifie from sin, or to hollow or sanctifie from sin, in the meritorious cause, as well as in the formal, is called *Atonement*, or *Expiation*, or *Reconciliation*, or *Sanctification*: and from thence it comes to passe, that these terms are used interchangeably, sometimes for the meritorious, and sometimes for the formal cause of a sinners justification from sin.

Eph. 2. 14, 16.

Exod. 29. 36.

Deut. 24. 4.

Numb. 35. 33.

Psalms 51. 7.

4. It is said in *Deut. 24. 4.* *Thou shalt not cause the Land to sin*: but the *Seventy* say, *thou shalt not cause the Land to be polluted*: Hence I observe, that the *Seventy* do render *Chatta*, by *polluted*, they put the Effect for the Cause: For as their ceremonial sins had this effect, to pollute their bodies legally, so their publick moral sins (unrepented of) had this effect, to pollute the whole Land, Namely, to make the whole Land guilty of moral sin, *Num. 35. 33.* *Psa. 106. 38.* *Jer. 3. 1, 2.* *Eze. 36. 16, 17, 18.* and thence it follows by the Rule of Contraries, that Gods Reconciled Forgiveness doth fully cleanse the body from the guilt of their ceremonial sins, and doth also fully cleanse the Soul from the guilt of moral sins: so that cleansing must necessarily be called *holiness*, or *sanctification*, or *justification*, or *Righteousnesse*, or *Redemption* from the guilt of sin; and so consequently, Gods Sanctification, Justification, or Redemption from the guilt of sin, is but one and the same thing: first in the meritorious, and then in the formal causes of it: as I have noted it more at large, in Chap. 17.

5. *David* saith thus, in *Psalms 51. 7.* *Purge me* (or as the *Seventy* render it, *sprinkle me with Hyssop*) and *I shall be clean*; or as it is more emphatically in the Hebrew, *make me sinlesse with Hyssop* (in the meritorious cause) and then

by Gods atonement thereby procured, I shall be fully clean in the formal cause, alluding thereby to the effects of the sin-water, because it was sprinkled on men (and on other things also) that were defiled with ceremonial sins with a bunch of Hyssop to purge them, or to purifie them, *i. e.* to make them unclean, Numb. 19. 6, 18. Lev. 14. 4, 6, 49. Exod. 12. 22. Heb. 9. 19. This I have noted also at the beginning of the former Chapter, at N. 3.

2. Take notice, that this sprinkling was the last part of the purification of the unclean: and that it typified the efficacy of Christs Expiatory Sacrifice, as it is the only meritorious and procuring cause of Gods atoned Forgiveness, which doth fully and formally cleanse, purifie, and justify the Souls of Believing sinners from the guilt of all their moral sins.

6. The Apostle, in Heb. 9. 13. doth also allude to this Levitical purifying: If (saith he) the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth (i. e. maketh the body holy from ceremonial sins,) to the purifying of the flesh (i. e. to the justifying of the Body from its ceremonial sins: Thence he doth infer, in Verse 14. How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience, from dead works, &c. This word purge, in this 14 Verse, must comprehend as much under it as the typical word sprinkling doth, in Ver. 13. and the meritorious effect of that sprinkling, was to procure Gods atoned Forgiveness to the sanctifying, and to the purifying of the flesh of the National Church from their ceremonial sins: and therefore consequently, the Blood of Christ is much more meritorious to procure Gods atoned Forgiveness for the purging, *i. e.* for the sanctifying and purifying of the Soul from the guilt of all its moral sins.

Heb. 9. 13, 14.
1 Pet. 1. 2.
Heb. 10. 22.
Heb. 12. 24.

2. The sprinkling of the blood of Christ, in 1 Pet. 1. 2. hath the same Greek Word for Sprinkling, that was first used by the Seventy, in Psalm 51. 7.

3. The blood of Christ is again called the blood of Sprinkling, in Heb. 10. 22. and in Heb. 12. 24. to note out the meritorious Efficacy of it.

4. Seeing the word Purge, in Heb. 9. 14. is deduced from the former word Sprinkled, in Verse 13. it doth from thence necessarily follow, that it must have the like signification in its Effects: But whosoever lives and dyes without Faith in Christs Expiatory Sacrifice, can have no Right to Gods atoned Forgiveness, to cleanse them from the guilt of their ~~moral~~ sins, Es. 22. 14. 1 Sam. 3. 14. Heb. 11. 6.

7. Chatta, Sin; is by the Seventy rendred Propitiation, in Exod. 30. 10. Exe. 43. 21. Exe. 45. 19.

2. It is also rendred, a pleasing of God, or an appeasing of his anger for sin, in Exe. 44. 27.

3. It is also rendred, for an exchange by the Seventy, in Zach. 13. 15. But Ainsworth doth translate the Seventy [for a removal away] For he doth thus paraphrase this Verse of Zachary, in Numb. 19. 9. For sin (saith he) is for a purification for sin, and for a water of separation from uncleanness, which two phrases, (saith he) the Greek interpreteth, 1. for a removal away, and 2. for a sprinkling.

4. Saith he, this word sin, in Numb. 19. 9. is the Name of the Water that purified.

Exod. 30. 10.
Exe. 44. 27.
Zach. 13. 1.
Numb. 19. 9.

purified from sin, as it is manifest by Verse 12. Wherefore, saith he, the Greek translateth this ninth Verse a *sanctification*, or a *purification* : and (saith he) a purification for sin is often used for a sin-Offering, or for a Sacrifice that doth exiate sin, as in Lev. 4. 3. Numb. 8. 7. And these two terms, a *sanctification*, or a *purification* are also used by the Apostle, for the blood of Bulls, &c. in Heb. 9. 13. and, saith he, this Sin-(Water) is also called by the Greeks and Chalde Versions, *water of sprinkling*, (because it was sprinkled on the unclean to purifie them) Numb. 19. 18, 19. according to which phrase, Christs blood is called the blood of sprinkling, Heb. 12. 24. because it purifies the Conscience ; and therefore it was figured by this sprinkling-Water, in Heb. 9. 13, 14.

5. I will now return again to expound this phrase, in Zach. 13. 1. For sin : It is rendred by the Seventy, for an exchange ; For Kircherus doth translate their Greek word *μετακλινσις*, by *mutatio*, which signifies a Change, or an Exchange : but Ainsworth, doth render this Greek word, for a removal away : and therefore it will not be amisse to see how these two translated phrases may suit to the true sence of the Hebrew word *Chata*, Sin.

1. Therefore consider, that the issues both of Men and Women (besides other sorts of ceremonial sins) caused them to be removed away from coming unto Gods holy Temple : until they were first cleansed according to the purification of the Sanctuary ; and after the Womans issue was stopped, she was still in part unclean ; and therefore she was commanded to number unto her self seven dayes, and then she was to wash her self, and then after that she shall be clean, Lev. 15. 13, 28. Namely, so far as to fit her for her going so far within the holy Ground, as to bring her sin-Offering to the Priest on her eighth day, i. e. Two Turtle-Doves, or two young Pigeons : she shall bring them to the Priest to the door of the Tent of the Congregation, and the Priest shall make the one a sin-Offering, and the other a burnt-Offering, and the Priest shall make atonement for her before *Jehovah* for the issue of her uncleanness, and then she shall be (fully) clean : From hence it follows, that until she had obtained Gods atoned Forgiveness by her said sacrifices, she did continue Removed away from having full communion with God in his holy Temple.

2. But as soon as her atonement was procured, her condition was changed or exchanged (as Kircherus doth translate the said Greek Word) from sin-guiltiness to purification, or to justification from sin, or from uncleanness to cleanness ; from pollution, to sanctity ; from enmity, to Reconciliation with God.

3. When Christ said unto those that stood by *Jehosua*, take away the filthy Garments from him : as soon as they were taken away, he said unto him, I have caused thine iniquity to passe from thee : And I will cloath thee with change of Rayment, Zach. 3. 3, 4. This Change was brought to passe by that living Fountain of Christs Blood which God hath set open to all Nations for a Change, or for an Exchange from sin-guiltiness to justification from sin : Namely, as the blood of Christ is the infallible meritorious Cause of Gods Reconciled Forgiveness, to believing Sinners all the World over.

8. *Chatta*, Sin, is very often used in a metaphorical sence for sin-Offering, just in the same manner as *Asham* is for a Trespasse-Offering : as in *Lev. 5. 6. Amos 8. 14.* They that swear by the Trespasse, i. e. by the Trespasse-Offering, which the Priests of *Samaria* did offer unto God to procure his Attoned Forgiveness for their Trespasses: and in that Respect the *Seventy* do render *Asham*, the proptiation of *Samaria* : and thence it follows, that they did believe, that upon Gods accepting of it, they should not need any other Righteousness to bring them to Heaven, but his Reconciled Forgiveness only. And 2. Thence it followes ; that in case it had been a received Truth among them that no sinner could get to Heaven, unlesse God did impute the moral Righteousness of *Adams* con-created Nature unto them, they would doubtlesse have left some foot-steps of that Faith, either in the Antient Translation of the *Seventy*, or in those Records that are cited from their antient Hebrew Doctors ; but I do not find neither in *Mr. Broughtons* works, nor in *Mr. Ainsworth*, nor in any others that have searched into their antient Records, that they do make any mention of that Tenent : but the contrary doth appear, by their Expositions of the Sacrifices : They held them to be the only procuring cause of Gods Reconciled Forgiveness, and Rested in that as the only Righteousness that God had ordained to bring them to Heaven.



CHAP. XX.

Shewing from the Hebrew word Nasa, That Gods forgiveness for the sake of Christs sacrifice, doth bear or carry the guilt of sin from Believing Sinners.

1.  Have by the help of Kircherus Hebrew and Greek Lexicon, perused the various Translations of the Seventy, on this Hebrew word *Nasa*; and I find that in the proper sense of it, it doth signifie to *bear*, or to *carry*, or to *lift up* any thing that is weighty. 2. I find also that it hath many metaphorical senses, as well in Relation to the Souls affections, as to the Limbs of the Body, and that it Relates also to Gods acting toward sin and Sinners, either in the way of Wrath or of Mercy: But I do not find it used for Gods imputing unto Christ, either of the sins or punishments of the Elect in a way of Wrath: which is the great point that Mr. Norton contends for from this Hebrew word.

2. As *Nasa* relates to impenitent sinners, so it is put for their bearing of sin by Gods imputation in a way of punishment: But yet still of sin and punishment, in the same subject, as in *Exod. 28. 43. Lev. 1. 17. Lev. 19. 8. Lev. 25. 17, 19, 20. Lev. 22. 9. Lev. 24. 15. Num. 5. 31. Num. 9. 13. Num. 14. 34. Num. 18. 19, 22, 23. Num. 30. 15. Eze. 4. 4, 5, 6. Eze. 14. 10. Eze. 23. 35, 49. Eze. 44. 10, 12. Gal. 6. 5. Gal. 5. 10.*

3. Christ is also said to *bear the sins of many*, in *Isay 53. 12.* And 2. He is said also to *bear punishment in his Body on the Tree*, *1 Pet. 2. 24.* But Peter doth not say, that he bare punishment from Gods Wrath as a guilty sinner, from his imputing to him the sins of the Elect, as I have noted it in my *Di'ogne*, in pag. 28. 29. and in this Book, in chap. 11. But I have shewed how Christ bare sin and punishment,

1. He bare the *sins of many* (i. e. of all the Elect) in the self-same manner as the typical Priest and Sacrifice did bear the ceremonial sins of the National Church, and no otherwise: For, in *Exod. 28. 38* the Lord appointed the High Priest to bear the iniquity of all the holy things of the Sonnes of Israel: *Es. 53. 12. Exod. 28. 36. Lev. 10. 18. Heb. 9. 28.*

1. By

1. By his Priestly appearing before *Jehovah*, with the eight Priestly Robes that belonged to his Office, whereof the golden plate that was put upon his forehead was the last, in the which also was engraven, *holiness to the Lord*: it shall be upon his forehead, and Aaron shall bear the iniquities of the holy things which the sons of Israel shall hallow, *Exod. 28. 38.* for until his eight Garments were upon him, his Priesthood was not upon him, but then it was upon him. See *Answer. b* in *Exod. 28. 4. 43.*

2. By his Priestly offering of the holy things of the sons of Israel, he did procure Gods atoned Forgiveness for their ceremonial sins: and by this way and means it was that he did bear, *i. e.* bear away the iniquities of their holy things. And just after this sort it was, that our consecrated Priest *Christ Jesus* did, and doth by his Oblation and Intercession bear (*i. e.* bear away) the sins of the many, *Isay 53. 12.*

3. The Lord said thus to *Eleazar* and *Ithamer* the Priest, in *Lev. 10. 17. wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it to you, To Bear the iniquity of the Congregation, to make an atonement for them before the Lord.*

In my *Dialogue*, I said in *pag. 29.* That the latter part of the two last Clauses doth expound the former, *i. e.* that by making atonement for the Congregation, the Priest did bear the iniquities of the Congregation: because they by their offering of the sin-Offering, did procure Gods atoned Forgiveness to the Congregation for their ceremonial sins. 2. By the Priests eating of it in the holy place, they did feast with God as Mediators: For in this act they had a double Communion, both with the Lord, and with his people: whereupon *Solomon* justly saith, The Priests were they that did eat, but the owners were they that had the Atonement. And *Mr. Baxter*, saith in his *Confession*, p. 288. The Priest acted as a middle-person on the behalf of the people, and for their good, but not in the very person of the sinner, so that in Law the sinner did what the Priest did: and hence it follows, that their atonement was not formally procured by the Sacrifice, until the Priest had eaten the peoples sin-Offering, as Mediators before the Lord in the holy place, but then it was fully and formally made. 3. Hence it follows, that when Christ by his Death and Sacrifice did procure Gods atonement for the iniquities of all believing sinners, he did bear (or bear away from them) the guilt of all their iniquities.

4. Christ bare all our sins meritoriously by his Death and Sacrifice; For Christ was once offered to bear the sins of the many, *Heb. 9. 28.* And thus by *Pauls* Exposition, Christ did bear our sins, so as it was typified by the Priests bearing of the ceremonial sins of the Congregation: Namely, because he did as our Priest and Sacrifice thereby procure his Fathers atonement, which doth formally bear away the sins of all Believers.

2. The Apostles words in *Verse 26.* are to be considered: *now once in the end of the world*: (Namely, of the Mosaical world) *hath he appeared to put away sin (i. e. sin-Offerings) by the sacrifice of himself*: Then saith he in *Verse 27.* *As it is appointed unto men once to dye* (because death was appointed to be the general punishment of original sin) *So (in Ver. 28.) Christ was once offered to bear the sins of many*: Hence take notice, that the Apostle doth vary the term of Christs death, from the condition of our death; for he doth not say nor mean, that Christ

was appointed to dye by the same justice that death is inflicted upon all the fallen sons of Adam: but, saith he, *he was offered to bear the sins of the many*: and therefore the Apostle doth not mean, that Christ bare sin and punishment in a proper sence as guilty sinners do by Gods imputation, as Mr. Norton doth make this Text to speak, in pag. 45. to maintain his Heterodoxal imputation of sin to Christ, for then his death must have been inflicted as the punishment of original sin, as our death is, (as I have also noted it in my *Dialogue*, in pag. 9.) and then it could not have been accepted of God as a perfect Sacrifice without spot and blemish: But he bare the *sins of the many* by his meritorious obedience in his Combat of sufferings, and in his Death and Sacrifice, by the which he procured Gods atoned Forgiveness for the many: and by this meanes it was that their sins were quite born from them; and of this see more in my former printed *Reply*, in pag. 147. 195.

But saith Mr. Norton, in pag. 44. *It is very true, that God laid our sins upon Christ as our sacrifice*, Esay 53. 12. And saith he, in pag. 46. *Christ did both carry up and bear the load of our sins imputed to him upon the Cross*, &c.

Mr. Nortons Exposition of *Nasa*, sounds thus in *Abigals* case: *I pray thee*, said she to David, *bear the Trespasse of thy Handmaid*, 1 Sam. 25. 28. Now according to Mr. Nortons Exposition of the word *Nasa*, she should mean thus: *I pray thee bear the guilt and punishment of my Trespasse*, in my stead to free me from it, for you can no otherwise free me from it except you bear it properly in my place and stead. This Exposition doubtlesse will be accounted very absurd of all Rational men, and yet this very Exposition of the word *Nasa*, in the manner of Christs bearing sin and punishment, is much approved by Mr. Norton in his Exposition of Es. 53. 12. and in 1 Pet. 2. 24. But *Abigals* meaning in her Request to David, was this only: *I pray thee bear away the trespasse of thy Handmaid*, by thy Reconciled Forgiveness: and her meaning is so expounded by David, in Ver. 35. *for* 1. as soon as he had received from her hand that provision of meats which she had brought him, he said unto her, *go in peace to thy house, see, I have hearkned to thy voyce, and I have born thy person*: intimating thereby, that he had born away all offence from her person, and that now he was Reconciled and well-pleased with her.

2. Consider the true sence of *Nasa*, in the case of *Josephs* brethren, in Gen. 50. 17. They said thus to *Joseph*, *Thy Father commanded before he dyed, saying, so shall ye say unto Joseph: Bear I pray thee now the trespasse of thy Brethren and their sin, for they did evil unto thee, and now we pray thee bear the trespasse of thy servants*. Now according to Mr. Nortons foresaid Exposition of *Nasa*, they should entreat *Joseph*, to bear the guilt and punishment of their trespasse in a proper sence to free them from it: But as I said before, so I say again here, that the true sence of their petition was this: *Bear away the trespasse of the sin of thy Brethren*, by thy reconciled Forgiveness.

3. I have also shewed in my *Dialogue*, in pag. 130. and also in my former printed *Reply*, pag. 168. That *Nasa*, is more often applied to God the Fathers bearing of the sins of the Elect, then it is to Christ: and thence it follows, that in case Christ did bear the guilt and punishment of our sins by Gods imputation in a proper sence: then God the Father must also bear the guilt and punishment of

Reply 1.

1 Sam. 25. 28.
Gen. 50. 17.

our sins by his own imputation in a proper sence also : This Argument is of weight, and I did first use it in my *Dialogue*, in pag 30. and I have also enlarged it in my former printed *Reply*.

Psalms 25. 18.

Job 7. 21.

Psalms 32. 1, 5.

Rom. 4. 7.

Exod. 34. 7.

Num. 14. 18, 19.

4. David prayeth thus to God the Father, in *Psalms 25. 18.* Look upon mine affliction and my pain, and bear all my sins : Mr. *Ainsworth*, doth expound the manner of God the Fathers bearing of sin, in *Gen. 4. 7.* to be his bearing of it away from Repenting sinners by his Reconciled Forgiveness. 2. Our larger *Annot.* on *Job 7. 21.* doth expound it to the same sence. 3. That *Verse* doth also expound it self to the same sence, saying, why dost thou not bear my transgression, and take away mine iniquity ; Any rational man may soon see that the latter Clause doth expound the former : But the *Seventy* render this *Verse* thus : why dost thou not do my transgression, and purge away mine iniquity ; For *Nasa* say they, why dost thou not do : this word do, is an Ebraism, and it is used for Sacrificing, as I have noted it in *chap 9. sect. 1. N. 7.* As if *Job* had said in more words, why dost thou not do away my transgression for the sake of Christs meritorious death and sacrifice ; the Metaphor is very fit : for when the guilt of sin doth lye upon the Conscience, it is the greatest burden in the world : and therefore God is most fitly said to bear away the guilt of sin by his Reconciled Forgiveness : there is nothing else that can bear it away. In like sort, God the Son is said to bear away our sins meritoriously, by his most perfect obedience in his Combat of sufferings, and also in his Sacrifice, because his obedience is the only procuring cause of his Fathers Reconciled Forgiveness, *John 1. 29. 1 John 3. 5.* When a believing sinner therefore hath obtained God the Fathers bearing of his sins, then he is fully and formally justified from sin and received into Gods special Favour.

5. David doth thus explain the Fathers bearing of his sins, in *Psalms 32. 1.* saying, blessed is the man whose transgressions are born : so the Hebrew word *Nasa* here doth signifie, But *Paul* doth expound this word *Nasa* by the same Greek word, that the *Seventy* used in *Psa. 32. 1.* saying, blessed is the man whose transgression is forgiven, *Rom. 4. 7.* And *David* made no scruple to call him a blessed man whose transgressions are born away, or forgiven by God the Fathers Reconciled Forgiveness : and this Forgiveness is cited by the Apostle, for the justification of believing sinners, in *Rom. 4. 7.*

2. David, saith thus in *Psalms 32. 5.* I will confesse my transgressions to the Lord : and thou barest the iniquity of my sin, *Selah* ; that is to say, the guilt and the punishment of my sin : these words, taken in their literal sence, are very dangerous to be applyed to God the Father, therefore *David*s meaning must be this : That upon his confession of his transgressions, God the Father did bear away the iniquity of his sin : Namely, the guilt and punishment of his sin, by his Reconciled Forgiveness for the sake of Christs Sacrifice.

Hence it follows, that these three expressions, in *Psalms 32. 1, 2.* First, blessed is the man whose transgressions are born : 2. whose sins are covered : 3. whose iniquities are not imputed, do most sweetly expound each other : and being all put together, they do most elegantly set out the true nature of a believing sinners full and formal justification from the guilt of all his sins : Namely, when their sins are born away, covered, and not imputed by the Fathers Reconciled Forgiveness for the sake of Christs meritorious obedience in his Combat of sufferings, and in his death and Sacrifice.

6. God

6. God doth proclaim his merciful Forgiveness to repenting and believing sinners, in *Exod. 34. 7.* *Keeping mercy for Thousands, bearing iniquity, and trespass, and sin :* But we translate it, *forgiving iniquity, and trespass, and sin,* and that is the true meaning of Gods bearing iniquity ; For God doth no otherwise bear iniquity from believing sinners, but by his Reconciled Forgiveness. 2. This Proclamation of Gods ~~bearing~~ away and bearing iniquity implies, all manner of good things that God will do for sinners, according to the full extent of the Covenant of Grace and Reconciliation ; and therefore it is most unworthily affirmed by Mr. Norton, That Gods Forgiveness doth only deliver from Hell, and that it gives no right to the Heavenly Inheritance.

7. Moses doth enforce his Request to God for the murmuring Israelites, saying in *Numb. 14. 18.* (from the true nature of the Covenant of Reconciliation) *now I beseech thee let the power of the Lord be great, according as thou hast spoken, saying, The Lord is long-suffering and of great mercy, Bearing iniquity and transgression :* but we translate it, *forgiving iniquity and transgression,* and the *Seventy* translate it, *taking away iniquity.* And then in *Ver. 19.* Moses doth again enforce his Petition thus : *Bear, I beseech thee the iniquity of this people, according to the greatness of thy mercy.* (But the *Seventy* translate Nasa thus : *I beseech thee be propitious, or be merciful,* and so doth Tindal render it) As thou hast forgiven this people from *Egypt, even till now :* Hence note, that this latter part of the *Verse,* doth expound Gods bearing of sin to be done by his Forgiveness. 2. Hence note, that in both these *Verses,* Gods bearing of sin is done according to the greatness of his Mercy in the Covenant of Reconciliation, therefore his bearing of sin is a very large blessing, and doth not end in his bare Forgiveness and delivering from Hell, but it comprehends his Receiving of such sinners into his blessed Favour, even to the right of the Heavenly Inheritance.

8. The Prophet saith thus, in *Psaln 99. 8.* *Thou wast a God that barest them :* but here the *Seventy* translate Nasa thus, *Thou wast a God that wast propitious unto them, by bearing away from them the guilt of their sins, by thy propitious Forgiveness.*

9. God said thus to Cain, in *Gen. 4. 7.* *If thou do well, is there not a bearing, i. e. is there not a bearing away of thy sins (as well as of Abels) by my atoned Forgiveness, provided thou dost but perform that Condition that is required in the Covenant of Reconciliation to be done on thy part (as it is performed by Abel on his part) when thou dost offer thy Oblation ; do it well, Namely, do it by Faith in the promised seed of the Woman, that shall break the Devils Head-plot for thy Redemption ; and without this Faith be thus exercised on thy part, I cannot by my Covenant of Grace bear away thy sins by my Reconciled Forgiveness : But in case thou dost offer thy Oblation in Faith (as Abel doth) then thy Offering, both in the type and in the typified part of it shall be accepted, and shall as certainly procure my atoned Forgiveness to thee, as it doth to Abel ; and that Forgiveness shall bear away thy sin from thee, and bring thee into my Favour, even to the fruition of the Heavenly Inheritance ; For as Malachy saith, every oblation must be offered in Righteousness, i. e. in Faith, according to the condition that is required in the Covenant of Grace, Mal. 3. 3. And God saith thus, in *Lev. 6. 2.* *If a Soul sin ; then in Ver. 6. he shall bring his trespass-Offering to the Lord (and shall lay his hands upon the Head of it with all his might, implying thereby**

Psaln 99. 8.

Gen. 4. 7.

Mal. 3. 3.

his Faith of dependance on his Trespasse-Offering). And then, in *Ver. 7.* The Priest shall make an atonement for him before the Lord: and then the promise annexed is, that it shall be forgiven him. In like sort, when *Job* offered Sacrifices for his three Friends: He did by Faith pray unto God (in the Name of the true Sacrifice) and the Lord was Reconciled to them, and received them into his special Favour, *Job 42. 8.* The like instance is in *Gen. 20. 17.* But in neither of these, nor in any the like instances, is there any mention of Gods imputing to them the moral Righteousnesse of Adams con-created Nature, to make them righteous in his sight.

But saith Mr. Norton in pag. 47. *Paul*, in *Rom. 4. 6.* finds imputation of Righteousnesse, in Davids non-imputation of sin, *Psalm 32. 1, 2.* And saith he in pag. 227. The non-imputation of sin presupposeth the imputation of Righteousnesse, in *Rom. 4. 6, 7.* Evangelical imputation of Righteousnesse, supposeth the Righteousnesse that is imputed to be anothers subjectively and inherently, therefore to be applied as ours by Faith, meaning the imputation of Christs Righteousnesse to the moral Law of nature, in the which Adam was created: as he doth often expresse it.

Reply 2.

Though *Paul* doth speak of the imputation of Righteousnesse to Believing sinners, yet he doth not mean it of the Righteousnesse of the moral Law of Adams con-created Nature (as Mr. Norton makes it to be) For I have shewed in *chap. 1. sect. 4.* That if Adam had stood in that righteousness, it should never have brought him to the Heavenly Paradise. 2. I have shewed also, that the Righteousnesse of the moral Law of Nature, in the which Christs humane Nature was conceived and born: cannot be imputed to sinners for their Righteousnesse, because that Righteousnesse being but an accident will perish, if it be but once removed from its subject, as it perished as soon as it was removed from Adams person by Gods deprivation. 3. From thence it follows, that the imputation of Righteousnesse mentioned, in *Rom. 4.* must not be understood of the moral Righteousnesse of Adams Nature, nor of Christs Nature; but it must be understood of the supernatural Righteousnesse that belongeth only to the Covenant of Grace and Reconciliation: which on the sinners part is Faith in Christ only, because it was ordained of God to be the Condition that qualifies the subject to be made righteous by the supernatural Grace of Gods Reconciled Forgiveness for the sake of Christs Sacrifice, and this Faith God doth impute unto sinners [unto Righteousnesse]: and this imputation of Faith unto Righteousnesse, is mentioned about eight times in *Rom. 4.* In opposition to that justification that the false Apostles taught from the works of the Law: as in *Verse 3, 1, 9, 11, 13, 21, 22, 23.* And it is most evident also by *Ver. 6.* and by the last clause of *Ver. 11.* that God imputes nothing else to Believers for their full and formal justification from the guilt of sin, but his Reconciled Forgiveness only, as I have also noted it, in *chap. 15.* at Reply 1.

The only reason why faith is imputed unto righteousness, is because it qualifies sinners to be the subjects of Gods reconciled forgiveness, for their perfect justification from the guilt of sin.

Calvin held the formal cause of justification to lye only in Gods forgiveness.

Mr. Watson doth affirm, *de Reconst. pec. part. 1. l. 2. c. 4.* That Calvin held Forgiveness of sins, to be a believing sinners formal justification: The Justice of Faith, saith Calvin, in *Iust. l. 3. c. 11. N. 21. 22.* is Reconciliation with God, which consisteth only in Forgiveness of sins: and saith he a few lines after: It is certain that they whom God doth embrace, are not otherwise made just, then as they are purified, by having their spots wiped away through Forgiveness of sins.

sins: so that this Justice is such, that it may well be called the *Forgiveness* of sins. And saith *Calvin*, at N. 22. The Apostle coupleth *Justice* with *Remission* of sins, in such sort, that he sheweth in *Acts* 13. 38. that they are altogether one and the same thing: and saith *Calvin*, at N. 4. the Apostle, in *Rom* 4. 6. calls *Justification*, the imputation of Righteousness, and makes no doubt to place it in the *Forgiveness* of sins: The man, saith he, is said by David to be blessed, to whom God accounteth (or imputeth) righteousness without works, as it is written, blessed are they whose iniquities are forgiven, &c. Surely (saith he) the Apostle disputes not there of a part of justification, but of the whole: And moreover, accounteth that David sets down the definition thereof, when he pronounced them to be blessed, who obtain the free pardon of their sins: And saith *Calvin*, at N. 11. Surely he brings not the Prophet for a witness, as if he taught that Forgiveness of sins is a part of our Righteousness, or that it concurrerth to justification: (as Mr. Norton holds) But he shuts up all our Righteousness in the free pardon of sin: pronouncing him to be blessed whose iniquities God hath forgiven, and to whom he imputeth not his transgressions. *to this some have cited Calvin in p 460*

2. Mr. Norton doth also affirm, That this was *Calvin's* perpetual and constant judgement, and he makes it clear be there Reasons:

1. Because he never assigns any other justice for the formal cause of justification, but forgiveness of sins only: 2. Because in his whole Disputation, he brings not so much as one Reason to prove, that any other justice belongeth therunto. 3. Because his speeches are such ordinarily as do exclude from justification, all other kinds of justice whatsoever, but only remission of sins, *Justi.* 4. 3. c. 11. N. 21. He there affirmeth, that we are no otherwise made just, and that justice and remission of sins, are one and the same thing: and that Remission of sins is not a part, but our whole justification. 4. *Calvin* is of the same mind in his *Antidote against the Council of Trent*, in chap. 8. where he reproveth that Council, for denying that justification doth consist only in forgiveness of sins, and he refutes them thus: These are *Paul's* words, in *Rom*. 4. 6. David describeth the blessedness of the man, to whom God imputeth righteousness without works, saying, *blessed are they whose iniquities are forgiven, &c.* And now (saith *Calvin*) if the Apostle doth rightly gather the definition of free Righteousness out of this sentence of David, it follows, that Righteousness doth consist in Remission of sins, for so *Paul* expounds David: Namely, that he is said to be just to whom God imputes Righteousness, by not imputing sin: And a little after he concludes thus, from 2 *Cor*. 5. 19. That nothing can be accounted more plain, then that we are accounted just before God, because our sins are so purged by Christs Sacrifice, that they cannot be laid to our charge any more: And saith he afterwards, Justification is added in *Acts* 13. 38. by way of interpretation to Remission of sins: and out of doubt signifies Absolution; and he addeth, that he is justified by Faith, that hath his sins purged before God by the free Remission thereof; and he saith also in his Commentary, on 2 *Cor*. 5. 19. That men are then received into Gods Favour, when they are accounted just, by having Forgiveness of sins. And much more is cited by Mr. Norton out of *Calvin*.

3. Mr. Norton doth also shew his own judgement, in Chap. 7. where he disputes the point from *Rom*. 4. 6. and affirms, that the Justice or Righteousness that is imputed without works, is forgiveness of sins: But because his Dispute is large and

and full of learned arguing, I will refer the Reader to him for his further satisfaction, in *part. 2. chap. 7. and chap. 16.*

4. Mr. *Lawson* saith (in his *Body of Divinity*, p. 296.) That Remission of sins, and imputation of Righteousnesse, are to be taken for the same, in *Rom. 4. 6, 7, 8.* even as *David* describeth also, the blessednesse of the man to whom the Lord [imputeth righteousness] without works : saying, *blessed is the man whose [iniquities are forgiven] and whose sins are covered, blessed is the man to whom the Lord imputeth not sin;* And saith he in *pag. 312. at N. 5.* This imputation of Righteousnesse is the forgiveness of sins : for to have Faith counted for Righteousnesse is explained by *David*, to have sin forgiven, covered and not imputed : and saith he in *Ver. 7.* That party, to whom Righteousnesse is imputed, is he that believeth in him that raised up Christ from the dead, and not he that believeth that Christ performed obedience active to the Law (of Nature) in his person ; For though he perfectly obeyed the Law, as without which he could not have Offered himself an unspotted sacrifice for us, yet he did it not that, that active personal Righteousnesse should be imputed to us : though God by his absolute power might have done so ; yet his Wisdom did not think good to do it, neither do we Read that he doth it. The chief thing to be noted is ; That this is the Principle, if it be not the only place that speaks of the imputation of Righteousnesse : and this imputation is Remission of sins by the Sentence of the Supreme Judge. Thus far from Mr. *Lawson*, (and see more cited from *Luther*, in *chap. 22. at N. 3.*) And for the tryal of Mr. *Lawsons* speech, that this place of *Rom. 4. 7.* is the only place that speaks of imputation of Righteousnesse : I have examined all the places where the word *impute* is used, being thirty four : and I find that there is no other that speaks of imputation of Righteousnesse ; but *Jam. 2. 23. Abraham believed God* (i. e. his promise of blessednesse by Christ, as the procuring cause of his Reconciled Forgiveness) and it was imputed unto him *unto Righteousnesse.*

5. Mr. *Woodbridge* replies thus to Mr. *Ayre* ; The Apostle supposeth the imputation of Righteousnesse, and the non-putation of sin, to be one and the same act, *Rom. 4. 6, 8.* (differing only in Respect of the *Terminus à quo & ad quem*) *David* describeth the blessednesse of the man unto whom God imputeth Righteousnesse without works : saying, *Blessed is the man to whom the Lord will not impute sin.* 2. Saith he, Mr. *Ayre* argued not far before, that God promised nothing in his Covenant which Christ hath not purchased : But non-imputation of sin is the special Blessing promised in the Covenant of Grace, *Heb. 8. 12.* and pardon of sin, and the non-imputation of sin is all one, in *Rom. 4. 7. Ergo*, it was so procured in the death of Christ. 3. Saith he, according to the model of this distinction : The death of Christ procured the imputation of Righteousnesse, but not the non-imputation of sin, that is it procureth positive Blessings, but not the destruction of, or deliverance from the evils and miseries of sin, which makes our Lord but half a Saviour. 4. Saith he, I would that Mr. *Ayre* had told us what is that imputation of Righteousnesse, which in its formal action includes not the non-imputation of sin, or that non-imputation of sin which includes not essentially the imputation of Righteousnesse. 5. Saith he, in *pag. 220.* what is called *Justification*, in *Rom. 5. 9.* that is called *Reconciliation*, in *Verse 10.* And saith he, in *pag. 223. Justification and Reconciliation*

tion, are here used to signifie the same thing, *ergo*, to receive the atonement, in *Rom. 5. 11.* is all one with the receiving of Justification, or pardon of sin, in *Acts 26. 18. Acts 10. 43.* I pray take special notice of the speech, to receive the atonement, in *Rom. 5. 11.* is all one with the receiving of Justification: This doth fully agree with what I have all along asserted; That Gods atoned Forgiveness is the full and formal cause of a Sinners justification from sin. This I cited before, in *chap. 15.* and I think it fit to cite it here again for the better observation of it. 6. Saith he, in *pag. 13.* The Apostle makes that one act of Election, the cause of all spiritual blessings, *Eph. 1. 3, 4.* of which Justification is one, in *Ver. 6. 7.* no lesse then Adoption, in *Ver. 5.* which is an act of the same common nature with Justification, and by some eminent Divines made a part of it, and that suitably enough to the Scripture phrase, even when it is made consequent to our Faith, *John 1. 12 Gal. 3. 25. Gal. 4. 5, 6.* And Mr. Norton, *de Reconf.* doth at large as I noted it before, in *chap. 15. N. 7. 8.* And I have also shewed Gods Forgiveness for the sake of Christs Sacrifice, is as large a blessing as his Atonement is.

7. Mr. Woodbridge saith, in *pag. 118.* The merits of Christ do not concur in our justification as any part of that formal act, by the which we are justified: and no man can imagine (saith Mr. Norton) that the merit of any obedience can be our formal justice: so that it were absurd to make any question of it; But Mr. Norton is so absurd: For saith he, in *pag. 245, 246.* the good Vertue and Efficacy of Christs moral obedience, is imputed to believers for their formal justification: In these words, he makes the moral and natural obedience of Christ to the moral Law of his Nature to be of a meritorious Vertue: which is contrary to the definition of merit cited from P. Martyr. But in case he had said, that Christs perfect obedience in his great Combat of consecrating sufferings had been properly meritorious of his Fathers Reconciled Forgiveness, and that Gods imputation of that Atonement doth formally justify Believing Sinners, I had concurred with him in my *Dialogue, pag. 118.* But Mr. Norton doth condemn this kind of imputation with notorious detestation in his Answer, *pag. 257.* but Mr. Norton on the contrary doth much approve it, *de Reconf. l. 1. part. 2. c. 10.* and sundry others which I have cited.

8. Mr. Woodbridge doth reason thus at *N. 5.* Before God promised nothing in his Covenant (of Grace and Reconciliation) which Christ hath not purchased: and to affirm that Christ hath purchased the con-created moral Righteousness of Adams Nature for the posterity of Adam, to be their formal Righteousness is extream blindness, seeing God by his definitive Sentence, in *Gen. 2. 17.* hath deprived Adam and all his natural posterity of that concreated Image of God, in moral perfections. 2. Though Christ hath not purchased that natural blessings, yet he hath purchased the supernatural blessing of the Covenant of Grace, which are all comprehended under these two large Blessings, Regeneration, and pardon of sin.

9. I have cited Dr. Bilson, and Dr. Alle, in *chap. 5. sect. 5.* who do also make Gods Forgiveness for the sake of Christs Sacrifice, to be Gods imputing of Righteousness to Believing Sinners.

Dr. Reynolds
in the Life of
Christ, p. 402.
and Baxter, in
his Confession,
pag. 202. at
Arg. 34.

10. I could cite many others to the same sence, but because others have done it to my hand, I will refer the Reader to them for his further satisfaction. See *John Goodwin*, in his *Vindicia Fidei*, part. 2. p. 118, 119. and *Mr. Clinton*, on *Justification* justified. And saith *Mr. Gataker*, in his Answer to *Mr. Walkers Vindication*, pag. 131. I would request *Mr. Walker* but to tell his mind plainly, what he thinks of those who st. fly hold and maintain, that Justification consisteth wholly in Remission of sins: and that Christs Righteousnesse in fulfilling the moral Law, is not imputed for Justification; and then refers *Mr. Walker* to those Authors which he hath cited, in his Postscript to *Mr. Wottons Defence*, in p. 58. and after he had named nine or ten Divines of great Note and Name; he cites whole Synods of Reformed Churches that affirm the same: The French Confession saith thus: in *Artic. 18.* we believe that our whole Righteousnesse doth consist in the remission of our sins which we have by Jesus Christ, and that in it alone all our righteousness before God is contained; and that Synod for the proof of it, doth cite *Psalm 32.1.* with *Rom. 4.6.* And *Mr. Baxter* in his *Aphorisms*, doth cite several others of great Note that affirm the same. And in my former printed Rep'y, in pag. 229. I have cited *Tinda'*, *P. Martyr*, *Mr. John Forbe*, *Mr. Bale*, and others that affirm the same.

In my *Dialogue* I said thus, in pag. 127. This Doctrine of a sinners Justification and Redemption from sin by the promised Seed of the Woman, was familiarly explained to the Fathers, and to the National Church of the Jews by several sorts of Sacrifices, which were offered unto God as the procuring cause of his Atonement: by the which (as in a Glasse) they saw how the Mediator should by his Sacrifice procure his Fathers atonement for the Redemption and justification of believing Sinners: And after this manner, the Fathers and all the Faithful from *Adam*, to the *Virgin Mary*, knew as well as we do now, and I think better also: because the common Doctrine of imputing Christs moral and natural Righteousnesse, did not blind their eyes as it doth ours.

2. Saith the *Dialogue*: In this sence it was that *Paul* proved, that *Abrahams* Faith was accounted unto him unto Righteousnesse, by a testimony taken from *David*, in *Psalm 32.* saying, even as *David* also describeth the blessednesse of that man unto whom God imputeth Righteousnesse without works, saying, *blessed are they whose iniquities are forgiven and whose sins are covered, blessed is the man to whom the Lord doth not impute sin;* Came this blessednesse upon the Circumcision only? No, saith the Apostle, it came upon any other Country-men, as well as upon the Circumcision: if they have but Faith as *Abraham* had, to Apprehend and receive the Fathers Atonement: by which means only their sins are forgiven, covered, and not imputed.

What other Reason (saith the *Dialogue*) can any man else render, why the Apostle should enterlace this Testimony of *David*, but to describe how *Abrahams* Faith did make him righteous, but because he by his Faith did apprehend and receive the Fathers Atonement, whereby his sins were forgiven, covered, and not imputed.

And a little after, the *Dialogue* saith, This Doctrine of a sinners justification by Faith, was taught and preached by all the Prophets: For *Peter* affirmeth, that all the Prophets do witness, that through the Name of *Christ*, whosoever believeth in him shall receive remission of sins, *Acts 10.43.* with *Ver. 45.* And from thence

thence I concluded, That a sinner is justified by Faith no otherwise, but as it is that Grace of the Spirit whereby a sinner is qualified, fited, or enabled to receive the Fathers mercifull Atonement; and because Abraham did thus receive the Fathers atonement, through the mediation of the seed promised, God did impute that Faith to him unto Righteousnesse; and to this Tenor, saith the *Dialogus*, doth the Apostle explain the use of Faith in the point of a sinners justification, in *Phil.* 3. 9. and in *Rom.* 10. 4, 6, 10. *with the heart man believeth unto Righteousnesse*: But the Hebrew, in *Gen.* 15. 6. saith, *God imputed it* (Namely, Abrahams Faith) *to him justice*; this defect is thought to be supplied by our Translators, by adding to it the word [*For*] but Mr. Woodbridge saith, in pag. 58. That *εἰς δικαιοσύνην* should be translated *unto Righteousnesse*, in *Rom.* 4. 3, 9, 22, 23. and *unto Righteousnesse* (to every Son of Abrahams Faith) in *Ver.* 5. 11, 24. It is said, in *Rom.* 10. 10. *with the heart man believeth unto righteousness*: and that Greek word cannot be rendred *For*, without darkning and perverting the true sence of that Scripture; and where as *εἰς* is rendred *For*, in *Rom.* 4. 3. it doth much darken the true sence, as it is also observed by Mr. John Forbes, on *Justification*, pag. 171. 172: 173. and saith he, the word *For*, maketh many to fall into dangerous Errour thinking that the very act of believing is imputed for Righteousnesse. But saith he, in pag. 173. that Greek word which we render, *unto*, in *Rom.* 10. 10. must in *Rom.* 4. 3. be taken in one and the same sence.

3. The Church of *Ansburge*, in the *Article of Justification*, saith, where Paul saith, *Faith is reckoned for Righteousnesse*, he speaketh of a Trust and confidence of mercy promised for Christ his sake: and therefore the meaning of Paul is, that men are pronounced Righteous, that is, Reconciled through mercy promised for Christ his sake.

Thus far I have repeated the true substance of my own Argument, with the concurrence of others.

Mr. Norton doth thus Answer, in pag. 227. *If atonement, pardon, and forgiveness, be the effect of justifying faith, then they cannot be our righteousness, for that is the object of our justifying faith: and Righteousness is before justifying Faith, as the object is before the act, Atonement is after it, as the effect is after the cause: To say, the cause and effect is the same, is to say, a thing is before and after it self.*

Dialog, doth all along call Gods atonement, the formal cause of a believing sinners justification, and doth all along call it, the effect of Christs meritorious obedience in his combat of sufferings, and in his death and Sacrifice: and it doth all along make Faith, to be imputed for Righteousnesse, no otherwise but as it doth apprehend and receive the Fathers atonement, in pag. 128. and in that Page, I conclude, that a sinner is justified by Faith no otherwise, but as it is that Grace of the Spirit whereby a sinner is enabled to apprehend and receive the Fathers mercifull atonement; And again, I say, in pag. 129. That Faith doth no otherwise justifie a sinner, but as it is that Grace or Instrument of the Spirit, whereby a sinner is enabled to apprehend and receive the Fathers atonement according to the Apostles Discourse, in *Rom.* 3. 21, 22, 23, 24, 25. And in pag. 130. I say, that *Rom.* 3. 22. doth not say, that Faith is their Righteousnesse, but that the Righteousnesse of God is theirs by Faith; for *with the heart man believeth unto Righteousnesse*, *Rom.* 10. 10. Faith is the way, or it is the Instru-

Reply.

mental meanes, whereby sinners do receive Gods merciful atonement for their full and perfect Righteousness: and in pag. 131. I say, when the sinner brought his Sacrifice to the Priest, he must lay both his hands with all his might upon the head of his sacrifice, to teach and typifie unto sinners, how they must by Faith Rest and depend upon the sacrifice of Christ, as the only meritorious procuring cause of the Fathers Atonement for their full and perfect Righteousness; and no mans sacrifice did make atonement for him without this imposition as I have explained it, on *Esay* 53. 6. And in pag. 132. and in sundry other places I used the like expressions: But in the middle of these Expressions, Mr. Norton hath found out this unfit expression, *that forgiveness of sin is the effect of justifying Faith*; he might easily perceive by my several Expressions, both before and after that, that expression was a meer escape through oversight, and therefore now I refuse this translated word [for righteousness] and say that Faith is imputed [unto Righteousness.]

But Mr. Norton takes the word *Justification* in another sence then I do; Namely, for the fulfilling of the moral Law of Nature: For in pag. 225. he saith,

Abraham was made partaker of the righteousness of the moral Law, or of the Law of works, by faith without works: because no man can attain Eternal life without fulfilling the Law, either in himself or in his surety, without the righteousness of the Law there is no life, Lev. 18. 5. Deut. 27. 26. Ezek. 10. 11. Gal. 3. 10.

Reply 4.

I have made a sufficient Reply to this, in Chap. 5. at Rep'y 18. and in other places also, to which I refer the Reader.

But saith Mr. Norton, in pag. 246. To impute: is for God in his act of justifying a sinner to account the righteousness of Christ (to the moral law of Nature, as he doth expresse it in other places) to be ours by Grace, and that as verily and really ours, as if it were wrought by us; and in this sence the word Impute is used ten times, in Rom. 4. 3, 5, 6, 8, 9, 10, 11, 22, 23, 24.

Reply 5.

See his Discourse taken from, *de veritate religionis*, pag. 128. and 107.

I have in part Rep'yed to this before, in Reply 1. but I will now add other Considerations:

1. *Grotius* affirmeth, and that most truly, that this kind of Righteousness, which they call *imputative*, the meer devices of men are thrust upon us instead of divine Dictates: And saith he, in pag. 107. The Righteousness of Christ imputed to us, as if we had performed it all: and of Faith, whose Office it is to embrace that Righteousness so imputed: there is not one word in the sacred Letters: And though I do believe these Assertions to be most true: yet I say also, that I dare not fully concur with his Description of Justification.

A true description of the imputation of Christs righteousness for the justification of believing sinners.

2. Mr. *Woodbridge*, saith most truly in his *Method*, pag. 96. That the Act of God by the Law of Grace (*i. e.* by the promise of the Gospel) giveth us Right to impunity and Eternal Life for the sake of Christ: This (*saith he*) is *formalissime*, the imputation of Christs Righteousness: And (*saith he*) The Righteousness of Christ is imputed to Believers in their justification, inasmuch as that for his merits we are reputed just before God. And saith he, in pag. 3. The formality of Justification consisteth

(as I take it) in a legal discharge of a sinner from his Obligation to punishment, and a donation of Right and Title to Eternal Life: which discharge and Gift, because it was merited by the Obedience of Christ without any contribution of merit from the Sinner himself, is truly called the *imputation of Christs Righteousnesse*. And (saith he) this is the sence of that phrase in the use of our Divines: and in this sence I have all along affirmed, that Christ is our Righteousnesse; Namely, in the meritorious Cause of his Righteous performance of his consecrating Combat of Sufferings, and of his Death and Sacrifice; for this performance is called the *Righteousnesse of Christ*, in *Rom. 5. 18.* and in *John 16. 10.* And it is in Relation to this Righteous performance, that he is called *Gods Righteous Servant*, in *Esay 53. 11.* By the knowledge of him shall my righteous servant justify the many: So doth *P. Martyr* read it, in *Rom. p. 392.* And *Bullenger*, in his *Decades*, pag. 48. And *Marlorat*, in *Math. 27. 38.* And our Annot. saith, That by our Knowledge of him, is meant our Knowing Faith (and confidence in his righteous performance of his said Combat and Sacrifice) He shall justify many: and the Reason is added: because he shall bear their iniquities, by procuring his Fathers atoned Forgiveness: After this manner he shall bear their iniquities, and so consequently justify the many from their sins: but *Mr. Norton* doth interpret it, that Christ in a proper sence did bear the guilt and punishment of the sins of the Many: as a Porter bears a burden. But I believe I have given the right sence of this bearing, in *sect. 1.* and of the rest of this Text, in *Chap. 13. sect. 3.*



CHAP. XXI.

Shewing from the Hebrew word Rapha : That Gods Forgivenessse for the sake of Christs Sacrifice, doth so thoroughly heal a sinner, that it makes him as perfectly sound, whole and just, as the Covenant of Reconciliation doth Require them to be.

3.



He Prophet *Isaiah* saith, in *Chap. 53. 5.* Christ was wounded for our Transgressions, and bruised for our iniquities, and that the chastisement of our peace was upon him, and that with his bruises (or stripes) we are healed.

I have often shewed how Christ was wounded and bruised by his envious Combater *Sathan*; and by his potent seed : according to Gods declaration of the Combat, in *Gen. 3. 15.* Thou (*Sathan*) shalt pierce  in the foot-soles as the worst of Malefa-

ctors on the Crosse : but because his passions shall not be provoked thereby to any sinful distemper, he shall perform the Combat in perfection of patience and obedience, which shall be so meritorious and acceptable in my sight, that it shall procure my atoned Forgivenessse to all believing sinners for their peace, and for the perfect healing of their Souls from the guilt of sin : and in this sence his wounds, bruises, and stripes were suffered for their peace, and for their perfect healing : and by this performance, the seed of the Woman did break the Devils Head-plot, as to the Elect Number.

In this sence only it must be understood, that the wounds, and bruises, and chastisements, and stripes which Christ suffered in perfection of patience and obedience to the declared will of God, did merit and procure Gods Reconciled Forgivenessse, for the peace, and for the healing of all believing sinners from the guilt of all their sins.

2. Consider that the original word *Rapha*, translated *healed*, doth signifie such a healing, as makes sick and unsound persons to be perfectly whole and sound,

not.

not only in bodily sicknesses which Christ made perfectly sound and whole, but also in Soul-sicknesses.

3. The force of this word may the better be discerned, by comparing it with other Scriptures where it is used: as in *Lev. 14. 3, &c.* When the Leper was healed of his Leprosie, he might not presently run into Gods holy presence, to his holy Temple, but first the Priest must look upon him, and then in case he doth judge that his leprosie is perfectly healed, he must make an atonement for his former uncleanness: and then, and not till then he was made perfectly sound and whole, both from his leprosie and his ceremonial sin of uncleanness that did cleave thereto, until he had received Gods atonement; The *Hebrews* say, that leprosie is the Finger of God, and that the only healing is by the hand of the Priest that maketh atonement, for by Mercy atonement is made for iniquity (*Prov. 16. 6.*) See *Ains.* for this, in *Lev. 14. 3.* and also in *Ver. 48, 49.* when the plague was healed in the House: then the Priest must make atonement for the House with the blood of the Bird that was slain, and with the living Bird that was dipt therein; then, and not till then it was made perfectly clean, sound and whole. And hence it follows, that Gods Atonement procured by Christs meritorious Death and Sacrifice, is the only thing that doth perfectly cleanse, heal, and make sound the guilty Souls of believing sinners.

4. When such as had Issues were cleansed, they must also bring their Sacrifice for their full cleansing and healing, *Lev. 15. 13, 14, 15.* But saith *Ainsworth*, the time when he was first cleansed (*i. e.* healed of his Issue) is not declared: but by the Rites and Sacrifices following; God would teach them thereby, that his Grace in Christ maketh them whole (*i. e.* that his merciful Atonement through the meritorious Death and Sacrifice of Christ, doth make their sinfull Souls, as well as their Bodies whole) And saith he, in *Lev. 13. 18.* The healing of the Bile, figured Forgiveness of sin, and the Release of punishment for the same: and in this sense it is, that our true Priest *Christ Jesus* doth heal our leprous Souls, that are all over infected with the running Issue of original sin: because he by his meritorious Death and Sacrifice doth procure Gods atoned Forgiveness, for their full healing and Justification from the guilt of sin.

5. Our Saviour said to the *Samaritan Leper* (that was first cured in his Body: and) that returned to give thanks, *Luke 17. 15.* and then also Christ did heal his Soul: saying, in *Ver. 19.* *Arise, go thy way, thy faith hath made thee whole;* and oftentimes when Christ healed Diseases, he forgave their sins for the perfect healing of their Souls, *Matth. 9. 2, 6.* and in *Chap. 16. at N. 6.* I shewed that God is said to heal the people, when he pardoned their ceremonial sins of uncleanness, *2 Chron. 30. 20.* And that which *Matthew* speaks of healing the people, in *Matth. 13. 15.* that doth *Mark* speak, of forgiving their sins, *Mar. 4. 12. Esay 6. 10.*

6. It is said in *Psalms 47. 3.* *He healeth the broken in heart, and bindeth up their griefs:* Christ doth expound these words in his Sermon at *Nazareth.* saying, in *Luke 4. 18, 19.* *God hath sent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering of sight to the blind, and to set at liberty them that are bruised, and to preach the acceptable Year of the Lord* Christ did meritoriously heal the broken-hearted, &c. but it was Gods atonement that was thereby procured, that did fully and formally heal the broken-hearted.

*Lev. 15. 13,
14, 15,
Lev. 13. 18.
Luke 17. 19.
Mar. 4. 12.*

7. As sickness and diseases did figure out sin and punishment, in *Exod. 9. 9, 10. Deut. 28. 27. Revel. 16. 2.* So Gods healing of them did figure out the healing Vertue of Gods Atonement, as in *Exod. 15. 26. Psa'm 41. 6.* And *Solomon* made this Request to God at the consecration of the Brazen-Altar, That whatsoever prayer or supplication shall be made of any man when he shall know his own *foe, and his own grief, and shall spread forth his hands in this House, then hear thou from Heaven thy dwelling place: And forgive;* but the *Seventy* render it, *Heal,* 2 *Chron. 6. 29, 30.* By which word it is manifest, that the *Seventy* knew, that Gods atoned Forgiveness did perfectly heal or justifie the Souls of believing sinners from the guilt of their sins: and that they needed no other kind of righteousness to be added thereto to heal their Souls more perfectly.

2 *Chr. 6. 29, 30.*
Exod. 15. 26.
Psa'm 103. 3.
Job 32, 23.

8. *David* did stir up his Soul to bless God, in *Psa. 103. 3. because he forgiveth all thine iniquities, and healeth all thy diseases:* implying thereby, that Gods Forgiveness did heal his soul from the guilt of his sin, as well as his body from sickness.

9. *Elisha* told *Job*, in *Chap. 33. 23.* That if a Messenger (or a Teacher) one of a Thousand, be sent to such as lye sick in body, to teach them their Righteousness: (i.e. to teach them how their Souls might be justified from the guilt of sin by the meritorious Death and Sacrifice of Christ, as it is the procuring cause of Gods atoned Forgiveness) then in *Ver. 24. God will be gracious unto him, and say, deliver him from going down to the pit, I have found a Ransom;* Thus the sick mans Soul is first healed of the guilt of sin, and then his body is also healed of his sickness.

Gods forgiveness doth not only deliver from hell, but it doth also give a right to heaven to believing sinners,

Numb. 21. 8, 9.
Job. 3. 14, 15, 16.
Luke 15. 21,
22, 32.

10. It is written, in *Numb. 21. 8. Make thee a fiery Serpent (of Brasse, as in Ver. 9.) and set it upon a Pole: and it shall come to passe, that every one that is bitten, when he looketh upon it shall live,* i.e. he shall be perfectly and soundly healed: This Serpent of Brasse, was the Representative of those fiery Serpents that did bite and kill the people: and the healing Vertue that it had came not from any natural cause: Namely, not from any natural Vertue that it had, but it was given to it by Gods arbitrary Covenant; and it was ordained to be a type of the healing Vertue that was given by Gods Eternal Covenant to the merit of Christs bloody Combat with his proclaimed Enemy *Sathan*, in *Gen. 3. 15.* by the which he procured Gods Reconciled Forgiveness, for the perfect healing of believing sinners from the guilt of sin: And to this very sense doth Christ himself expound it; saying, in *John 3. 14. As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up as the worst of Malefactors on the Crosse, that whosoever looketh upon him by the eye of Faith, should not perish, but have everlasting life,* i.e. that looketh upon him as the meritorious cause of his Fathers Reconciled Forgiveness, should not perish but have everlasting life: But this Brazen Serpent, though it was made in the similitude of the venomous Serpents, yet it had no venom in it; but on the contrary, it had a healing Vertue in it by Gods positive Ordinance: Even so, though God did send his Son in the similitude of sinful flesh, *Rom. 8. 3. (i.e. in the likeness of a sinful Malefactor on the Crosse)* yet he was without any of sin in his Death, *Heb. 4. 15.* But his Death on the contrary had a healing Vertue in it, as himself doth expound it us, *John 3. 14, 15, 16. For God so loved the world (of his Elect) that he gave his only begotten Son (into the hands of his envious Combater Sathan, to be lifted up as a sinful Malefactor on the Crosse, which in*

Gods

Gods account, was but to make his obedience more manifest and perfect, that so his death might be accepted as a most pleasing Sacrifice for the procuring of Gods Reconciled Forgiveness) that whosoever believeth in him should not perish through the venome of sin-guiltinesse, but be made sound and whole to everlasting life.

And from hence it follows, that Gods gracious Atonement procured by the meritorious obedience of Christ in his Combat of sufferings, and in his Death and Sacrifice, doth not only in some good part heal the Souls of believing sinners (by delivering them from Hell) but it doth also fully and perfectly heal their Souls of the guilt of sin, and it doth bring them also into the Favour of God, as heires to the Heavenly Inheritance: For as none that are deadly sick, can be said to be perfectly healed by delivering them in some part from death, unlesse they be also fully restored to health: so Christs death could not restore sinners to perfect health, in case he had not merited Gods atonement; and therefore when the penitent *Prod gal* did confess his sin to his Father, his Father did not only barely forgive him, and so leave him to himself, *Luke 15, 21.* but at the same instant, he did also receive him into special Favour, *Ver. 22.* saying to his servants, *bring forth the best Robe and put it on him, and put a Ring on his hand, and shoes on his feet, and bring hither the fatted Calf and kill it, and let us eat and be merry:* and when his eldest Son did shew his Anger at his Fathers kind entertainment, his Father said unto him, in *Ver. 32.* *It was meet that we should make merry and be glad, for this thy Brother was dead, and is alive again, was lost, and is found.* Here is a clear and most pregnant Example of the large extent of Gods atoned Forgiveness to repenting and believing sinners: Namely, that it doth not deliver from Hell, but it doth also receive them into special Favour, even to the Adoption of the Heavenly Inheritance; and so consequently, it makes believing sinners to be as perfectly sound and whole, as it made this penitent *Prod gal*, in *Ver. 27.* This I have also noted in *Chap. 15.* at N. 72. Observe also, that this Robe, which his Reconciled Father did put upon his penitent Son, was a Representation of that Robe of Righteousnesse which his Reconciled Father did put upon him; and according to this sense, *Luke* doth call the Robe of Righteousnesse, *Gods Forgiveness*; his words I have cited in *Chap. 9. sect. 8.*

11. From the aforesaid festival joy at the *Prodigals* conversion, and his Fathers Reconciled Forgiveness. A just occasion given to ~~express~~ the joy Believing sinners should have for their communion with Gods reconciled forgiveness; for indeed it is a ground of the greatest joy & rejoicing that can be expressed by believing sinners: this the penitent *Prodigal* found by his experience to be most true.

2. *Paul* saith thus, in *Rom. 5. 11.* *We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement;* therefore Gods atonement procured by Christ, is a ground of great joy: for the original word doth signifie to ~~rejoice~~, or triumph for Joy.

Gods atoned forgiveness is a true ground of the greatest joy and rejoicing 10. believing sinners that can be expressed or conceived.

3. This Truth is illustrated by several Types of great Joy in Gods Atonement.

1. The whole burnt-Offering was a lively Type of Christs Death and Sacrifice, *Heb. 10. 6, 7, 8, 9, 10.* *H-b. 9. 14.* And at the Offering of this typical Sacrifice, which procured Gods atonement, there was exceeding great Joy expressed: For when the burnt-Offering began, the Song of the Lord began also with.

with Trumpets and with other Instruments, which were ordained by David the Prophet, and King of Israel, and all the Congregation worshipped, and the Singers sang, and the Trumpets sounded, and all this continued untill the burnt-Offering was finished, 2 Chron. 29. 27, 28. with 2 Chron. 30. 21.

2. They said the Song also over the peace-Offerings of the solemn Assembly, and also in all the dayes of their solemn Feasts, and in the new Moons: also there were Priests blowing with Trumpets in the same hour of Sacrifice, Numb. 10. 10. Psalm 81. 1, 2, 3, 4, 5. Lev. 23. 24. And these Sacrifices are also called Sacrifices of great Joy, Psalm 27. 6. And the chief Reason why these National Church must exercise their triumphant Joy at the offering of these Sacrifices, was, because these Sacrifices procured Gods Atonement, and figured how the sacrifice of Christ should procure Gods atoned Forgiveness to believing sinners, for their formal justification from the guilt of sin.

3. They exercised their Joy in Christs Sacrifice, and in Gods atonement, that was procured thereby, by three types of spiritual Joy:

1. By feasting on their Peace-Offering.

2. By Musick, as is above expressed.

3. By Dancing at certain Feasts, Judg. 21. 21. 2 Sam. 6. 14.

And all these three sorts of Joy were used, when the Repenting Prodigal was made partakers of his Fathers atoned Forgiveness.

2. They were also fulfilled at the conversion of the *Jay'or*; for when he knew that his sins were forgiven him, and that his Soul should be saved thereby, *he did skip and dance for joy*, as the Greek word doth signifie, in Acts 16. 34. And Gods atoned Forgiveness did also make Davids broken bones to rejoyce, Psalm 51. 8. For in the former Verse, Gods atoned Forgiveness did purifie and wash his Soul so thoroughly clean from the guilt of his sins, that it made him whiter then snow in Gods sight.

12. The true Converts, in Hos. 14. 2. say thus unto God: *Take away all iniquity, and receive us graciously*: and God doth thus answer their Petition, in Verse 4. *I will heal their back sliding, and I will love them freely, for mine anger is turned away, i. e. I am Reconciled to such Repenting Sinners through the merit of the true Sacrifice*; and my Reconciliation so procured shall perfectly heal their Souls of the guilt of their sins, and receive them graciously into my special Favour.

Hos. 14. 2.

Esay 57. 15.

Esay 30. 26.

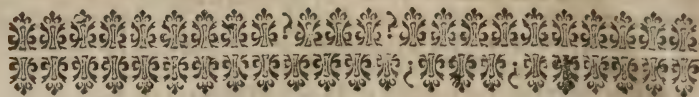
John 7. 23.

13. God saith thus, in Esay 57. 15: *I dwell in the high and holy place, and with him also that is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of contrite ones*: and then God made this gracious promise to such humbled Sinners, in Verse 18. *I have seen his moyes and will heal him, and will also restore comforts unto him and to his mourners*: I create the fruit of the lips to be peace, peace, and to him that is afar off, and to him that is near, saith the Lord: and I will heal him. Two remarkable points are in this 18 Verse: 1. That God doth send his Prophets and Ministers to preach peace, (i. e. to preach his doubled Reconciled Forgiveness, for the perfect healing of the guilty Souls of repenting and believing sinners. And 2. Then he doth also by this meanes restore comforts to such mourning Souls: and God doth promise that when they shall be in captivity, that in case they return unto him with all their

their heart and Soul that he will return their captivity : but the *Seventy* render it, *will heal thy sins*, Deut. 30. 3.

14. God made this gracious promise to repenting and believing sinners, in *Esay* 30. 26. *That the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold as the light of seven dayes : in the day that the Lord shall bind up the breach of his people, and heal the stroke of their wound :* From hence it is also evident, that Gods atoned Forgiveness doth heal, and make perfectly whole and sound the guilty Souls of wounded Sinners : For the Prophet doth set forth this Healing Vertue by the excelling light of the Moon, to be even as the Sun : and by the excelling light of the Sun, to be as great as the light of seven dayes : and consequently the healing Vertue of Gods atoned Forgiveness, should transcendently heal the guilty Souls of believing Sinners.

15. When Christ healed a man on the Sabbath-Day, it is said, that *he made him every whit whole*, John 7. 23. (*i.e.* in Soul aswell as in Body : and hence it followes, that Gods atoned Forgiveness for the sake of Christs meritorious Sacrifice, doth make the guilty Souls of Believing Sinners to be every whit whole, and every whit clean, *John* 13. 10. (*i.e.* To be every whit justified and sanctified from the guilt of sin : and so the converted *Prodigal* was not only forgiven, but received also into special Favour, even with great Joy on both sides. This is the Transcendent healing Vertue of Gods Reconciled Forgiveness to believing Sinners, that are made partakers of his Covenant of Grace.



CHAP. XXII.

Shewing from Shashab and Zacar, &c. in the Adverb, That Gods forgiveness is called His not imputing sin, His not marking sin, His not remembring sin: But it is his blotting of it out of his Remembrance.



THE Apostle saith, That God was in Christ reconciling the world to himself: not imputing their Trespases to them, 2 Cor. 5. 19. In these words, the Apostle doth define Gods Reconciliation, by his not imputing Trespases to believing sinners.

2. David doth also define the justification of a believing sinner, by Gods not imputing sin to them, Rom. 4. 5, 6, 8. taken from Psalm 32. 2.

From these Scriptures it follows: That in case Gods non-imputation of sin were not a certain

mark, of a believing sinners perfect justification and Reconciliation: it could not be said to make him blessed; For we see by experience that a Judges bare forgiveness of a Malefactor by his non-imputation of sin, doth not intitle him to the Judges special Favour in such manner as Gods non-imputation of sin doth, in the fulfilling of his Covenant of Grace and Reconciliation to believing sinners; Neither doth the Kings general act of indemnity, receive sinners into special favor, as Gods non-imputation of sin doth for the sake of Christs meritorious Sacrifice; And thence it follows, that in the Covenant of Grace, Gods non-imputation of sin is as large as his Reconciliation is, and therefore Gods non-imputation in the Covenant of Grace, doth signifie, *not to reckon, not to impute, not to mark, or not to remember sin*, with any proper vindicative punishments: but it signifies, that God is Reconciled to such sinners, and that he doth receive them into special favour, as the Father did his repenting prodigal Son.

3. Repenting Shimei said thus to David, in 2 Sam. 19. 19. *Let not my Lord impute iniquity to me, neither do thou remember that which thy Servant did perversly; Shimei doth acknowledge that he did perversly, and therefore he doth acknowledge, that it were just for David to impute unto him that which he did perversly;*

but

but by these words, let not my Lord impute iniquity to me, He doth entreat *David's* reconciled forgiveness, and his being received again into his former Favour, he doth not acknowledge that *David's* non-imputation of his iniquity, and his not remembering his sin to call him to an account for it, would not only be his acquittal from punishment, but that it would comprehend his being received into *David's* former favour.

1 Sam. 19. 19.

Zach. 7. 10.

Eze. 18. 21.

Eze. 33. 16.

4. *Zachary* doth exhort the returned *Jews*, to repent and to reform their ways: saying, in *Zach.* 7. 10. Let none of you imagine evil against his Brother in his heart: But the Hebrew is, let none of you impute evil to his Brother in his heart: and the *Seventy* render that Hebrew word thus, let none of you remember evil in his heart: and from thence it follows, that not to impute evil, and not to remember it, is the same thing in the understanding of the *seventy Translators*.

5. God saith thus, in *Eze.* 18. 21. If the wicked will turn from all his sins that he hath committed, and keep all my Statutes, (as they were given for a Covenant of Grace by Faith in Christ) and do that which is lawful and right (according to the said Covenant of Grace, which requires the doing of all things by Faith in Christ) he shall surely live, he shall not dye, all his transgressions that he hath committed shall not be mentioned unto him: (i. e. they shall not be imputed unto him, or, they shall not be remembered: Namely, not so to be remembered, as to be punished with any proper vindicative punishment) in his Righteousness that he hath done (by doing all by Faith in Christ) he shall live.

6. God saith thus, in *Eze.* 33. 16. None of his sins that he hath committed shall be mentioned unto him; Or as *P. Martyr* saith, They shall not be remembered: and saith he, in that God will forget and not Remember; it is as much as to say, he will not take revenge on such sinners, in his *Com. Pl. part. 3. pag. 273.* but that on the contrary, he will forgive their sins, and receive them into special Favour.

7. Gods not marking iniquity, is a Note of his Reconciled Forgiveness, as it is expostulated by *David*, in *Psalms* 130. 3. If thou Lord shouldest mark iniquities, O Lord who shall stand (or subsist) The *Geneva* Note saith exceeding rightly: he declareth, that we cannot be justified before God but by forgiveness of sins: They make Gods not marking sin, to be Justification from sin, by his forgiveness: But (saith *David*, in *Ver. 4.*) with thee is mercy (Namely, merciful Forgiveness) that thou mayest be feared (i. e. that thou mayest be reverently worshipped.) *Luther* on this word saith, Mercy is not our own merit or deserving, but a free and undeserved Remission of sins, forgiveness and pardon through Christ: And in this one Thing alone (saith he) doth Conscience feel Rest and quietness, that simply and singly without any condition of our own worthiness, It committeth it self in most naked wise unto the naked Mercy of God through Christ: And saith, O Lord, I have thy Promise, That Righteousness cometh of Mercy alone, the which Righteousness is nothing else but thy Pardon and Forgiveness; that is to say, that thou wilt not mark our iniquities: (This looking upon sin, conclusion of *Luther*, I cited in my Dialogue, but by *Mr. Newton's* Answer, it is called Heresie.) And saith *Luther* in his next words: I commend unto you this Definition of *David*, touching Christian Righteousness, That when God doth look upon sin to mark it: It is to condemn man; and on the contrary, not to righteous.

Psal. 130. 3, 4.

Luther makes a believers righteousness to be nothing else but Gods pardon and forgiveness, and that his not to mark it, is to justify, or to pronounce a man

look upon sin, is to justify, or to pronounce a man Righteous, and that righteousness is this: when sins are not looked on, or strictly marked: but Forgiven, pardoned, and not imputed, or laid to our charge; Even as in another place, he calleth such a man Blessed; even as Paul doth very aptly alledge the same Definition, in Rom. 4. 6, 7, 8. saying, Blessed is the man unto whom the Lord doth not impute sin: He saith not, blessed is that man that hath not any sin: but he to whom the Lord imputeth not that sin that he hath; Even as here also he saith, when sin is not marked.

These words of Luther are ^{exceeding} Remarkable: and I have cited several other Orthodox Writers, in Chap. 20. at Reply 1. That call Gods Reconciled Forgiveness, *A Sinners Righteousness*; as Luther doth many times over and over.

8. Luther saith thus, in Gal. 2. 16. Fol. 66. We are sometimes left of the Holy Ghost to fall into sin, as Peter, David, and other holy Men: Notwithstanding (saith he) we must alwayes have recourse unto this Article, *That our sins are covered; and that God will not lay them to our charge*, Psalm 32. with Rom. 4. And saith he a little after, we do therefore make this Definition (of Justification) That a justified Christian, is not he who hath no sin: But he to whom God imputeth not his sin through Faith in Christ: and therefore (saith he) It is not without good cause that we do so often repeat, and beat into your minds the Forgiveness of sins, And (thereby) imputation of Righteousness for Christ his sake. 2. From hence also the Reader may take special Notice; That Luther calls Gods Forgiveness through the Faith of Christ, *The imputation of Righteousness for Christ his sake*; for as I formerly noted it, Luther denies that we are made Righteous by the Righteousness of the moral Law of Nature; and in Chap. 5. sect. 5. I have cited others to the same Judgement, and also in Chap. 15. at N. 18.

9. Luther saith thus, in Gal. 3. 6. Christian Righteousness consisteth in these two things: 1. In Faith that giveth glory to God; and 2. In Gods imputation (of Righteousness) That is to say, that God will not lay to our charge the remnant of sin; that is to say, that he will not punish nor condemn us for it, but will cover it, and will freely forgive it as though it were nothing at all, not for our sakes, or for the worthiness of our works, but for Christ his sake, in whom we do believe: In these words, Luther doth make Gods imputation of Righteousness to lye in his Reconciled Forgiveness, for the sake of Christ; and his Reconciled Forgiveness, to be his imputation of Righteousness to believing sinners.

10. Gods not imputing sin, is his not remembering it to punish it with any proper vindicative punishment (though he doth often punish them with castigatory punishments for their greater good.) For God saith thus, in Heb. 8. 12. and in Heb. 10. 17. *I will be merciful to their unrighteousness, and their sins, and their iniquities I will remember no more.* This comprehensive Promise of the Covenant of Grace is taken from Jerem. 31. 34. where Gods Promise runs thus: *I will forgive their sins, but the Apostle saith as the Seventy do, I will be merciful to their unrighteousness*: the Greek word signifieth (more largely) *I will be atoned, or I will be propitious to their unrighteousness, and their sins and iniquities, I will remember no more.* And hence it follows, that Gods

not remembering sin and iniquity to punish it with vindicative punishments, signifies that he will mercifully forgive, or be atoned, or be propitious to their unrighteousness : These two positions are reciprocal, and therefore they are joyned together, not only in *Heb. 8. 12.* but also in *Esay 41. 25.* *I am he that blot out thy transgressions, and will not remember thy sins ;* and hence it follows, that when God doth not remember sin to punish it, it is all one as to blot it out.

11. God promisseth, in *Jer. 33. 8.* *I will cleanse them from all their iniquities whereby they have sinned against me, and I will pardon all their iniquities :* But the Seventy, instead of the word Pardon, lay, *I will not call to mind, or, I will not remember any of their iniquities :* These three terms, *I will cleanse them from their iniquities, and I will pardon their iniquities, and I will not remember their iniquities,* are synonymous terms.

12. God saith thus, in *Jer. 50. 20.* *In those dayes, and at that time, saith the Lord :* Namely, when the godly *Jewes* shall return from the Babylonian Captivity) the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found (because the guilt of them shall be clean done away by my atoned Forgiveness ; And it is in this Negative sence also, that Balaam said, *God hath not beheld iniquity in Jacob, Numb. 23. 21.* (Namely, not to punish it with proper vindicative punishments) : Mr. *Anstworth* saith, That Balaam doth here blesse Israel the second time. 1. By pronouncing their Justification in the sight of God, even that blessedness which they have, whose iniquities are forgiven, and whose sins are covered, *Rom. 4. 7.* When God (saith he) doth not behold, or see iniquity in sinfull man, it is to hide his face from their sins, and to blot out all their iniquities, *Psalms 51. 9.*

2. In this 50 Chapter, *Jeremy* doth in his conclusion, in *Verse 20.* shew the Reason why their iniquities and sins cannot be found : and that is (saith God) because I will pardon them whom I reserve (to return home out of their captivity ;) From hence take notice, that when God doth forgive sin, He forgetteth it, and blots it out of his sight, and out of his remembrance for the sake of Christ the true Propitiatory, *Rom. 3. 25.* In the time of the first Captivity God sent the godly out of *Jerusalem*, to be preserved in *Babylon* as a basket of good figs, untill the time of their return home again, whose sins he did pardon, i. e. did justifie them from the guilt of their sins through the meritorious efficacy of Christs obedience in his Combat of sufferings, and in his Death and Sacrifice. And 2. From hence it may be concluded, that the forty nine Thousand that returned from captivity, in *Ezra 2. 64.* were truly godly, or at least the greatest part of them.

13. When *David* did feel the guilt of his Adultery and murder to lye upon his Conscience, he did most importunately implore the mercy of God, *Psalms 51.* saying, 1. *According to the multitude of thy mercies.* 2. *According to the multitude of thy kind mercies.* And 3. *According to the multitude of thy tender (bowels of) mercy, wipe away, or blot out my Trespases :* And in *Verse 9.* *Hide thy face from my sins, and blot out all mine iniquities,* that the guilt of them may never be laid to my charge, to punish me with proper vindicative punishments :

ments : though yet *David* did suffer castigatory punishments.

14. God doth perswade his people to Repentance , because he is ready to forgive ; For in *Esay* 43. 24, 25. He saith thus : *Thou hast wearied me with thine iniquities : (But now if thou wilt repent) I, even I am he that blotteth out thy Transgressions for mine own promise sake (in the Covenant of Grace) and will not remember thy sins.* Our Annot. on this 25 Verse, saith , that in the term of *blotting out*, there is a Metaphor taken from the blotting of something out of a Book : as in *Exod.* 32. 32, 33. and *Matth.* 18. 24, 27, 33. *Luke* 7. 41, 43, 47, 48. and *Luke* 11. 4. which being once blotted out and done away, neither are we any more charged with them, *Eze.* 18. 22. nor God any more Wroth with us for them, *Esay* 54. 9. *Esay* 44. 22. *Acts* 19. 2. This blotting out of sin, may also be an allusion to the blotting out of Curses that were written against the suspected Woman, in *Numb.* 4. 23. for when she was found innocent of the Crime, then all the curses that were written against her were blotted out, and then she was not only justified from that accusation, but she was also received again into her Husbands favour.

15. Though sin after it is committed, hath no physical or natural existence : yet it hath a moral existence by its guilt or desert of punishment : but through Gods atoned Forgiveness : procured by Christs meritorious obedience in his death and Sacrifice, the actual ordination of it to condemnation is taken away : yea, and sometimes also (upon the sinners repentance) God doth forgive temporal punishments, which also may be called a temporal justification, *Psalms* 78. 38. Of which see *Burges*, on Justification, pag. 40. and *Mr. Clendon*, on Justification, pag. 5, &c.



CHAP. XXIII.

Shewing from the Hebrew word Nachum and Shubh, That Gods Forgiveness is called His Repentance, or His not punishing sin.



GODS Repentance is of two sorts : 1. It is his not continuing of good to impenitent sinners, Or 2. It is his not punishing of repenting sinners.

1. It is his not continuing of good to impenitent sinners : as in *Gen. 6. 6.* God repented that he had made man, because he saw that the wickedness of man was great in the Earth, *Ver. 5.* and therefore, in *Ver. 7.* he saith, *I will destroy man whom I have created from the face of the Earth; in Verse 6.*

God is said to have repented : even as when we see the Potter to break the same Vessel which he had made good at first : we thereupon think that he repented that he had made it, because he seeth something in it that had hapned to it, for the which he disliketh it and breaketh it : Even so at the first God made man good, even according to his own Image and likeness : but presently after, he saw that sin through *Sathans* temptation had hapned to mankind ; Now in respect of this mutability in man (not in God, for he *repenteth not*, *1 Sam. 15. 29.* *Jer. 4. 28.*) *Moses* saith, that God Repented that he had made man. 2. In this very sort, he repented also that he had made *Saul* King, because *Saul* did not execute his vengeance on *Amaleck*, *1 Sam. 15. 11, 35.* 3. God saith thus, in *Jer. 18. 9.* *At what instant I shall speak concerning a Nation, and concerning a Kingdom to build it and to plant it : if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* Our Annot. on this Verse, doth expound it to the sence above-said.

2. The second kind of Gods Repentance, is his not executing of his threatned punishments, on such sinners as do repent : and in that Respect Gods Repentance is often used for a Note of his Reconciled Forgiveness to Repenting and Believing sinners : As for Example, as soon as God had certified *Moses* of the peoples sin, in making a Calf, and in offering sacrifices thereto, he told *Moses*, that he was purposed to consume them ; then *Moses* made intercession for them, saying,

when God is said to repent of his threatned punishments to believing sinners, it is a true note of his atoned forgiveness, and of his receiving them into his favour as just persons.

saying, Turn from the hotnesse of thine Anger, and repent of the evil against thy people, Exod. 32. 12. But for this word Repent, the Seventy render it, be mercifull, or be propitious, or be reconciled to the evil of thy people : which thing, saith Ainsworth, is here implied : but saith he, the Hebrew phrase meaneth also, the evil of punishment, which Moses desired God to repent of, i. e. not to inflict it upon them. And then, in Verse 14. It is said, that Jehovah repented of the evil (of punishment) which he had spoken to do unto his people, i. e. forgive their guiltiness, and receive them again into thy favour : but the Seventy, for repented, say, the Lord was propitious, or atoned for the evil he thought to do unto them.

Exo. 32. 12, 14.
Numb. 14. 13,
20, 21.
Psalm 90. 13.

2. In Psalm 90. Moses confesseth the sin of the people in the Wildernesse, when they thought to have stoned Caleb and Joshua, for their faithful Report of Gods power to Conquer the Land of Canaan, notwithstanding the evil Report of the ten misbelieving Spies : whereupon God threatned to destroy them, but Moses made intercession to God for the pardon of their sin, in Numb. 14. 13, &c. and in Verse 20. he obtained it : Namely, thus far, that they should not all be consumed as one man, at an instant : But in Verse 21. God sware that all the grown men that had seen his Signes in Egypt, should not enter into the Land, but should dye in the Wildernesse. Now in this time of their mortality in the Wildernesse, Moses prayeth thus, in Psalm 90. 13. Let it repent thee concerning thy servants : but Moses could not prevail for them in this case, because God had sworn that they should not enter into Canaan ; for that Oath of God made his said Threatning to be a definitive Threatning ; Gods Oath to any thing makes it as unalterable as his Eternal Council is : Gods Oath is a sure proof that it was so decreed by his unalterable Council : of the which he doth never Repent, Heb. 6. 17. with Psalm 110. 4. And 2. He doth never swear against, but alwayes for the performance of the Articles of his Covenant of Grace and Reconciliation, i. e. that He will be atoned to the guilty Soules of Repenting and believing sinners : as it is evident by Eze. 33. 11, 12. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked may turn from his way and live. And the Psalmist doth also magnifie Gods Mercy, in Psalm 106. 44, 45. saying, when distress was on them, he heard their cry : and he remembered towards them his Covenant, and Repented according to the multitude of his mercies. 3. God saith thus, in Jer. 18. 8. If that Nation against whom I have pronounced (Destruction) turn from their evil wayes, I will repent of the evil I thought to do unto them, i. e. I will be Reconciled unto them, by forgiving their sins, and by receiving them into special favour, according to the unchangeable conditions of my Covenant of Grace and Reconciliation.

Eze. 33. 11, 12.
Jer. 18. 8.
Amos 7. 1, 2.
3, 6.
Jonah 3. 9, 10.
Jonah 4. 2.
Joel 2. 12, 13.
1 Chr. 21. 17.

3. When the Grasshoppers had eaten up all the Grasse of the Land : then Amos did thus pray ; O Lord God, forgive I beseech thee, by whom shall Jacob arise, for he is small : And the Lord repented for this (and said) it shall not be, saith the Lord, Amos 7. 1, 2, 3, 6. But for the Hebrew word Salach, translated Forgive, The Seventy say Hileos : be mercifull, or be propitious, or be atoned ; Therefore in their understanding, Gods Repentance is his mercifull, or his atoned Forgiveness for the sake of Christs Sacrifice ; in whose Name the Godly put up their

their prayers. 2. The Seventy use *Hileas*, for farre be it from thee, or let it repent thee. See *Ainsworth*, in *Gen.* 18. 25. 3. They do also use *Hileas*, to express the fence of the word *peace*, i.e. as it relates to Gods atoned Forgiveness, in *Gen.*

43. 23.

4. The King and people of *Nineveh* believed the preaching of *Jonah*, That they should be destroyed within forty dayes, if they repented not : and thereupon they set upon that Duty in good earnest, as far as they were able; for they said, *who can tell if God will turn and repent, and turn away from his fierce Anger that we perish not : and God saw their works that they turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not, Jonah* 3. 9, 10. Yea, *Jonah* knew before-hand that God would Repent of the evil, because he was gracious, *Jonah* 4. 2.

From these Scriptures it follows, that Gods Repentance is his non-Execution of his threatned punishments : Namely, it is his Reconciled Forgiveness upon mans Repentance.

5. When *Joel* had declared unto *Sion* the terribleness of Gods Judgements for their provoking sins, he did also exhort them to Repentance, *Joel* 2. 12, 13. saying: *Thus saith the Lord, Turn you even to me with all your heart, and with fasting, and with weeping, and with mourning, and rent your heart and not your Garments, and turn to the Lord your God, for he is gracious and mercifull, slow to Anger, and of great kindness, and repenteth him of the Evil.*

From hence it follows, that Gods Repentance upon mans Repentance, is nothing else but his merciful Atonement, or his Reconciled Forgiveness; for in this Text his repentance is conjoynd with four Attributes of his reconciled Forgiveness. 1. He is gracious. 2. Merciful. 3. Slow to Anger; and 4. Great in Kindness. And from these Attributes of his reconciled Forgiveness he repented him of the evil threatned, so that his Repentance on mans Repentance, is nothing else but his abundant Reconciled Forgiveness. And 2. From thence also it followes, that his Repentance, is his abundant readinesse and willingnesse of his non-Execution of his threatned punishments upon mans Repentance : These five Attributes of Gods reconciled Forgiveness (with others also) should encourage sinners to set earnestly about the great Duty of sound Repentance, as in *Exod.* 34. 6, 7. *Psal'm* 51. *Psal'm* 103, &c.

6. When the Lord was wrath with *David*, for his proud confidence in the Arm of *Heil*, which he declared by his numbring of his people : he was at last smitten with the consideration of his sin, then he repented, and did most earnestly beg of God, that his anger might be rather executed against him, then against his innocent Subjects, *1 Chron.* 21. 17. and then when *David* Repented, the Lord is said to Repent; and then he directed *David*, in *Ver.* 15. where to build an Altar that he might offer burnt-Offerings and Peace-Offerings thereon : and then *David* did in the Name of the true Sacrifice, call upon the Lord again for his Reconciled Forgiveness, and the Lord was then pleased to answer his Request, by sending fire from Heaven to burn his Sacrifice, and commanded his Angel to put up his Sword again into the sheath thereof, *1 Chron.* 21. 26, 27.

And thus *David* by his typical sacrifices did exercise his Faith in Christ the true burnt-Offering, and the true peace-Offering, as the only procuring cause of Gods Reconciled Forgiveness, and then also he was received again into Gods special favour, as he made it evident by sending a fire from Heaven to burn his sacrifices.

Conclusion

From the Premises it follows, that Gods atoned Forgiveness for the sake of Christs Sacrifice, is his Reconciled Repentance, 1 *Chro.* 21. 15. by the which he doth not only acquit Repenting and Believing sinners of the guilt of sin and punishment, but doth also receive them into special Grace and Favour, as persons fully justified from the guilt of sin, and adopted to the Heavenly Inheritance.

2. Take notice that the last nine Chapters, touching the true Nature of Gods Reconciled Forgiveness, are intended chiefly to set out the true Nature of justification from sin; hoping that it will give a fit occasion for the better clearing of the true Nature of a sinners justification by the industry of others.



CHAP. XXIV.

Wherein every word of *Esay* 53. 5. is expounded.

I have had occasion to expound some particular words of this Text : as of the word *Wounded* and *Bruised*, in *Chap.* 12. and of the word *Healed*, in *Chap.* 21. but now I have endeavoured to give the true sence of each word.

*He was wounded for our Transgressions,
He was bruised for our Iniquities,
The chastisement of our peace was upon him,
And with his bruises [or stripes] we are Healed.*

Esay 53. 5.

I.



THE Hebrew word *Chalal*, rendred *wounded*, is of large signification : But first I will shew the proper sence, and then the metaphorical sences.

1. It doth properly signifie, to bring forth children with pain by the Mother, *Psalms* 51. 5.

2. From thence it hath many metaphorical sences, and it is used to signifie any other bringing forth, either of person, or thing, *Prov.* 8. 24, 25. this observation I have borrowed from our larger Annot. on *Job* 15. 7. And 2. Our Annot. on the

word *Formed*, in *Job* 26. 5. doth in the Hebrew signifie : 1. To bring forth children out of the Womb when they have their right Form, as in *Job* 39. 1. And 3. Because Children are brought forth with much pain and out-cries both to the Mother and Child : it doth thence also signifie, to be in Anguish, to groan grievously, or to mourn like a Woman in Travel, as in *Deut.* 2. 25. But saith our Annot. in *Job* 26. 5. here it is taken in the first sence. And 4. Our Annot. on *Esay* 53. 5. saith, This Hebrew word comes Regularly from a Root, that properly signifies, to be in pain, as Women, or other Creatures that bring forth in pain, are wont to be in the time of their Travel, *Psalms* 51. 5. where one

Rrr 2

word

word there used, hath in it a notion of heat or delight in Conception: (but my Exposition of the Hebrew word speaks of a differing kind of heat, in *chap. 2.*) so the other word, is of sharpnesse of pain in production, *Job 39. 1, 2, 3.* and thence it is used commonly for any grievous Torment; or pain proceeding from vexation, affliction, or fear, *Job 15. 20. Prov. 16. 10. Esay 13. 8. Esay 26. 17, 18. Esay 51. 9. Jer. 5. 3.* I suppose therefore (saith the Annot.) that the better reading of *Esay 53. 5. He was tormented, or pained.* 5. The *Seventy* and the old Latine, read it, *wounded*: and this sence is also very suitable to Christs Combating ~~offerings~~ from the malice of *Sathan* and his potent seed. And I find that the *Seventy* have used this word for *wounded*, in above 60 Scriptures, and also for the slaying of men by Warlike cruelty: yea, though sometimes absolute death is not meant, but wounding only, as in *Esay 51. 9. Judg. 9. 40. Jer. 51. 52. Lev. 2. 12.* And saith *Carlike*, in his *Descent to Hell*, pag. 166. 167. The Soul is said to be gone out of the Body, when it is but sickned, grieved, and vexed, in *Psalms 107. 5. Psalm 61. 3. Acts 20. 7, 10. 1 Sam. 25. 37, 38. 1 Kings 10. 5. 2 Chron. 9. 4.* And indeed Christs Soul was not forced out of his Body by his tormenting wounds from his Combater *Sathan* and his potent seed: but he layed it down of himself, *John 10. 18.*

6. This Hebrew word is also used for *wounded* in a mans Estate or Name, as in *Prov. 7. 20.*

7. It is also used for the *Torment* or *pain* of the mind, arising from those tortures that are inflicted on the Body from Warlike cruelty: for those cruelties do usually possesse people with horrid frights and fears in their minds, which are also compared to the fears of Women, in the pains of Child-birth. 2. The said Hebrew word, is used for the *pain* of the mind with fear at ignominious tortures, as in *Eze. 30. 4.* compared with *Esay 13. 8.* And in this sence it was that the sensitive Soul of Christ, (which was of a more quick and tender sence then any other mans can be) was more tenderly touched with the fear of his most ignominious Tortures (from his Combater *Sathan*) then any other Son of *Adam* can be, *Matth. 26. 38, 39.* compared with *Psalms 69. 26. and Psalm 109. 22.* And it was Gods declared Will, in *Gen. 3. 15.* that he should be so tenderly touched, *Heb. 4. 15. Heb. 5. 7, 8.*

8. This Hebrew word *Chalal*, is also rendred *reproached*, and *prophaned*, in *Esay 43. 28.* there God saith, *I have prophaned the Princes of the Sanctuary, and have given Jacob to the curse, and Israel to Reproaches.* Our Annot. saith, *I have prophaned the ho'y Princes, by exposing them to the curse of shame and reproach, as in Esay 47. 6. Psalm 44. 13, 14. Jer. 23. 40. Jer. 24. 9.*

8. The said Hebrew word is also rendred *defiled*, or *polluted* by the *Seventy*, in above forty places, because at the birth of the Child; both the Mother and the Child were ceremonially defiled or polluted for certain dayes, as in *Lev. 12. Lev. 15.* and *Eze. 7. 22, 24.* And 2. Because such also as touched a man that was slain by warlike Wounds were thereby made unclean, or polluted for certain dayes, *Numb. 19. 16, 18. Numb. 31. 19.* and because ceremonial pollutions are opposite to ceremonial holinesse; thence it come to passe, that the said word is also used for *prophaning*, in *Exod. 31. 14. Eze. 22. 26. Eze. 49. 33.*

10. Because the said Hebrew word in its proper sence, doth signifie, the bringing forth of a child to its birth with vigorous paines: thence it comes to passe that

that it is used in a metaphorical sence for the vigorous bringing forth of any thing, as in *Gen. 9. 20. Gen. 10. 8. Gen. 11. 6, &c.*

11. Seeing this Hebrew word hath so many metaphorical or equivocal senses: it should advise all judicious Interpreters to take the greater heed to the Circumstances of each Text where it is used, and to render it in that sence that is most suitable to the true scope of the Text with the Context.

12. Take notice, that Dr. *Gouge* doth make a wide difference between such Equivocations as do accord to the true sence of the place, and Sophistical Equivocations, in *Heb. 11. sect. 89.* 2. I find also, that the *Seventy* do use Equivocations abundantly to expresse the force of the sundry Hebrew words, sometimes, in ten or twenty metaphorical senses (sometimes more, sometimes lesse) and those metaphorical expressions are so many Equivocations of the Hebrew word, as any one may see that will but peruse *Kircherus* Hebrew and Greek *Lexicon*, especially in such words as relate to the Levitical Rites: and it is in that Respect (as I conceive) that the Hebrew Doctors say, The Law hath seventy Faces, because it looks many wayes in its metaphorical senses. And *P. Martyr*, saith in his Additions to his *Com. pl.* pag. 33. That there never were any Rethoricians of this World, that have had so many Ornaments, Figures, Tropes, Colours, and manners of speaking as the holy Ghost hath used in one and the self-same thing, infinite wayes to be handled: And there is not (saith he) upon earth so great variety of Herbs, Flowers, Plants and Fruits, as there is abundance of divine senses in the holy Scriptures: and therein (saith he) the holy Ghost hath Reserved many things (as yet) secret to himself, that he may have us to be Schollars to the end of the World.

13. From this Hebrew word *Chalal*, the Hebrews derive that, which (saith Dr. *Bilston*) with them doth signifie a Curse: and (saith he) it noteth to make vile and contemptible, as if shame, reproach and contempt were the greatest outward curse that could befall any man. in this life, *Esay 43. 28.* which is so expounded before at N. 8.

14. The said Hebrew word therefore, in *Esay 53. 5.* must be interpreted of such a wounding of our Saviour, as did proceed from his old proclaimed Combatant *Sathan*, who had a liberty of power given him to pierce him in the foot-foals as the worst of Malefactors on the Crosse, according to Gods Declaration in *Gen. 3. 15.* that so the Devil and his potent seed might do what they could to (spoyl) his obedience in his Death, that it might not be accepted of God as a perfect Sacrifice, for the procuring of his Reconciled Forgiveness to the Elect Number: for the Devil knew by Gods Declaration of the Combat, in *Gen. 3. 15.* that in case he could not by all his stratagems hinder the seed of the Woman from making his Death a perfect Sacrifice, that then it should procure his Reconciliation for the Redemption of all the Elect from the power of his grand Head-plot: therefore the Devil did what he could to provoke his passions to some sinful distemper or other by his ignominious usage, and by his long lingring torments on the Crosse: But the Devil had no power given him to tempt the seed of the Woman inwardly in his mortal Soal, as I have noted it in *Chap. 4. at Object. 2.*

But Mr. *Norton*, doth make God the Father to wound both the Body and Soul of Christ with his vindicative wrath of Hell-Torments, as if he were the Warlike

Mr. Norton
doth cast an O-
dium upon some
metaphorical
sences in my
Dialogue, by
calling them E-
quivocal sences. See
p. 375 v. 10

Combater against Christ : But on the contrary, I make God the Father to be the party, that was now Reconciled by the meritorious obedience of Christ in his Combat of sufferings.

2. He was bruised for our iniquities.

The Hebrew word *Daca*, translated *bruised*, is most fitly joyned to the word *wounded*, and besides its proper sence it hath many metaphorical senses.

1. *Job* saith thus, in *Chap. 6. 9.* That it would please God to destroy me, or, to beat me to pieces by mortal strokes, i.e. by such strokes as do usually cause death to follow : as it is observed by our *Annot.* and in this sence the word is also used, in *Psalms 94. 5.* and it doth also signifie, crushed as a moth, *Job 4. 19.* and so crushed to death, *2 Kings 7. 20. Job 34. 25.*

2. The said word is also used for the crushing of men with Tyrannical words, *Job 19. 2.*

3. For the crushing of men with Tyrannical carriage, *Job 22. 9.*

4. It is also used for a heart that is made contrite or broken, either with the sight and sence of sin-guiltinesse, or of punishments, *Esaie 57. 15. Psalm 51. 17. Psalm 34. 18. Jer. 44. 10.*

5. See more of the large sence of this in our *Annot.* and in my former printed *Reply*, pag. 178, &c.

6. Though the Hebrew word *Daca*, translated *bruised*, in *Esaie 53. 5.* be different from the Hebrew word that is translated *bruise*, in *Gen. 3. 15.* yet they are of the same signification & meaning in both places: God told the Devil, in *Gen. 3. 15.* That he should have a liberty of power to bruise, or to pierce the seed of the woman in the footsoles on the Crosse ; and *Isaiah* saith, in this 5th. *Ver.* and also in *Ver. 10.* That it pleased the Lord to bruise him (yet not by his own immediate wrath) but by his proclaimed Combater *Sathan*, and by his potent seed for the tryal of his obedience, which being (upon tryal) found to be perfect through all his painful and ignominious sufferings on the Crosse, God was so well pleased therewith, that he exalted him above every Name, *Phil. 2. &c.*

Esaie 53. 4.

7. Take notice that these two words, *wounded* and *bruised*, are of the same force, and that they do also relate to two other words, *smitten* and *stricken*, in the latter part of the 4th. *Verse* : but the former part of that 4th. *Verse*, doth not speak any thing at all of the sufferings of Christ (as Mr. *Norton* doth make it to do) but that former part of the *Verse*, doth speak only of his divine bearing away of sundry infirmities and sicknesse from diseased persons, as I have expounded it both in my *Dialogue*, and also in my former printed *Reply*, in p. 162, &c. but as I said before, the latter part of this 4th. *Verse* doth speak of the sufferings of Christ, as if the Prophet had said thus to the *Jewes* : Though you saw the Glory of Christs Godhead shining clearly in his miraculous Cures, as it is expressed in the former part of this 4th. *Verse* (compared with *Mat 8. 17.*) yet saith he (in the latter part of this *Verse*) You *Jewes* are so blinded with prejudice, that you do esteem him to be no better then a wicked Imposture ; and therefore you account his miraculous cures to be done by the power of *Belzebub*, and not by the power of his Godhead, and therefore they judged him to be justly smitten and stricken by Gods wrath, as a notorious Malefactor for his own deserv'd faults.

8. But

8. But in this 5th. *Verse*, the Prophet doth inform them of the true Reason why he was smitten and sticken, and why he was wounded and bruised: And that was (saith he) not from Gods wrath for his own deserved faults: but he was wounded for our transgressions, and bruised for our sins, because God had given to the Devil and to his potent seed a liberty of power, in *Gen. 3. 15.* to smite him, and to strike him, to wound him and to bruise him as the worst of Malefactors on the Croffe, for the tryal of his obedience: and because he was constant in his obedience, God was so well-pleased therewith that he did highly exalt him for it, and accepted it as the only meritorious and procuring cause of his Reconciled Forgivenesse to believing sinners: In this sence only it was that he *was wounded for our transgressions, and bruised for our iniquities.*

3. *The chastisement of our peace was upon him.*

1. Consider, that God doth chastise his people for a double End: 1. For correction of sin; And 2. For the tryal of their Graces.
2. God doth chastise the wicked aswell as the godly for the correction of sin, as in *Jer. 30. 14.* He is said to chastise the whole Nation with the chastisement of a cruel One: and this chastisement was for the punishment, and also for the amendment of the wicked as well as of the godly, in *Ver. 17. 18, 19.*
3. God laid thus to the whole Nation of the *Jewes*, both good and bad, in *Lev. 26. 28.* *I will walk contrary to you in fury, and I, even I will chastise you seven times for your sins:* to the end that thereby I may provoke you to found Repentance and amendment, as it is evident by *Verse 41.* and by *Esay 26. 16. Hos. 5. 15. Psalm 78. 34.*
4. God doth also chastise the very Heathens for their amendment as he did *Abimelech*, in *Gen. 20. 6.* as Mr. *Ainsworth* sheweth: and when he did threaten the destruction of the *Ninevites*: It was but to provoke them to Repentance; and therefore as soon as they did repent (though it was but temporary) the Lord is said to repent of his threatned punishments, and consequently, to be Reconciled to them for that time.

But saith Mr. *Norton* in pag. 37. *All evils that are inflicted on Reprobates, whether corporal or spiritual, are strokes or acts of Gods vindicative Justice.*

Repl. 1. Though they may be strokes of his vindicative Justice in his secret will, in Relation to their eternal estate, yet it is not so in his revealed Will: but in his revealed Will he doth chastise them, to bring them to the sight of their sins: and so consequently, to such a degree of Repentance as may deliver them from Hell, or at least from ~~greater~~ temporal plagues: as in *Jer. 18. 8.* and in *Jorah 3. 10.* But no Scripture I believe can be found, that doth call the Essential torments of Hell, Chastisements, because they are not inflicted to bring any that suffer them to Repentance and amendment, as Gods chastisements upon the wicked are: and thence it follows, that the chastisements which Christ suffered for our peace, in *Esay 53. 5.* cannot be called (in a Scripture sence) the Essential Torments of Hell, as Mr. *Norton* doth often call them, seeing the chastisements which Christ suffered, were not inflicted to bring him to Repentance and Amendment.

All Christs sufferings were but chastisements for the tryal of his obedience, before he could make his death to be accepted as a perfect sacrifice for our peace & healing, and Gods reconciled forgivenesse.

Mr. *Baxter* doth shew, that chastisements are punishments, and that they belong to the godly as well as to the wicked, in his Confes. p. 119. 121, 123, 164, 165, 178, 193, 275, 461. and Mr. *Woodbridge* in his Method, 164. ult. and Mr. *Clendon*,

2. *There-on Justifica.*

2. Therefore the chastisements which Christ suffered for our peace, were chastisements of Tryal only : and God doth often chastise his own people for the tryal of their Graces, as I have shewed it in the case of *Job*, and in the case of *Christ*, in my former printed *Reply*, Chap. 12. *Reply*, 4. 5. 2. Mr. *Bluges* saith on *Justification*, pag. 28. Though *Job* was not without sin, yet God seemeth not to punish him for sin, his calamities were rather for the exercise of his Grace then for the correction of his sins : his calamities were to him, what a storm or tempest is to a skilfull Pilot, or what a valiant Adversary is to a stout Champion ; Namely, for the tryal of his Graces : and for this see more, in *P. Martyrs Com. pl.* pag. 364.

3. Therefore God gave unto *Sathan* a liberty of power to wound and bruise the Body of Christ, that it might be for the through Tryal of his Obedience, and that his obedience being found to be perfect by his sharp chastisements, it might be the only meritorious cause of Gods Atonement for our Peace, and for our Healing ; And this I have more at large handled in my former printed *Reply*, pag. 169. 178, 266, 311, 375.

But saith Mr. *Norton*, in pag. 37. *Sathan* and men were Instruments in the inflicting of such a stroak : therefore to say, it is no stroak of divine Justice, is no good consequent. 2. Saith he, The sufferings of Christ included in this Text, are not only such wherein *Sathan* and men were instruments : But (saith he) some of them were inflicted immediately of God.

Reply 2.

To affirm, that where *Sathan* and men were employed as Gods Instruments in the inflicting of such a stroak (as was done in the case of *Job* and *Christ*) it is from Gods vindicative Justice, is no good consequent, which is the thing he ought to prove : and thus his Assertion is retorted on himself.

3. Though it is said in *Psalm* 69. 28. That *Christ* was wounded and smitten of God, yet it must not be understood that he was wounded and smitten from Gods immediate & vindicative wrath : seeing God did no otherwise wound him, but as he gave the Devil a liberty of power to pierce him in the foot-soals, as a sinful Malefactor, on the Cross for the tryal of his obedience only, as I have expounded *Gen.* 3. 15. and *Zach.* 13. 7. compared with *Math.* 26. 31.

4. The true nature of the greatest sufferings of Christ are comprehended by *Isaiah*, under this word *Chastisement*, (and no chastisement for the present seemeth to be joyous but grievous) and *Paul* affirmeth the same that *Isaiah* doth : Namely, that the greatest of Christs sufferings were but chastisements : saying, in *Heb.* 5. 8. Though he were the Son of God, yet he learned obedience by the things he suffered : In this Text, Christs learning of obedience, is put for the subjection of a Son to his Fathers chastisement : and thence he is said, in *Ver.* 9. to be consecrated, or made perfect in his obedience.

5. It is observable that the *Seventy*, by the figure *Metyonymia*, do put the word obedient for the word chastisement, in *Pro.* 13. 1.

6. They do also put *Paidéia*, for learning obedience by chastisements, in *Esay* 50. 4. 5.

7. The blood of the Ram of consecration, was put upon the tip of the right Ear, right Thumb, and right Toe of the Priest to consecrate them : This typified the perfect obedience of our high Priest *Christ Jesus*, under all his bloody and consecrating sufferings, *Exo.* 29. 19, 20.

8, God

8. God laugheth at the tryal of the innocent, Job 9. 23. he rejoyleth to make their Graces perfect by tryals and by sufferings: And David also saith in Ps. 11. 5. Jehovah will prove the just one, and the wicked one also, by sundry sorts of sufferings and afflictions; and in this sence God did not only prove the Graces of Christ by his said Combat of sufferings, of which I have spoken in Chap. 12. and also in my former printed Reply, pag. 93, &c. and in pag. 171. I have shewed also, that the godly may suffer wounds in their bodies, as a deserved punishment for their personal sins, both from Gods wrath, and also from the vindicative wrath of the Magistrate: And that Christ also did suffer such like wounds in his Body from the vindicative wrath of the Magistrate, but not from Gods vindicative Wrath, as the godly sometimes do: but that all his wounds and bruises were by Gods appointment inflicted on him by his Combater *Sathan*, and his potent seed for the tryal of his obedience only, which he manifested to be most perfect by his perfect patience under his greatest sufferings, to the death of the Crosse; and in that perfect obedience, he laid his life down as a most perfect and pleasing sacrifice for the procuring of his Fathers Reconciliation, whereby the Redemption and Justification of believing sinners is formally effected: and thereby also received into the Adoption of the Heavenly Inheritance.

9. Mr. Wilson, in his *Christian Dictionary*, speaking of the several sorts of Chastisements, saith thus: The word *chastise* doth signifie, to beat, or strike on the face, to the making of a bloody wound: as Wrestlers used to do to master their Mates: And the word *chastisement*, in *Esay 53. 5.* doth most fully agree to this sence; for Christs Combater *Sathan* had a liberty of power given him, in Gen. 3. 15. to pierce him in the footsoles, in the most ignominious manner he could invent: In the which bloody Combat, Christ got the victory by his righteous performance of the Combat, and by that righteous performance he merited the price: Namely, Gods Reconciled Peace to all the Elect, for their full Redemption & justification from sin, and in this meritorious sence only, It is said here, that the *chastisement of our peace or Reconciliation was upon him, and having made peace through the blood of his Crosse, God hath by him reconciled all things to himself*, Col. 1. 20. And in this sence *Ioseph* said to his Brethren, *peace be to you, fear not*, Gen. 43. 23. Here *peace* is opposed to *fear*: and so it is, in Job 21. 9. The Seventy for *peace*, use *Hileos*, i. e. *Mercy*, or *Propitiation*, or *Atonement* be to you: and so *Peace* and *Reconciliation* is but the same thing, in Eph. 2. 14, 15, 16, 17. and Col. 1. 20. and therefore the Seventy do render the word *peace*, by *propitiation*, in Exe. 7. 25.

10. P. Martyr saith, that such a kind of fear might be found in Christ, who indeed otherwise could neither fear sin, nor Hell-fire, nor yet the Fatherly Chastisements of God, in his *Com. pl. part. 3. pag. 67.* This Golden Assertion of his is worthy of all acceptation, and 'tis worthy of weighty consideration: But if any man (saith he) will say that he feared death, (as he did very greatly, in *Matth. 26. 36.* That (saith he) must be understood of natural fear: and in his Additions, pag. 66. 67. he doth speak very largely of Christs natural fear, and granteth, that Christ feared the chastisements which he suffered with natural fear, at his ignominious and torturing kind of death on the Crosse; but the true sence of his words doth imply, that he could not fear chastisements from Gods Wrath through his imputation of sin to him; and saith he, in *Romans*, pag.

159. There is none chaſtiſed or afflicted which are without ſin : For this thing only ſuffered our Saviour, who without any fault committed of him ſuffered moſt bitter pains : Theſe Aſſertions of *P. Marty's* being put together, do ſoundly confute Mr. Norton's Aſſertion, That *Chriſt was a ſinner by Gods imputation, and that he bare the Eſſential Torments of Hell that are due thereto.* But in caſe his Aſſertions had been true, and that he had been ſenſible of an accusing Conſcience through Gods imputing of ſin to him, as Mr. Norton affirms, thence it follows, that he could not otherwiſe chooſe but that his Rational Soul ſhould not only ~~only~~ have feared ſin, and the Fatherly chaſtiſements of God for ſin : But which is more, he ſhould alſo have feared Gods vindictive puniſhments of Hell-fire ; but *P. Marty* denies that kind of fear to be in the Soul of Chriſt, and ſo do fundry of the Ancient Divines deny it.

1. *Cyri*, ſpeaking of theſe words of Chriſt, in *Matth. 26. 38.* *My ſoul is ſorrowful unto death :* ſaith unto ſuch as objected, that Chriſt feared Hell, *ſed infernum timuit inquit : mirum eſt quod hæc audeant dicere :* But he feared Hell (ſay they) It is a marvellous thing that any dare ſay ſo : (yet Mr. Norton dares to ſay ſo.)

2. *Hilwy*, having cited Chriſts prayer in the Garden, and his complaint on the Croſſe, cited by ſome others, as if Chriſt feared Hell : ſaith, Wilt thou believe that Chriſt feared Hell-gulf, and thoſe burning flames and depth of penal Vengeance : when as he told the Thief on the Croſſe ; *This day ſhalt thou be with me in Paradiſe ?*

3. *Eugenius* ſaith, *d'ignum fuit ut animam do'or non contigisset inferni quam ſervitus requirit tenere peccati :* It was a meet and right thing that the pains of Hell ſhould not touch that Soul, whom the ſervitude of ſin could not faſten on.

Theſe Ancient Divines did labour to confute ſuch as only imagined, that the fear of Chriſt in the Garden, might proceed from his fear of Hell-Torments : But now Mr. Norton is ſprung up to affirm the ſame thing in ſubſtance, in down-right terms over and over : But in caſe his Aſſertions had been as confidently held in their dayes, as he ~~now~~ holds them, I believe they would have condemned them for down-right Hereſie, as much as they did the *Arian* Tenents.

11. The laſt Sentence, in *Eſay 53.5.* *with his ſtripes we are healed :* The Original word ſignifies a ſtripe, or a wayl of a blow on the fleſh : (or a bruife on the fleſh ;) Now Chriſt was twice beaten with Rods, 1. By the chief Priests, in *Matth. 26. 67.* And 2. By *Pilate*, *Matth. 27. 26.* Theſe ignominious ſtripes were done in *Sathans* intent, to provoke his paſſions to ſome ſinful diſtemper or other, to the end it might ſpoyl the perfection of his obedience, and conſequently, that his Death might not be performed nor accepted as a meritorious Sacrifice ; But in Gods intent it was done for the perfecting of his obedience, and for the perfecting of his Prieſtly Conſecration, before he could make his Death to be accepted as a meritorious and well-pleaſing Sacrifice, for the procuring of his Fathers Peace or Reconciliation, and for the healing, i. e. for the juſtification of Believing ſinners from the guilt of all their ſins : And from thence it follows, that Gods Reconciled Forgiveneſſe ſo procured, doth perfectly heal the Souls of all believing ſinners, and makes them as perfectly ſound and whole in Gods ſight, as the Covenant of Grace and Reconciliation doth

doth require them to be, to the attaining of the Heavenly Inheritance.

12. The Apostle Peter, doth also teach us to expound this Text of *Esay 53. 5.* of Christs bodily sufferings only from his unjust Judges (and not of his immortal Souls sufferings from the immediate Wrath of God, as Mr. Norton doth expound Peter) Peter saith, *That Christ bare our sins in his body on the Tree,* 1 Pet. 2. 24. just as sinfull Malefactors do, when their bodies are crucified for their scandalous crimes ; For in this Text the word *Sins*, is put for ignominious punishments : for both in the Hebrew and Greek Text, punishments are often called *sins*, because they are the Rewards of sin, as in *Gen. 19. 15. 2 Kings 7. 9. Psalm 31. 10.* and in many other places. And the Apostle Peter did therefore exhort believing Servants, to suffer unjust punishments from their Heathen Masters with all patience as Christ did, *who did no sin, neither was there any guile found in his mouth, who when he suffered threatened not, but committed his cause to him that judgeth righteously.* But in case his sufferings had been inflicted on him from Gods vindicative Justice, and from his imputing of sin to him : then his appeal to God to do him justice for his unjust punishments had not been suitable to his appeal, when he committed his case to God to do him justice.

13. Of the last word *Healed*, I have spoken at large, in *Chap. 21.* To the which I refer the Reader for satisfaction : and for the bodily death of Christ, See *Chap. 13. at Reply 6.*



CHAP. XXV.

Shewing 1. Negatively, that the Righteousnesse of the Law, in Rom. 8. 2³⁰, 4. ought not to be understood of the righteousness of the moral Law of Nature, imputed to sinners for their justification, as Mr. Norton doth corrupt the word Law to speak. 2. Affirmatively, that the righteousness of the Law must be understood only of the negative righteousness, that is taught in the Covenant of Reconciliation for the justification of Sinners, by Gods not imputing sin to them.

SECT. I.

Rom. 8. 1.



Here is therefore now no condemnation to them that are in Christ Jesus. 1. Mr. Woodbridge saith in his Method, pag. 157. That the Apostle doth here describe justification, by non-condemnation.

2. (Saith he) the Apostle opposeth Justification to Condemnation, as consistent with it, on the same person at the same time, Ver. 33, 34.

3. Mr. John Goodwin saith, in *Vindiciæ Fidei*, part. 2. pag. 5. That there is no middle, or third Estate between these two: Justification, and con-

demnation, Rom. 5. 18. Deut. 25. 1. Rom. 8. 33, 34. But this (saith he) appeareth most especially, from Rom. 8. 1, 2. compared with Verse 3, 4. where you will find Justification described by non-Condemnation, V. 1. and in V. 2. by freedom from the Law of sin and death: (and Justification is in like sort opposed to Condemnation, in Rom. 5. 16, 18. Bullenger in his *Decades* saith, in Sevm. 6. The Apostle saith, in Rom. 5. 16. Judgement entered by one offence unto condemnation, but the gifts is of many sins to justification, Hence observe 1. That he maketh

maketh Justification the contrary to Condemnation. 2. Saith he, the Apostle doth plainly call justification, *a gift*, that is, the forgiveness of sins: and then he saith, in *Ver. 18. Even as by the sin of one, condemnation came on all men: so by the righteousness of one, the free gift came upon all men to justification of life.* Here again (saith he) is the justification of Life made the contrary to condemnation: therefore justification of Life (saith he) is an absolution from sins, and a delivery from Death.

4. This is also most evident from the Context, Namely, from *Rom. 7. 24, 25.* For there the Apostle speaks of Justification, as it is opposed to Condemnation: *Rom. 7. 23, 24, 25.* For first, the Apostle saith thus, in *Ver. 23. I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members:* This fight of his corrupt nature made him to cry out, in *Ver. 24. O spoyled man that I am, who shall deliver me (or who shall redeem me, or who shall justify me) from this body of death (in original sin &c.)* Then in *Ver. 25. he gives himself this satisfactory answer, I thank God through Jesus Christ our Lord. P. Martyr saith in his Preface to Romans: That in the seventh Chapter, is shewed, the manner how we are exempted from the Law; and that saith he, is, that inasmuch as there is not in us a full and perfect Regeneration whilst we live here, because corrupt affections do continually resist the Law of God: It is brought to passe by the Grace of Christ that we are delivered from sin, (i. e. justified from the guilt of sin, as his whole arguing doth speak) although it doth still inhabit in our members. And Dr. Gouge, on the Heb. saith, in *p. 228. That for which the Apostle doth give thanks to God, is, that Christ hath delivered him from the said bondage: And this (saith he) is further confirmed, by the words in Rom. 8. 1. There is now no condemnation to them that are in Christ Jesus; And (saith he) That Redemption that is frequently attributed unto Christ, intendeth this deliverance to them.**

Ver. 1. who walk not after the flesh, but after the Spirit.

These words are a further description of the foresaid justified persons: 1. Negatively, *they walk not after the flesh.* 2. Affirmatively, *But after the Spirit.*

1. By *their not walking after the flesh*, he means, such as do refuse to walk after the corrupt affections of the flesh, and also after the Religion of the flesh, which is only outward, and to be seen with the Eye, when it is no more but an outward conformity to the Duties of Religion, without any true Faith in Christ at all: or thus, flesh doth often signifie an outward conformity to the ceremonies of Moses Law, as in *Gal. 3. 3. and Gal. 6. 12.*

2. *Flesh* signifies unbelief, and all the motions of the Soul that be evil: and all our words and works that are done without Faith in Christ, how good or holy, or spiritual soever they seem to be in shew: It is that part of man that is unregenerate, and that serves the Law of sin, *Rom. 7. 25.*

3. Therefore by *flesh* understand, 1. The Religion which is outward in the flesh without any true Faith in Christ. And 2. The fulfilling of the corrupt lusts of the flesh, for both these are alike called *flesh*: and I conceive that the Apostle doth Relate to both these senses, in *Rom. 8. 1, 2, 3, 4, 5, 6, 7, 8.* And from thence it follows, that the word *flesh* in these Verses, must be understood

according to their co-herence, in *Chap. 7. 4, 6,* and *25.* Sometimes jointly in both the said fences : and sometimes severally, as the Context in each place doth best direct.

5. Therefore there is no condemnation (but justification from the condemning power of sin) to them that are in Christ Jesus : Namely, in him by the union of a true and lively Faith : Or thus, There is no condemnation to them that walk not after the Religion of the flesh, but after the Spirit of Moses Law ; But none else can walk after the Spirit of that Law but such as are in Christ Jesus by the union of Faith, and none else can be in Christ Jesus by Faith, until they are regenerated by the holy Spirit of Grace, and are begotten again to a lively hope, *1 Pet. 1. 3.*

6. Therefore it doth from these considerations follow, that the word *flesh* in all these eight Verses, doth betoken not only the pravity of our nature, but especially, that whatsoever worship we do unto God without true faith in Christ, is but flesh : for the word *flesh* is here opposed, to walking after the Spirit of Moses Law, which is Christ, and faith in Christ. And 2. This word *flesh*, is called the wisdom of the flesh, in *Ver. 8.* which imports the best thing of the flesh, even the best Religion of the flesh.

Ver. 1. But after the Spirit.

Namely, After the Spirit of the Letter of all Moses Law : Now Christ, and faith in Christ is that Spirit, both of the Decalogue, and of the Types : For the whole Law of Moses did set forth Christ to be believed in : and the whole National Church of the Jews, did covenant with God that they would keep that Law by Faith in Christ (as I have formerly shewed it) But because their mind was blinded with ignorance and unbelief, they could not see Christ to be the true end and scope of the whole Law : therefore their very mind in doing the Law with no more but with the best outward service that the flesh could perform, was no better then flesh ; and yet such was the blindness of their minds, that they thought they did the Law as effectually for their justification, as the Covenant at Mount Sinai did require of them : But the Apostle told them, That because they trusted to their bodily doing of the Law for their justification, they did Abolish Christ (from the Law) *Gal. 2. 21. Gal. 5. 2, 5.* and they were puffed up with this their fleshly mind, *Col. 2. 18, 19.* compared with *Rom. 8. 6, 7.* In which seventh Verse, you may see that the very understanding part of the Soul when it doth worship God without Faith in Christ is called, but flesh. Of which see more also, in *Ver. 8.*

Sect. 2.

S E C T. 2.

For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and Death.

THE word *For*, in this Verse doth note the Reason, why the Apostle doth call the foresaid Spirit of the Law, *the law of the Spirit of life in Christ Jesus*; it is because as I said before, Christ, and faith in Christ Jesus, is the Spirit of the Law of life: and therefore none else shall have any life by the Law, but such only as are in Christ Jesus by Faith, for Christ is the only end of the Law for justification from sin, to every one that believeth, and to none else, *Rom. 10. 4.*

Ver. 2. Hath made me free from the Law of sin and death.

In these words the Apostle doth tell us, what this Law of the Spirit of Life doth effect for the present, and also for the future; It doth free or justify all such as are in Christ Jesus by Faith, from the law of sin and death.

1. The Apostle doth make Christ to be the Spirit of the Law: namely, to be the Spirit of the Letter of the Decalogue, and also to be the Spirit of the Types: And also in 2 Cor. 3. 6. he doth call Christ *the Spirit of the Letter*; and in Verse 17. He saith, *that the Lord (Christ) is that Spirit*; and then, saith he, *where the spirit of the Lord (Christ) is, there is liberty*: Namely, from that double Vail that is express'd, in Ver. 14. and 15. First from the Vail of Types, which was also signified by the Vail that was put upon Moses shining Face: Christ was the shining light of Moses Law to such as had Faith: But yet the carnal Jews could not discern him, because he was veiled under Types. Secondly, the Jews in general were also under another Vail: namely, of blindness of mind through their unbelief, which could not be taken from them until they were regenerated and had attained to Faith in Christ, as it is expressed in Ver. 16. But as soon as they had attained to Faith in Christ. Then in Ver. 17. They should see the Lord Christ to be the Spirit of the Law: namely, to be the Spirit of the Letter, of the Decalogue, and of the Types which should set them at liberty from the two foresaid Vails: and make them see that Christ was the only end of the Law, for justification to every one that believeth.

2. Dr. Hammond doth rightly observe, that *Ishmael* is said to be born according to the flesh, and *Isaac* according to the Spirit, Gal. 4. 29. This word *Spirit* (saith he) in Ver. 29. and the word *Promise*, in Ver. 28. do signify the same thing in this place: and from thence it follows, that Christ is the Spirit of the Promise that was made to *Abraham*, in Gen. 12. 3.

3. I have also shewed in Chap. 6. and sect. 6. how Christ is the Spirit of Life in Moses Law, for justification to every one that believeth: And this Truth the Apostle doth also express, in 2 Cor. 3. 13. *The children of Israel could not steadfastly look to the end of that which is abolished*, i. e. The greatest part of the children of Israel, could not steadfastly look to Christ the true end of that part of the Law of Types that is now abolished by his Death and everlasting Sacrifice: be-

cause.

The Spirit of the Law which is nothing else but Christ, and faith in Christ, doth fully free a sinner from the law of sin and Death.

cause they were but flesh, and wanted the spiritual Eyes of Faith to look unto Christ the true end of the Law. The *Jewes* drank water out of the Rock to quench their bodily thirst, but the Spirit of that Rock was Christ, and Faith in Christ, 1 Cor. 10. 4. The Apostle saith, *They drank of that spiritual Rock that followed them, and that Rock was Christ; and they did all eat the same spiritual meat*, 1 Cor. 10. 3. For Christ was the Spirit of the Manna that was hid (between two dews) Rev. 2. 17. He was the true Bread which his Father gave from Heaven, John 6 31, 32, 48, 49, 51. And Christ called himself the Rock, in Mat. 16-18. And the Seventy go for the term Rock, in Dent. 32. 4, 15, 19, 30, 31, 36. put Theos, God for it. And David calls Christ, *Jehovah my Rock and Redeemer*, Psalm 19. 14. Christ was the Spirit of that Rock that yielded a whole River of water to follow them, and to refresh them in their Travels in the Wildernesse, Numb. 20. 11. Psalm 105. 41. Esay 43. 20. Esay 48. 21.

4. Christ is called the Law of the spirit of Life by a *Paraphrase*, in John 6. 51. *I am the living bread which came down from Heaven, if any man eat of this bread he shall live for ever, and the bread that I will give him is my flesh, which I will give (to be combated with all, according to Gods declared Law of the Combat, in Gen. 3. 15.) for the life of the world; Then said the carnal Jewes that observed the letter of the Law, but wanted the spiritual Eyes of Faith to see Christ to be the true end of this Typical Bread, how can this man give us his flesh to eat? Then Jesus said unto them, in Ver. 53. Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you, (i. e. Except you have the spiritual aſtings) of Faith, to feed upon the flesh of Christ in his meritorious Death and Sacrifice, ye have no regenerating Life in you: And in Ver. 63. Christ said thus to these carnal Jewes: It is the Spirit of Regeneration, that quickneth the flesh, i. e. the Religion of the flesh profiteth nothing: The words that I speak unto you they are Spirit and they are Life, i. e. The words that I speak unto you, they are the spirit of the letter of all Moses Law: I am the Spirit of that corporal Manna, which your Fathers did eat with their bodily Teeth: and I am the Life that was promised to all Believers in Moses Law, (i. e. I am the meritorious Author of that Life, because I have by my meritorious Obedience in my Death and Sacrifice purchased the Spirit for this Regeneration to the Life of Grace from the death of sin; and I also by my said meritorious death and Sacrifice have purchased my Fathers Reconciled Forgiveness to all believing sinners: In this sense only it is that Christ said unto them, the words that I speak unto you, they are Spirit and they are life, to all such as have attained to the spiritual teeth of Faith.* 2. Hence it follows, that Christ did not speak unto them of eating his flesh with their bodily teeth in a natural way, as their carnal minds did understand him, for that kind of eating his flesh would not have profited their Souls at all: But as *Austin* saith, These words of Christ must be understood spiritually; and then (saith he) they are spirit and life.

5. It is further evident, that the Law of the Spirit of Life is nothing else but Christ, the only true end of the Law for justification to them that believe, by the words which Christ said to his Disciples, in John 8. 31. to 36. *If ye continue in my words, then shall ye be my Disciples indeed, and ye shall know the Truth. (i. e. You shall know Christ to be the only truth, both of the letter and of the Decalogue, and of the Types of Moses Law, and to be the only truth of the Promise,*

in *Gen. 3. 15. Gen. 12. 3, &c.* 2. Then ye shall know him to be the true Serpent that was typically lifted up upon a Pole, that whosoever believeth in him should not perish, but should be healed of the sting of ~~sin~~ by Gods atoned Forgiveness, and consequently have everlasting life. 3. As soon as you do by Faith know Christ to be the Truth, both of the Letter and of the Types: this Truth shall make you free; that is to say, this Christ shall by his performing of the truth of the Types by his Death and Sacrifice so please God, that it shall merit his Reconciliation, which shall make every believing sinner to be free (or to be fully justified) from the condemning power of their sins.

But the carnal Jewes made an Objection against this, in *Ver. 33.* saying, *We be Abrahams seed, and were never in bondage to any man: how sayest thou, ye shall be made free?* Jesus doth thus answer them, in *Ver. 34.* *Verily, verily, I say unto you, whosoever committeth sin is the servant of sin, and the servant abideth not in the House for ever, but the Son abideth for ever, if the Son therefore make you free (by procuring Gods atoned Forgiveness for your sins) ye shall be free indeed; that is to say, you shall be fully justified from the condemning power of your sins, Rom. 6. 7, 14, 18, 22. Rom. 7. 24, 25. with Rom. 8. 1.*

6. Christ is the Law of the Spirit of life in all the law of *Moses*: and so Christ saith, in *John 14. 6.* *I am the Way, the Truth and the Life, no man cometh to the Father but by me* (i.e. *Moses* taught no other way to the Father, but by me: Namely, by my meritorious Obedience in my Death and Sacrifice, which I am ready to perform according to his first declared Will and Law, in *Gen. 3. 15.* 2. There is no other Truth of the types of *Moses* Law, but by my performance of the great Combat of my sufferings according to Gods declared Will, in *Gen. 3. 15.* 3. There is no other procuring cause of Life to be found in *Moses* Law, but me and my said Obedient Death and Sacrifice; and thence it follows, that no man cometh to the Father by the bodily doing of all *Moses* Law, but by me, and by Faith in me.

Object. 1. *Many Interpreters do expound this Law of the Spirit, to be no other Spirit but the holy Spirit, that doth regenerate sinners?*

Answer. What though many good Interpreters do expound this Law of the Spirit, to be the Spirit of Regeneration, or of inherent Sanctification; yet other good Interpreters do expound it of Christ, as I have done. And indeed, it is not the Office of the holy Spirit to make the fallen Sons of *Adam* to be free from the Law of sin and Death by inherent Sanctity; For by Gods definitive Sentence, in *Gen. 2. 17.* the Law of sin and death shall abide upon all the fallen Sons of *Adam*, yea even upon the most regenerate persons as long as they live in this World. And therefore *Rolloc* doth expound this Freedom (or Deliverance) from the law of sin and death, of a full and absolute deliverance from sin and death: which, saith he, is in Remission of sins, and not in Regeneration, which is but in part. And *Luther* saith, in *Gal. 2. 16. Fol. 68.* doth cite *Rom. 8. 2.* And then he saith, that no Law may be suffered to Reign in the Conscience, but only the Law of the Spirit and Life, whereby we are in Christ made free from the Law of the Letter and of Death, from the works thereof, and from all sins, not because the Law is evil, but for that it is not able to justify us, for it hath a plain contrary effect and working; It is a High and

Excellent matter to be at peace with God ; and therefore in this case we have need of a far other Mediator then *Moses* or the Law : here we must do nothing at all but only receive the Treasure, which is *Christ* , and apprehend him in our hearts by Faith, though we feel our selves to be never so full of sin. In these words, *Luther* doth make *Christ* to be the Spirit of the Law, in opposition to the Letter.

Object. 2. *Justification by remission of sins, doth not make a full and absolute deliverance (no more then sanctification doth) from the law of sin and death, for several learned men do affirm, that our justification shall be more perfect at the day of judgment then it is in this life, and that our bodies are not so justified now as they shall be then ?*

Ans. 2. I have often shewed that as long as we live in this World, we cannot be perfectly freed from our sinning Nature, or from our spiritual death in sin, which Sentence was inflicted on *Adam* and all his natural Posterity by the definitive Sentence of God, in *Gen. 2. 17.* Nor yet can they be freed from the putrification of their bodies in the Grave until the Resurrection. And yet for all this, these very sinners, as soon as they do believe that *Christ's* obedience, death and Sacrifice is the meritorious cause of Gods Reconciled Forgiveness, they are thereby perfectly freed from the guilt, and from the condemning power, both of their original and actual sins : and in this sense it is that *Rolloc* and other sound Divines do mean, when they affirm, that our justification is a full and absolute deliverance from the law of sin and Death : Namely, that it is such a deliverance only as doth free them from the guilt of sin, as it is the Obligation to eternal death and damnation, which our inherent Sanctity cannot do in this life : and from thence it doth also follow, that this deliverance from the body of sin, which *Paul* doth thank God for, in *Rom. 7. 25.* doth stand only in non-condemnation to such as are in *Christ* by Faith, and that walk not after the wisdom or Religion of the flesh, but after the Spirit of the Law of *Moses*, that is to say, after *Christ* by Faith, *Rom. 8. 1.*

SECT. 3.

Verse 3. *For what the Law could not do in that it was weak through the flesh God (hath done by) sending his own Son in the similitude of sinful flesh, and for sin, hath condemned sin in the flesh.*

THis word [*For*] is here put for another Conjunction causal to *Ver. 2.* For it doth expresse another Reason drawn from the meritorious cause, why there is no condemnation, but freedom from the condemning power of the Law of sin and death to all such as are in *Christ Jesus* by Faith, who walk not after the outside Religion of the flesh, but after the Spirit of *Moses* Law, which is done only by Faith in *Christ*.

And this Reason is double: 1. Negative, And 2. Affirmative.

1. Negative, *For what the Law could not do in that it was weak through the flesh* : The Law did not hold forth any justification from moral sins to the Ob-
servers

servers of the bodily Rites, though it did justify such Observers from their ceremonial sins: but those Observers of the Law by the flesh were weak in respect of justification from moral sins. In these words the Apostle doth affirm, that the whole Law though it were kept never so exactly by the flesh, or by the bodily parts of man, it is in that respect weak and not able to justify such kind of Law-workers from their moral sins, because God never made any such condition that any mans performance of the Law by his flesh or body should justify his Soul from the condemning power of his moral sins; no, though he could keep the whole moral Law of Nature as perfectly as Adam did in his innocency; for no such condition was made that it should have brought Adam to Heaven if he had stood in it. But at Mount Sinai God made a Covenant of Works with his National Church, with this condition, that in case they did observe the Law of Rites by their bodily performance, it should justify their bodies from their ceremonial sins; and so saith the Apostle, in Heb. 9. 13. *If the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean sanctifieth (or makes the body holy from ceremonial sins) to the purifying of the flesh, i. e. to the justifying of the body from the guilt of the said ceremonial sins: but these legal works were too weak through this fleshly performance, to justify the Soul from the guilt of their moral sins: for it is not possible (saith the Apostle, in Heb. 10. 4.) that the blood of Bulls and Goats should take away (moral) sins. And again, he saith in Ver. 11. That such sacrifices can never take away (moral) sins: And again, he saith, in Heb. 9. 9. Gifts and Sacrifices could not make him that did the service perfect (i. e. free from the guilt of his moral sins) as pertaining to the Conscience. And the Reason of the weakness of this Law to justify from moral sins was, because God by his special Covenant of Grace and Reconciliation, had reserved the perfecting of the Conscience from the dead works of moral sins, to the meritorious efficacy of Christs Blood, and to the condition of Faith in Christs blood to be performed on the sinners part, Heb. 9. 14. And then, in Verse 15. his Death is said to redeem them from those (moral) transgressions that remained unpurged under the bodily works of the first Testament; and this is also confirmed by the Apostle, in Acts 13. 39. By Christ (saith he) all that believe are justified from all things, (i. e. from all those moral sins) from which ye could not be justified by (the works of) Moses Law; and of this see more in Chap. 17. at N. 5. p. 147. 477.*

2. The weakness of Moses Law to justify the Conscience from moral sins by the fleshly performance thereof, is evident by this, because all those works are called by no better name, then *fleshly or carnal justifications*, in Heb. 9. 13. As it is also well observed by our Annot. and by divers other Authors, and now I will add Dr. Gouge unto them: By this Greek word, translated *Ordinances*, Some (saith he) do understand Justifications or Expiations, and that upon two grounds: 1. Because the performers of the Legal Rites were legally cleansed (i. e. justified) 2: Because they prefigured a true Expiation: This Observation of his is worth the marking: 1. Because he expounds the legal justifications, to concern the flesh or body only; by this phrase, were legally cleansed. 2. Because this bodily justification was ordained to be a type of true Justification from moral sins. And 3. Because he calls true Justification by the name of *Expiation*, which Expiation is no otherwise effected formally,

The Law of works was ordained to justify the bodies of the National Church from their ceremonial sins: but those works of the flesh were too weak a means to justify the conscience from moral sins.

ly, but by Gods Reconciled Forgiveness, procured by the meritorious Efficacy of Christs Sacrifice, and apprehended by the Faith of believing Sinners.

3. Dr. Gouge, saith also, in *Heb.* 10. 9. That Christ made himself the perfection of all Sacrifices which the Law could not do, *Rom.* 8. 3. His words I have cited, in *Chap.* 15. at Reply 1.

4. Tindals Bible, doth hint at the weaknesse of the Law in the foregoing sence: For, in *Rom.* 8. 3. he doth in the Margin cite, *Heb.* 7. 19. (as a parallel to it) which speaks thus: The Law made nothing perfect, but was an introduction of a better Hope, by the which we draw nigh to God; and this Text being conferred with its Context, in *Ver.* 16. There the Apostle doth call the ceremonial Lawes of the Priesthood, a carnal Commandment: And then saith he, in *Ver.* 18. There is a disannulling of the Commandment for the weaknesse and unprofitableness thereof, because the Law made nothing perfect: And then to this 19th. *Ver.* Tindal doth in the Margin cite, *Rom.* 8. 3. *what the Law could not do in that it was weak through the flesh;* and by the which double citation in both places, he doth set out the weaknesse of the Law, in Respect of justification from moral sins.

5. Mr. Wilfor in his *Christian Dictionary*, doth give another hint of the said Exposition of the weaknesse of the Law through the flesh to justify; For there at N. 10. he doth thus interpret the word *flesh*, in *Rom.* 4. 1. What hath Abraham gotten according to the flesh? This word *flesh*, saith he, is expounded in *Ver.* 2. to be the works of Abraham, in observing the ceremonial Rites of the Law, (such as were in use in his time) which works did not justify his Soul from (moral) sins in Gods sight: and thus, saith he, doth *Lexa* and *Piscator*, interpret this place: And 2. Saith he, the word *flesh*, in *Gal.* 6. 12, 13. and in *Gal.* 3. 3. doth signifie the ceremonies of Moses Law.

6. Ambrose, and also Glos. *Interl.* does by the word *flesh*, in *Rom.* 4. 1. understand Circumcision, and the other Rites that were afterwards ordained in Moses Law: and indeed *Circumcision* is often named for the whole Law of Rites, because it was the first work of the Law that was done upon every male from Abrahams time, for the justification of the body from the ceremonial sin of uncleanness, that did accompany the body in the birth.

7. Cameron, doth expound the word *Flesh* to this sence in his *Threefold-Covenant*: For in *Thesis* 74. he saith thus: The Sacrifices and Sacraments of the Old Testament, are deservedly called carnal: And then in *Thesis* 75. he saith, the Sacrifices, Sacraments, and Ceremonies of the Antients had their carnal use, over and besides their spiritual signification. So saith he, in *Thesis* 76. We deny not, but even the Sacraments of the New Testament, may have a carnal use by the institution and custom of man, but not any such prescribed to them by any word of God (as the Rites of the *Jewes* had.) And saith he, in *Thesis* 77. The second difference is placed in this, that the Sacraments, Sacrifices and Ceremonies of the Old Testament, did set forth Christ, not primarily (because they did belong primarily to the first typical Covenant of Works, which were ordained primarily for the bodily justification of the National Church from their ceremonial sins) But Secundarily, and that but darkly. But the Sacraments of the New Testament shew forth Christ primarily, and that

that clearly. And saith he, in *Thesis* 78. Their Sacrifices and Cleansings, Represented primarily, a certain carnal Holiness (as I have expressed it above in the Parenthesis) They figured out Christ and the benefits of the New Testament.

8. The weakness of the Law (through the flesh) to justify the Conscience from moral sins, is thus described, in *Heb.* 7. 18. *There is verily a annulling of the Commandment going before for the weakness and unprofitableness thereof:* This Commandment concerning the levitical Priesthood (saith Dr. Gouge) is here said to go before, in reference to Christ's Priesthood; For, saith he, the levitical Priesthood was a type of Christ. Therefore the Commandment concerning that, must needs, (even in time) go before this, for this succeeded that, even to accomplish what that could not: (he doth reason just so as the Apostle doth Reason in the words before cited, from *Rom.* 8. 3.) 3. Saith he, The weakness hereof consisted even in this, that the Law was utterly unable by it self, and by the strict observance of the Rites thereof, to do that which was needful to be done: which was to make the Observers thereof perfect (namely, to be perfectly justified from the condemning guilt of moral sins.) 4. Saith he, The unprofitableness thereof implieth, that though a man be zealous of the Law, and take much pains, and be at great cost thereabouts, yet he shall not get any thing thereby, but lose all his pains and costs: And this the Apostle found true by experience, for after he had set forth his zeal about the Law, (even about the whole Law of *Moses*) and had declared how blameless he was touching the Righteousness which is of the Law, he addeth, *what things were gain to me, those I counted losse and dung for Christ,* *Phil.* 3. 6, 7, 8.

8. The Apostle saith, in *Heb.* 7. 19. *The Law made nothing perfect.* By nothing, saith Dr. Gouge, is meant, no man: The Law made no man perfect: and this, (saith he) will most clearly appear thus:

The Law which makes nothing perfect is weak and unprofitable: But the Law of the levitical Priesthood makes nothing perfect; Therefore it is weak and unprofitable.

And this (saith he) is evident, because the End of a Law, is to make those to whom it belongeth perfect. Now the Law which cannot effect this (which is the main end thereof) must needs be weak and unprofitable: But the meer bodily performance of the Law, was not able to make perfect, i. e. to justify the Conscience from the guilt of moral sins: and yet notwithstanding, the same Law when it is done by Faith in Christ (the true end of the Law for justification) then it will make such sinners to be perfectly justified from the condemning guilt of all their moral sins. And saith Dr. Gouge, in *Heb.* 10. 9. Christ made himself the perfection of all Sacrifices, that so he might do that by his Sacrifice which the Law could not do, *Rom.* 8. 3.

And Mr. Holyoke, in his *Doctrine of Life*, saith in pag. 8. The ceremonial Law was weak to justify, *Rom.* 8. 3. For it was impossible that the blood of Bulls and Goats, and Washings, should cleanse the Conscience from the guilt of sin.

9. The weakness of the Law to justify the Conscience through the bodily performance of it, was the great Dispute of *Paul* against the false Apostles.

1. He argued thus, in *Rom. 3. 20.* By the deeds of the Law no flesh shall be justified in his sight; and therefore he saith in *Verse 28.* We conclude, that a man is justified by Faith (only) without the deeds of the Law.

2. He reasons thus, in *Rom. 4. 2, 3.* If Abraham were justified by the Law, he hath whereof to glory, but not before God: For what saith the Scripture, Abraham believed God, and it was counted unto him (as the Condition to be performed on his part) unto justification from the guilt of his moral finnes.

3. Paul doth Reason thus, in *Gal. 2. 16.* Man is not justified by the works of the Law, but by the faith of Jesus Christ, even as (We) have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified. But in *Verse 19.* he saith, I through the Law (i. e. through the Law of Faith in Christ (who is the only true end of the Law for justification to every one that believeth) am dead to the Law (i. e. am dead in my affections to the bodily observation of the works of the Law) as he also speaks, in *Rom. 7. 4, 6.* and in *Rom. 2. 27, 28.* and in *Gal. 5. 18.* he saith, if ye be led by the Spirit ye are not under the Law; namely, not under the bodily observation of the works of the Law for your moral justification.

10. The weaknesse of the Law through the flesh to justify, is evident, because it is often called flesh, as in *Gal. 3. 3.* Are ye so foolish? having began in the Spirit, are you now made perfect by the flesh? (i. e. by that bodily observation of the whole) 2. Saith he, in *Phil. 3. 3.* We are the (true) Circumcision which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh, i. e. which have no confidence of justification from moral sins by the bodily exercise of Moses Law. And 3. He saith, in *Ver. 9.* That I might be found in him, not having mine own justification which is of the Law; Namely, by the typical works of the Law, which did also justify the body of every Jew from their ceremonial sins, *Heb. 9. 13.*

4. The Apostle, in *Gal. 4. 23.* Doth tell such as are for justification by the works of the Law, that they are born only after the flesh. And in *Verse 29.* He compares them to Ishmael, that was born after the flesh; namely, after the wisdom of the flesh; For when Sarah was past Child-bearing, she consulted with her carnal Reason, and concluded that now she might have the promised Son by giving her Bondmaid Hagar unto Abraham, and so Ishmael was born to her, according to the wisdom of her fleshly mind; and just so the false Apostles, out of the wisdom of their fleshly minds, did perswade others to observe the outward works of the Law, not only for their bodily justification, but also for the perfect justification of their conscience from the guilt of their moral sins: And in this Respect, such Observers of the Law are called the children of the flesh, in *Rom. 9. 8.* Because they have no new birth at all from the Spirit, but from the flesh only; and their observing of the Law by bodily exercise, is called the wisdom of the flesh only, *Rom. 8. 8.*

5. Paul doth tell the believing Galatians, That as many as make a fair shew in the flesh, did ^{continue} ~~continue~~ them to be circumcised, *Gal. 6. 12.* But saith he, in *Ver. 13.* Neither they themselves who are circumcised, keep the Law, (i. e. they do not keep it so as it was given to be kept by Faith in Christ, For

with-

without Faith in Christ it cannot be kept in that sence as it was given for a Covenant of Grace and Reconciliation : But these false Apostles desire to have you circumcised, that they may glory in your flesh, *i. e.* in your bodily conformity to *Moses Law*.

6. Christ said thus to the carnal *Jewes*, in *John 7. 19.* Did not Moses give you the Law, and yet none of you keepeth the Law, *i. e.* because none of you have Faith in Christ, the true end of the whole Law.

But saith Mr. Norton, in pag. 207. *The Law is weak through the flesh, because it was unable to justify by reason of sin : which all know to be the Law of works : (given to Adam.)*

He takes the word *flesh* here, in *Rom. 8. 3.* not for the bodily exercise of the Law of works, as it was given for a typical Covenant at Mount *Sinai* : but for the corrupt viciousness of our nature : supposing that in case men could keep that moral Law of Nature in the which *Adam* was created, it would *ipso facto*, justify them with perfect Righteousness : But I have given several Reasons for my denial, in *Chap. 5.* and in *Chap. 6.*

Reply 1.

2. I have also shewed in the beginning of my Exposition of this third Verse, That the word *flesh*, doth comprehend under it the external works of the Religion that was required of them, by the typical Covenant at Mount *Sinai*, (and that the said works were also ordained to be as a Teaching School-master unto Christ) So then, this word *flesh* is sometimes used for the pravity of the flesh, and sometimes for the Religion of the flesh, and sometimes jointly in both senses together : and therefore the best Rule to know the right sence of it, is the judicious consideration of the circumstances of the place where it is used : and accordingly the word *flesh*, in *Rom. 8. 3.* and so on to the end of Verse 8. doth, in my best observation of all circumstances, chiefly relate to the bodily exercise of the works of the Law, as they were given for their bodily justification in the first typical Covenant at Mount *Sinai*, of the which also *Paul* did speak before, in *Chap. 7. 4, 6.* But in *Gal. 5. 19, 20.* He doth couple them, both to the viciousness of the flesh, and also to the corrupt Religion of the mind by Idolatry and Heresie : and he concludes against them both, that such shall never enter into the Kingdom of God ; and he doth also conclude against the Religion of the carnal mind by trusting to the bodily performance of the works of the Law that Christ is dead in vain to such, *Gal. 2. 21.* and that Christ shall profit them nothing, *Gal. 5. 2.* and that Christ is of none effect unto such, but they are fallen from Grace, Verse 4.

SECT. 4.

Thus far of the Negative part of the Apostles Reason, in *Rom. 8. 3.* I come now to expound the Affirmative part.

^PTHE Apostles Affirmative Reason, why there is no condemnation but justification, to them that walk not after the flesh, but after the Spirit, is, Because God hath done that (which the Law could not do) by sending his

his own Son in the similitude of sinful flesh, and for sin condemned sin in the flesh.

In these words the Apostle doth tell us, That God sent his own Son for three great Ends :

1. To be in the similitude of sinful flesh.
2. To be for sin.
3. To condemn sin in the flesh.

God sent his Son in the likeness of sinful flesh, when he sent him to be used by Sathan and his seed as the worst of sinful Malefactors for the perfecting of his obedience before his death could be made and accepted as a perfect pleasing sacrifice.

1. He saith, that God sent his own Son in the similitude of sinful flesh, *i. e.* He sent him to be used as a sinful Malefactor, by his old proclaimed enemy the Devil ; unto whom God had given a liberty of power, in *Gen. 3. 15.* to pierce him in the Foot- soles as the worst of sinful Malefactors on the Crosse ; But yet Gods intent in this, was no more but to make the perfection of Christs Obedience the more manifest under those ignominious usages, as I have expressed it more at large in several places : and to this sence I did at first expound this Text, in my Dialogue, pag. 116.

2. This is no new upstart Exposition, as Mr. Norton makes it to be, but it is an ancient Orthodox Exposition ; For it is in this sence, that *Austin* calls the Death of Christ, not a Death of Condition, but of Crime, because he was put to a most shameful and painful death on the Crosse, as the worst of those criminal persons that were crucified with him : As I have also opened *Austins* meaning, in Chap. 12. at the end of sect. 2.

3. *P. Martyr* saith thus, in *Rom. 8. 3.* God sending of his own Son in the likeness of sinful flesh, Doth mean nothing else, but that he was subject to Heat, Cold, Hunger, Thirst, Contumelies and Death : For (saith he) These things are the effect of sin, and therefore the flesh of Christ might well be called the flesh of sin, because it was put into the likeness of sinfull flesh.

4. *Gloss. Interl. Lyrannus, Melancthon*, do give this exposition, and Mr. *Gataker* also, in his Annot. on *Esay 53. 4.*

John 3. 14.
Gal. 3. 13.

5. It was in this Respect also that Christs death upon the Crosse, was Resembled to the *Jewes*, by a Serpent that was lifted up upon a Pole, in *Num. 28.*
9. *John 3. 14, 15.*

6. It is in this Respect also, That Christ is said to be made a curse for us : For it is written, *curset is every one that hangeth on a Tree*, *Gal. 3. 13.*

Esay 53. 8.
John 8. 28.
Rom. 8. 32.

7. It is in this Respect also, that he suffered as a Malefactor without the Gate of *Jerusalem*, in the common place where sinful Malefactors used to be put to death for their greater ignominy and Reproach, *Heb. 13. 12.* And he was accounted as the worst of Malefactors, because they preferred the Murderer *Barrabas* to be saved before him : and because he was crucified between two Thieves as the worst of them : Many of the *Jewes* were astonished at him, because his Visage was so marred more then any man, and his form more then the sons of men, *Esay 52. 14.* *Es. 53. 2, 3.* He was taken away by Distresse and Judgement as the worst of Malefactors : who shall declare (the wickedness of) his generation, for he was cut of, out of the land of the Living as a notorious sinful Malefactor, *Es. 53. 8.* which I have more largely expounded elsewhere.

8. Christ

8. Christ himself did foretell his infamous Death, when he said thus to the blinded Jewes: *when ye have lifted up the Son of Man (Namely, in the likeness of sinfull flesh upon the Crosse) then shall ye know that I am He,* John 8. 28. Namely, that He that shall break the Devils Head, in Gen. 3. 15. And that shall be pierced by *Sathan* and his seed in the Foot-soles as sinfull flesh on the Tree.

9. In this very sence it is also said, in Rom. 8. 32. *That God spared not his own Son, but delivered him up for us all, i. e. He delivered him up to the malice of his Combater Sathan, to be used as a notorious Malefactor, that so he might be put to death in the likeness of sinfull flesh.*

10. All these Temptations of Tryal were by Gods Wise disposing Providence, ordained to be for the perfecting of his Obedience; and so consequently for his consecration to his Priestly Sacrifice, Heb. 5. 8, 9. *For it became God (the Father) for whom are all things, and by whom are all things, in bringing many sonnes unto glory, to make the Captain of their salvation perfect through sufferings,* Heb. 2. 10, 17. *For the Law maketh men High Priests who have infirmity, but the word of the Oath which was since the Law maketh the son who is consecrated (or made perfect in his Obedience) for evermore,* Heb. 7. 28.

SECT. 5.

The second great End, for which God sent his Son in the likeness of sinfull flesh, was, To be For sin.

i. e. **T**O be a Sacrifice for sin: In the Law it was Gods established Order, That no Priest should offer any Sacrifice, untill they were first consecrated to do that Office; But then as soon as they were perfectly consecrated, they did presently offer Sacrifices for sin, which are also called [Sin] in the Hebrew Text. So in like sort, as soon as Christ was consecrated or made perfect in his Obedience by his Combat of consecrating sufferings, from his malignant Combater *Sathan*, he did forthwith in that perfect Obedience, make his Death to be accepted as a most sweet-smelling Sacrifice to God, for the procuring of his Reconciliation to believing sinners, for their Formal justification from the guilt of all their moral sins: and in this sort it was, that God sent Christ to be for sin, i. e. To be a Sacrifice for sin.

SECT. 6.

SECT. 6.

The third great End, for the which God sent his own Son in the likeness of sinfull flesh for sin, was, that he might thereby condemn sin in the flesh.

i. e. **T**hat thereby he might condemn the after-use of all legal sin-Offerings, because His sin-Offering was the perfection, or the accomplishment of them all; The word *condemn*, in Greek, doth signifie to condemn in Judgement, or to *pronounce* justly the sentence of condemnation against the after use of all sin-Offerings as wicked, or as guilty of frustrating the Death of Christ, as sufficient to procure Gods Reconciled Forgivenessse, for the justification of the Souls of believing sinners from the guilt of their moral sins, unless the works of the Law be continually added thereunto; Of which see more, in Chap. 14. in sect. 30. at N. 5. But now (saith the Apostle) once in the End of the world, (i. e. of the Mosaical World) hath he appeared to put away sin (Offerings) by the sacrifice of himself, Heb. 9. 26. Dan. 9. 24. Col. 2. 14, 17, 20. Eph. 5. 15, 16.

Conclusion

From the Premises it follows, that it can be no lesse then a Heterodoxal Exposition to make these words, *for sin*, in Rom. 8. 3. to signifie Gods imputing our sins to Christ, as Mr. Norton doth interpret it, in pag. 208. where he doth also refer his Reader to his Answer of my Exposition of 2 Cor. 5. 21. (in pag. 53.) seeing it is so clearly meant of his being made a Sacrifice for sin. And to that sence doth Tindal and P. Martyr, expound that phrase, in Rom. 8. 3. And so doth Calvin, Origen, Melancton, Bucer, Pererius, Vatablus, and others expound it: and to this sence I did expound it in my Dialogue.

True justification, from moral sin was typified by the bodily justifications of the Jewes, and these typified justification, fulfilled in them, that walk not after those fleshly justifications, but after the Spirit, which is Christ, and Faith in Christs death & Sacrifice.

SECT. 7.

I come now to expound, Verse 4. That the Justification of the Law may be fulfilled in us, who walk not after the flesh, but after the spirit.

THis 4th. Verse, is an Amplification of the former Reason, why there is no condemnation, but Justification to them that walk not after the flesh, but after the Spirit, just as it was at first expressed, in Ver. 1. and now it is again repeated in this 4th. Verse.

And the Reason is, That so, the (typical) justification of the Law may be (in the typified sence) fulfilled in us, that walk not after all those fleshly justifications (of the body from ceremonial sins by the works of the Law) but after the Spirit of those Justifications, which is Christ, who is the only true End of the Law for justification to all that believe; so that the justification of the Law

is then only truly Fulfilled in us, when we do by Faith look to Christ as the only true End of the Law, for the procuring of his Fathers Reconciled Forgiveness to all believing sinners, by his most perfect Sacrifice.

In the first typical Covenant at Mount *Sinai*, the Condition that God required to be performed by the National Church for the justification of their bodies, was the washing of their bodies, and for some ceremonial sins they must add thereunto the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean to the sanctifying of their flesh; and that the typified part of this typical Justification of the Law might be Fulfilled in us, that walk not after the fleshly part of this Law, but after the Spirit of this Law, (that is to say, after Christ by Faith) God sent his own Son in the similitude of sinful flesh, and for (his perfect Sacrifice for) sin, he hath condemned sin; (i.e. the after-use of all legal sin-Offerings, and thereby all bodily justifications from ceremonial sins (for now there are no such sins) That so the typified justification of the Law, may be Fulfilled in us, that walk not after that carnal justification, but after the spirit of that justification, that is, after Christ, who is the only true End of the Law for justification to every one that believeth, *Rom. 10. 4.*

2. The Greek word which we translate *Righteousnesse*, in this 4th. Verse, means not that proper natural Righteousnesse wherein *Adam* was created, but that supernatural Righteousnesse which is called justification from sin; and therefore it is translated *Justification* by the *Syriac*: and therefore *Tremelius* doth render the *Syriac* by *Justification*, and not by *Justitia*, Righteousnesse.

3. The vulgar Latine doth also translate it, *Justification*.

4. King *Jam's* Translators, do in *Rom. 5. 16, 18.* Render this Greek word, *Justification*.

5. Our large *Annot.* doth render it, *carnal Ordinances*, i.e. justifications of the flesh or body, in *Heb. 9. 10.*

6. Mr. *Ainsworth*, and Dr. *Hammond*, render it *Ordinances*, in *Rom. 8. 4.* and saith Mr. *Ains.* This Greek word *Dicaionoma*, doth signifie, the just Ordinance, or the Righteous Statute of the Law, i. e. of the Law of Types chiefly, as he doth at large shew it, in *Numb. 31. 21. Deut. 14. 1, 14. Psalm 2. 7.* But yet it is sometimes put for *positive Judgements*.

3. This justification of the Law that must be fulfilled in us that believe in Christ, the true Spirit of the Law, must be understood, 1. Negatively, 2. Affirmatively.

1. Negatively, It must not be understood of that natural Righteousnesse wherein *Adam* was created, and wherein Christs humane Nature was created, which Mr. *Norton* saith, is imputed to us for our Righteousnesse; Neither must it be understood of the Righteousnesse of the Covenant of Nature, as Mr. *Norton* doth also make it; For that Righteousnesse was nothing else but *Adams* transient act, of eating first of the Tree of the two-fold Life: and because he did not first eat of that Tree, but did first eat of the Forbidden Fruit; that Covenant was totally extinguished as soon as he had received the threatned punishment of a double spiritual Death.

But saith Mr. *Norton*, in pag. 207. It is plain enough by the dependence of this 4th. Verse, upon the foregoing Verse, that the Law here spoken of is the same with the Law there spoken of, which was weak through the flesh:

flesh: that is (saith he) it was unable to justify by reason of sin, which all know to be the Law of works (made with Adam) and to this, sence he doth also speak, in pag. 233. and in other places also.

Reply 2.

I shall forbear to repeat the Reasons of my denial of his sence of the word *Law*, in this place, because I have abundantly expressed them, in *Chap. 5.* and in *Chap. 6.*

But saith Mr. Norton, in pag. 233. *Faith doth not only justify a sinner, which the Law could not do, Rom. 8. 3, 4. but also in some respects it justifieth him in a more excellent manner then the Law could have justified an innocent person.*

Reply 3.

This Assertion is not true in his sence of *Justification*; But in my sence of *Justification* from the guilt of sin, it is true. For I have shewed, that Gods Reconciled Forgiveness procured by Christs Sacrifice, doth make a believing sinner to be whiter then snow in Gods sight; yea far whiter then *Adam* was in his innocency by the moral Righteousness of his Nature: For his Righteousness was no more but a con-created natural Quality, and therefore it could never have made him the Son of God by Adoption to the Heavenly Inheritance, as the supernatural justification of believing sinners doth by Gods Reconciled Forgiveness: And therefore, by how much the joyes of the Heavenly Paradise, doth exceed the joyes of an earthly Paradise, by so much is the justification of believing sinners, to be preferred to the righteousness of *Adams* Nature; For in case *Adam* had Fulfilled the Covenant of Nature, by eating first of the Tree of the two-fold Life, yet he should not thereby have merited any other happiness, but the confirmation of his natural Righteousness in the sweet Contents of an earthly Paradise: as I have shewed it more at large, in *Chap. 1. sect. 4.*

2. There is not any colour of Reason why the word *Law*, in this Text, should be understood of the moral Law of Nature, seeing there never was any such Law given since the Fall of *Adam*, in an abstracted sence from the Covenant of Grace.

3. It is also notoriously known, that the *Jewes* did never seek for their justification by their perfect obedience to the moral Law of Nature, but by their obedience to all the Oeconomy of *Moses*, and most especially by their obedience to the ceremonial Lawes: which Lawes they did not account to be ceremonial, but to last for ever, as I have elsewhere cited their saying: and therefore it is out of all question, that the Apostle in his Disputations with them about the point of *Justification*, doth mean the word *Law*, in the same latitude wherein they meant it, or else he should not have argued with them, *ad idem*, nor have reached to their apprehension and meaning.

4. It is most evident, that the *Jewes* by the term *Law*, did understand all the Oeconomy of *Moses*. And it is observed by Mr. Broughton, in his Explication of the Article of *Descent*, pag. 25. and in his *Principal Positions for the ground of the holy Story*, pag. 3. That all the Old Testament is called the *Law*, by the *Thalmudiques*, in *San. Fol. 92.* And 2. Saith he, in his *Positions for the Hebrew Tongue*: This term *Law*, was enacted by the *Scribes* for all the Old Testament, against the *Sadduces*, which admitted none but (the five Books of *Moses*) Therefore in opposition to them, they enacted to call all the Old Testament, the *Law*;

and

The word Law, is the Apostles dispute with the false Apostles about the point of Justification, must be understood of the whole Oeconomy of Moses.

and this phrase of theirs our Lord confirmed, in *Joh* 10. 34, 35. citing it from *Psa* 82. 6. which Christ doth there call, *their Law*; and so Christ said again in *Joh* 15. 25. It is written in *their Law*, namely, in *Pf* 35. 19. And the History of *Genesis* is called the *Law*, in *Gal* 4. 21. This word *Law* to the History of *Genesis*; is a *Thalmudique* Expression; For *Rab. Menachem*, saith thus: *Marvellous Mysteries* are in the Histories of the holy *Law*, that none is able to tell the praise of the Excellency thereof, and of the hid things of the same: yea, even then when Histories are found in the *Law*, which may be thought unnecessary, and unprofitable: and when we Read in the *Law*, we blesse God for the Histories, by which he hath planted Eternal life among us, as by the *Ten Commandments*. See *Ainsworth*, in *Gen* 30. 43. And the Apostle *Paul* doth cite sundry Texts of Scripture, in *Rom* 3. (from *ver* 10. to *ver* 18.) from *Psa* 10. and 14. and 53. And from *Esay* 59. 7, 8. And then from all these several Scriptures, he saith, in *ver* 19. *Whatsoever things the Law* (afore cited) saith, it saith to them who are under the *Law*: And from thence it follows, that the word *Law* must be understood in this large sense, in *ver* 20. 21, 27, 28, 31. and in almost all the New Testament, in *1 Cor* 14. 21. He calls *Esay* 28. 11. the *Law*; see *Ainsworth*, in *Psa* 19. 8.

2. It is also very observable that the word *Law*, in *Rom* 10. 4, 5. is by the Context as large in sense as the word *Scripture* is, in *ver* 11. And it is evident that the word *Scripture*, is often put for all the Old Testament, as in *Joh* 5. 39. *Luke* 24. 27, 32, 45. *1 Pet* 2. 6. *2 Pet* 3. 16.

5. The Ancient Hebrew Doctors, do interchangeably use these terms, the *Law*, the *Covenant*, and the *Testament*, for the same thing that was given at Mount *Sinai*, as in *1 Mac* 1. 56, 57, 63. and in *1 Mac* 2. 26, 27, 30. And one of the seven Martyrs, in *2 Mac* 7. 30. doth call the lawes of *Moses*, the *Covenant* of Everlasting life, in *verse* 36. And so doth *Ben. Syrach* call them, in *Eccles* 17. 11, 12. and in *Eccles* 45. 5, 7, 30, 36, 37. And the Rabbins express it by several other Titles, in *1 Esdr* 8. 7. and *Chap* 9. 40, 41, &c. and in *Eccles* 24. 23.

2. These Titles are also expressed, in *Lev* 26. 15. where God saith thus to his National Church: *If you despise my Statutes, and if your soul loath my judgments, so that you do not all my Commandments, but break my Covenant. Then saith God, in ver. 25. I will bring upon you a sword that shall avenge the vengeance of the Covenant: or as the Chaldy Paraphrase doth expound it: It shall avenge on you the vengeance, for that ye have transgressed the words (or commands) of the law.* But yet saith God, in *ver* 41. *If their uncircumcised heart be humbled, then I will remember my Covenant with Jacob*, called by the Chaldy Paraphrase, *my Covenant made with Jacob*; And on the contrary God threatned *Solomon*, because he kept not his Covenant, *1 Kings* 11. 11. But the *Seventy* interpret this Covenant, to be [his Precepts].

From these instances it is evident, that the Ancient Hebrew Doctors, did make the whole *Law* of *Moses*, to be no other *Covenant* (in the true sense of it) but the very same *Covenant* of Grace and Reconciliation that God made with *Jacob*, with *Isaac*, and with *Abraham*: and God doth call this *Covenant*, *my Covenant of Peace*, in *Esay* 54. 10. *Eze* 34. 25. and *Eze* 37. 26. Or, *of my Reconciliation to thee*, *Rom* 5. 1, 10. *Rom* 8. 35, 38, 39. And this *Covenant* and

the conditions of it he commanded to be observed to the Thousand Generations, *Psalm 105. 8. Psalm 111. 9. Psalm 133. 3.*

3. In this Respect it is that *Moses Law* is called, *the inheritance of the Church of Jacob, Deut. 33. 4.* And from thence it is that *David* saith, *Thy Testimonies have I taken as an Heritage for ever, Psalm 119. 111.* And from thence it is said *that through Faith we inherit the Promises (of this Covenant) Heb. 6. 12. Gal. 3. 11. Heb. 11. 9, 10, 16.*

4. I have also shewed, in *Chap. 5. Reply 9. at N. 7.* That the Covenant at Mount Sinai, is called *A Testament*; and Mr. Norton also saith, in *pag. 183.* that it is called *A Testament*; which (saith he) is a Name that is proper to the Covenant of Grace, *Heb. 9. 19, 20.* And 2. Saith he, it is never attributed to the Covenant of works (made with Adam) Had he but kept close to these Affirmative and Negative Observations, they would have kept him from many Errours: But alas, he hath started from them like a warping bow: For in *pag. 182.* He doth there make the Law at Mount Sinai, to be the same Covenant of works that was made with Adam.

These two contrary Assertions, do argue the unsteadinesse of his Judgement, and the unsteadinesse of his Answers to my Dialogue; seeing he doth after this sort contradict himself,

This Excellent Rule of Direction, how to understand the term Law, in the New Testament, I have also Recorded, in my Book of the *Jewes Synagogue-Discipline*, in *pag. 39.*

6. Mr. Broughton, saith also in his *Miscellanea for the Study of Theology*; The Jewes numbring the Letters of the Decalogue, find them to be 613. In which Decalogue, all things that concern Faith and Practise in life, are contained: Hereupon they divided all things that are either commanded or forbidden in *Moses*, into 613 Lawes: They could have reduced them to another Number, but Religion commanded them thus to compare them together, for the honour of the Decalogue; And to thisence he doth also speak, in *Revel. pag. 113.* namely, That it is evident by this, that the Ancient Hebrew Doctors held the Decalogue to comprehend the whole Doctrine that is contained in all the five Books of *Moses*.

7. Mr. Ainsworth, in *Lev. 4. 2.* doth expound this phrase [*All the Commandments*] of Prohibitions, or Forbiddes. God, saith he, *commandeth both to eschew evil, and to do good*: (of which double command, see his *Annor.* in *Num 15. 22*) and most of the Ten Commandments, in *Exod. 20.* are Forbiddings of sin. And in like sort, the holy Ghost doth use the word *Commandment*, both wayes, in *Deut. 4. 23.* least you make you the likeness of any thing, which *Jehovah thy God hath commanded thee*; that is, hath Forbidden thee: And contrariwise, God saith, in *Deut. 17. 3.* *And have served other Gods which I have not commanded (to be done)* Hereupon, saith Ainsworth, The Hebrew Doctors divide the Lawes into Commandments to be done, and into Commandments which should not be done: The Commandments given by *Moses*, they have summed up to be 613. of them, They make Affirmative Precepts, to be done, 248. so many as they say, there are bones in a mans body: And of negative Precepts, or Prohibitions, 365. so many as there are dayes in the Year: But yet Mr. Ainsworth, doth omit to speak of the Reason, why they made all *Moses*

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Lawes to be 613. But that Mr. Broughton supplieth : saying, It was in Relation to the number of the Letters in the Decalogue : But by both their observations laid together, great light is given for the better understanding of the term *Law*, at Mount Sinai : Namely, that it must be taken for all the Oeconomy of *Moses*, Deut. 4. 13, 14. and not for the moral Law of Nature, as it was given to *Adam* in his innocency, in any abstracted sence from the Covenant of Grace, and of their latitude of the word *Law*, see Chap. 6. sect. 5. at N. 10.

8. It is observed by Dr. Gouge, that in *Psal. 119*. There are ten several words used to set out the *Law*, or word of *God* ; But I do not find that any of those ten words do make the moral Law of Nature, in an abstracted sence from the Covenant of Grace to be meant thereby.

2. He observeth that the word *Law*, is of a more large and general sence then the word *Commandment* (especially in some places of Scripture :) But yet I find by *Kircherus Hebrew and Greek Lexicon*, that [*Tsanah*] translated *Command*, in *Gen. 2. 16.* hath Relation to the Forbidding positive Command of the Law of the Covenant of Nature, in *ver. 17.* and in *Gen. 3. 11, 17.* But *Torah*, translated *Law*, is not used in these places.

3. *Tsanah*, is often used for sundry sorts of transient positive Commands.

4. It is also used for the commanding of the Types of the Covenant of Grace.

5. It is also used for moral positive Commands, as in *Deut. 5. 12, 15.* Namely, as they are joyned with the Statutes and Judgements that appertain to the Covenant of Grace, as in *Deut. 5. 29, 31.*

6. It is also translated *Justifications* by the *Seventy*, in *Deut. 30. 16.* and *1 Kin. 2. 3.* Namely, as it Relates to the Commandments, that concerned the Types of the Covenant of Grace, which appertained to their typical Justifications : But

7. According to my Examination of the word, it is never put neither for the Affirmative, nor for the Negative part of any Command that belongs to the moral Law of Nature. But yet 3. Dr. Gouge saith, that the Hebrew Verb translated *Precepts*, in *Psal. 119. 4.* (from which the Hebrew Noun translated *Precepts*, is derived) doth signifie (among other things) *to require*; and saith he, The Rabbins say, That those Precepts, especially which are written in mans heart, are intended under this word : But yet I rather think that Mr. *Ainsworths* Exposition of this word *Precept*, in *Psal. 119. 9.* is the most genuine sence. 4. Dr. Gouge, doth in *sect. 10.* restrain the word *Commandment*, in *Heb. 7.* to *ceritical Ordinances* : And then in *sect. 38.* He doth make the word *Law* to be more comprehensive : These things I propound for the further Examination of the Extent of the word *Law*, in *Rom. 8. 4.*

9. From the Premises it follows, That the Term *Law*, in *Pauls* Disputation about Justification with the false Apostles, must be understood generally of the Oeconomy of *Moses*. : But 2. More especially of the Law of Rites by the Figure *Synecdoche*. And 3. Not at all of the moral Law of Nature; wherein *Adam* was created in an extracted sence from the Covenant of Grace : as Mr. *Norton* doth all along take it to be Relation to a sinners perfect Righteousnesse, to the great confusion of the true sence of a sinners justification; and also to the great confusion of the true sence of a great part of the Bible.

SECT. 8.

Dicaïoma translated Law, in Rom. 8. 4. is to be understood of the Law of works (at Mount Sinai) and by the Greek word *Dicaïoma* here used, is never used for the moral Law of Nature, and therefore the Seventy do most often use it for the translating of the Hebrew word *Chok*, which we translate Statutes, namely, for the Statutes of the ceremonial Law, as in these places : Gen. 26. 5. Exod. 15. 25, 26. Lev. 25. 18. Numb. 27. 11. Num. 30. 18. Numb. 31. 21. Deut. 4. 1, 5, 8, 14, 40, 45. Deut. 5. 1, 31. Deut. 6. 1, 2, 17, 20, 24, 25. Deut. 7. 11. Deut. 8. 11. Deut. 10. 13. Deut. 11. 1. Deut. 17. 19. Deut. 26. 16, 17. Deut. 27. 10. Deut. 28. 45. Deut. 30. 10, 16. 2 Sam. 22. 23. 2 Kings 17. 18, 19, 34, 37. 2 Kings 23. 3. 1 Chron. 19. 10. Psal'm 18. 22. Psal'm 50. 16. Psal'm 89. 31. Psal'm 105. 45. Psal'm 119. 5, 8, 12, 16, 23, 33, 48, 54, 71, 80, 112, 117, 135, 145, 155, 171. Psal'm 147. 19. Eccl. 3. 6, 21.

2. It is also very observable, that in all these sixty-one Verses Kircherus doth translate, the Seventy Word *Dicaïoma*, by Justification, and not by *justitia*, Righteousness; and so the Sacrifices of *Exod.* in Deut. 33. 19. and in Psal'm 4. 5. and Psal'm 51. 19. are by the Seventy translated, *Dicaïoma*: and Kircherus doth render all the said Verses by (*Justificatio*) Justification, and not by *justitia*, Righteousness; and thence it follows, that the said places may most fitly be translated, Sacrifices of justification; Of which see Chap. 15. sect. 4. N. 2.

3. It is also very observable that the Seventy do use this word *Dicaïoma*, for the justification of things, as well as for the justification of persons: For by the ceremonial Law, many things which were without life were defiled with ceremonial sins: as in Numb. 31. 19, 20, 21, 22, 23, 34. And so the Tabernacle and the most holy place also were sometimes made guilty of sin ceremonially, by Reason of the uncleanness of the Sons of Israel, Lev. 16. 16, 18. and then they were justified from sin, or made holy and righteous again (not by imputing to them the Righteousness of the moral Law of Nature wherein Adam was created, but) by the works of the Law. As for Example, when the Temple was defiled by the Idol *Jupiter, Olympus*, which *Antiochus* caused to be set up therein: it is said, to be justified therefrom by the cleansing works of the Law,

Dan. 8. 14.

4. *Dicaïomita* in the plural, is also used by the Seventy for certain positive Commandements of Moses Law: Namely, for such Commandements as Related to the typified fence of the Statutes: as in 1 Kings 2. 7. and in Deut. 30. 16. I command thee this day to love Jehovah thy God: to walk in his wayes, and keep his Commandments, or his *Dicaïomata*, his justifications, as the Seventy render it, or his Precepts, as Tremelius doth render it in both places: Mr. Ainsworth saith, This keeping of his Commandments, is an effect of Love, John 14. 15. 1 John 5. 3. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, 1 John 3. 23. and therefore in these Respects, these Commandments cannot be understood of the moral Law

Law of Nature ; For that Law doth not command such a supernatural Love, as to believe in Jesus Christ : And in both the said places *Kircherus* doth render the word, which we translate *Commandments*, by *Justifications* : as I noted it also from the *Seventy*, at N. 2. The Adjunct being put for the Subject, that was thereby justified.

5. *Dicaiomata*, is put by the *Seventy* for the positive Judgements : many of which were also typical ; and for this see *Ainsworth*, in *Exod.* 21. 5. In *Numb.* 15. 15. And saith he, in *Deut.* 7. 12. Under these Judgements are the Commandments and Statutes also contained : This is a Remarkable Observation.

6. The *Seventy* put *Dicaiomata* for Ordinances : Namely, for such Ordinances as do respect the Statutes : as in *1 Sam.* 30. 25. and *Eze.* 11. 20. There it is set out as the work of Gods special Grace to enable men to keep his Ordinances, as they were given to be the typified part of the Covenant of Grace and Reconciliation : and therefore for the enabling of men thereunto ; God doth in the first place promise, *I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, that they may walk in my Statutes, and keep (my Dicaiomata) my Ordinances to do them : Or as others, that they may keep my judgements.* As *Zachary* and *Elizabeth* did, in *Luke* 1. 6. And therefore I cannot but wonder at Mr. *Nortons* great negligence, that doth cite this place of *Eze.* 20. 11. which is just parallel to this Scripture to prove, That the doing of Gods Statutes and Judgements there spoken of, is meant, of doing the Covenant of Nature made with *Adam*, in pag. 225. seeing the Sun at Noon-day is not more clear then this ; Namely, That the doing of Gods Statutes and Judgements, in *Eze.* 11. 20. and in *Eze.* 20. 11. is meant, of the supernatural doing of them by Faith in Christ, according to the Condition that is required to be done in the Covenant of Grace.

7. This word *Dicaioma* is added, for the judgement of God, in *Rom.* 1. 35. But saith Dr. *Wilket* there ; This word *Dicaioma*, is not here to be understood of the moral Law, (i. e. not of the Ten Commandments) which the *Gentiles* had not : but of the Heathen Judicials, in punishing sin, which they accounted also was for their justification from sin.

8. This word *Dicaioma*, is used also for the Religious Rites of the Heathens which they also used for their justification from sin : But those Rites, because they were but the devices of their own brains, they are called by God, *Statutes of abomination*, in *Lev.* 18. 30. And these *Statutes* are also called the *Ordinances of the Heathens* : Namely, such as they used for their justification from sin, *1 Mac.* 1. 14, 51. after the *Geneva* translation, but in our latter translation it is, *1 Mac.* 1. 13, 49. & *1 Mac.* 2. 21. And there *Dicaiomata*, is also put for the Ordinances of *Moses*.

9. *Dicaioma*, is translated justified by the *Geneva*, in *Ecclesiasticus* 14. 20. but that *Verse* is not in our latter Translation.

10. We may also from hence observe a Reason ; why Gods positive Judgements are sometimes put for Rites, in *Numb.* 27. 11. And that is, because it did belong unto the judicial Lawes to see the Rites duly observed, and to punish the Transgressors thereof, as I have formerly observed it in the *Jewes Synagogue-discipline*, in pag. 47, 48. And Mr. *Ainsworth* saith, in *Psalms* 81. 5. That Judgement is a Right or Ordinance made by God, and a duty to be performed to him:

And in that Respect, judgement is put for duty, in *Deut.* 18. 3. And it was the duty of the Judges of the *Synedrion*, to judge in all leuitical matters that were in difference.

11. Though I have made diligent search, yet I cannot any where find that the justification of the Law, in *Rom.* 8. 4. is put for the Righteousnesse of the moral Law of Nature, which Mr. *Norton* doth contend for.

12. I have in the beginning of this *Verse* shewed, how the justification of the Law is Fulfilled in us, and also in my former printed *Reply*, in pag. 239. 241. and also in my *Dialogue*.

Conclusion from the Premises it follows,

1. That the word *Law*, in *Paul's* Dispute with the false Apostles about the point of *Justification*, must be Taken for the whole Oeconomy of *Moses* inclusively, though it must also be often taken *Synecdochically* for that part especially that Relates to the Law of Rites, for their bodily justification from their ceremonial sins.

2. That the typical pattern of a sinners justification doth no where teach us, That sinners are justified, by Gods imputing to them the Righteousnesse of the moral Law of Nature.

SECT. 9.

Verse 7. 8.

I Will now speak very briefly of *Verse* 7. 8. which runs thus : Because the Wisdom of the flesh, or the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be : so then they that are in the flesh cannot please God.

Dr. Barnes speaks against mans free-Will to good since the Fall, doth thus interpret these Verses, in pag. 296.

1. He calls the Carnal mind, the wisdom of the flesh, and so doth the *Geneva* : and he doth thus paraphrase the words : The Wisdom of the flesh is enmity to God, it is not subject to the Law of God, nor can be, For they that serve the flesh cannot please God : From hence saith he it is plain, That Mans Will, Reason, Wisdom, Heart, or whatsoever thing is in man without the Spirit of God, is but flesh, and cannot be obedient, he saith not, he will not, But, he cannot, he hath no might, he hath no power, let him intend his best, and do all that lyeth in him with all his might, and with all his power, yet he cannot please God, for it is but flesh, (and yet such outward Worshipers are puffed up with their fleshly mind, *Col.* 2. 18.)

2. *Luther*, in *Gal.* 2. 16. saith, in *Fol.* 69. That by flesh, is signified the whole Nature of Man, with his Reason, and all other powers whatsoever that do belong to man : And this flesh (saith he) is not justified by works, no, nor of the Law : Flesh therefore (saith he) according to *Paul*, signifies all the Righteousnesse, Wisdom, Devotion, Religion, Understanding and Will, that is possible to be in a Natural Man : So that, if a man be never so righteous, according to Reason and the Law of God : yet with all this Righteousnesse, Works, Merits,

Merits, Devotion and Religion, he is not justified ; Flesh therefore (saith he in Chap. 3. 3.) is taken here for the very Righteousness and Wisdom of the flesh, and for the judgement of Reason, which seeketh to be justified by the Law ; Whatsoever then is most excellent in man, the same doth *Paul* here call *flesh* ; as the Wisdom of Reason, and the Righteousness of the Law it self.

3. Dr. *willet*, saith on this 7th. Verse ; The Apostle doth here give a Reason of the former Verse : why the wisdom of the flesh is death ; It is (saith he) because it is at enmity with God, from whom cometh Life : But, saith he, The Wisdom of the Spirit is not so the cause of Life and Peace with God, as the Wisdom of the flesh is the cause of Death ; For, saith he, This last is the meritorious Cause ; But so is not the Wisdom of the Spirit of the other.

By the Wisdom of the Spirit, Dr. *willet* means the holy Spirit of Regeneration : But I take the word *Spirit* here, to be the Spirit of the Law, which is Christ, as I have expounded it, in Verse 2. And from thence it follows, That seeing Christ is called the true Spirit of the law of Moses, he is in that Respect the true meritorious cause of Life : as the Wisdom of the flesh is the demeritorious cause of Death.

Reply. 4.

Conclusion :

It can be no lesse then a Foundation-Errour in Mr. *Norton*,

1. To build (as he hath done) the great Point of Christs satisfaction, upon his suffering of the threatned punishment of the Covenant of Nature that was made at first with innocent *Adam*, in *Gen. 2. 17*.

And 2. To build the great Point of a Sinners justification upon Christs Fulfilling of that Transient, and now Nullified Covenant of Nature.

3. These two great Points cannot Relate to any other Covenant ; then the supernatural Law and Covenant of Gods Grace and Reconciliation that was made only with *Adam*, in *Gen. 3. 15*. The promise of which Covenant is, That whosoever believeth in the seed of the Woman for the breaking of the Devils Head-plot for mans Redemption, shall be saved : And the Threatning is, that whosoever dyeth in the unbelief thereof, shall be judged to Eternal Torments with the Devil and his Angels.

FINIS.



A Table of Chief Heads.

CHAP. I.

1. Proving that the kind of Death, that was threatned in the Covenant of Nature, *Gen. 2. 17.* must be understood of no other kind of death, but of a double spiritual death in this world only. Page 1
2. Proving that the Covenant of Nature was totally extinguished as soon as *Adam* had but transgressed it by his first act of tasting the forbidden Fruit. p. 1
3. 'Tis a Rule of Right Exposition, that one and the same word (*death*, or any other word) in one and the same text : can have no more but one proper sense. p. 1
4. The Death threatned in the Covenant of Nature, must not be expounded in any larger sense then is intended by that Covenant. p. 2
5. Both Scripture and Reason doth sometimes teach us to Restraine the sense of general words to the proper sense of the place where they are used. p. 3
6. The vindicative punishment which God inflicted upon *Adam* and upon all his natural posterity, by depriving him and them, of his con-created Image, must carefully be distinguished from original sin, This *Annot.* must be placed in page 6. at N. 2. with your Pen. p. 8, 21, 36.
7. The Death threatned, in *Gen. 2. 17.* hath two parts : and in that Respect it may fitly be called a *twofold-spiritual Death* : and so on the contrary, in case *Adam* had but first eaten of the tree of Life, he should have been confirmed in a twofold natural life. p. 8
8. The matter of original sin, passeth not away as the matter of actual sin doth : and yet though actual sins have no physical or natural existence after the commission of them : they have a moral existence by their guilt or desert of punishment. p. 10, 69
9. God annexed three general punishments to the Covenant of Grace : which were ordained by that Covenant to be but chastisements to the Elect ; But yet to be for vindicative punishments to the Reprobates. p. 10, 69
10. The Elect themselves do bear the vindicative punishment of that death that was

A Table of Chief Heads.

- was threatned in the Covenant of Nature, as a satisfaction to the Justice of God in that Covenant. p. 11
11. The obedience of Christ doth not discharge the Elect from the guilt and punishment of Adams first sin in eating the forbidden Fruit : but yet it doth discharge them from the guilt of all their original and actual sins. p. 12
12. The bodily death of Christ was not a proper vindicative punishment, as the death of Reprobates is : neither was it a castigatory death, as the death of the Elect is : but it was a death of Covenant only, that so it might be performed and accepted as a meritorious Death and Sacrifice. p. 14
13. It was of necessity that Christ must dye, by the necessity of the Eternal Covenant. p. 15
14. The meritorious cause of Christs death, was his free and voluntary performance of it according to the conditions of the Eternal Covenant, as it was declared in *Gen. 3. 15*. His death was not inflicted on him through the demeritorious cause of sin imputed. p. 16
15. Dr. *usher*, doth make Eternity to be an Essential part of Hell-Torments. p. 17
16. Several ancient Authors have expounded the word *death*, in *Gen. 2. 17*. of a spiritual Death in Sin only. p. 19
17. The Hebrew Doctors do place much Emphasis in the doubling of Verbs : and therefore when God doth double his threatnings, it doth assure us that they are definitive, except some condition be expressed or implied to hinder the execution. p. 19
18. The word *Day*, in *Gen. 2. 17*. must not be taken for a time to come, but for the point of time in that very Day, in the which *Adam* should but tast of the forbidden-Fruit. p. 20
19. The visible glorious Church of Christ, which some hold, shall yet be here upon Earth without any sin for a thousand Years, is justly confuted by Gods definitive Sentence of death in sin, which he hath inflicted upon *Adam*, and upon all his natural posterity, in *Gen. 2. 17*. to the end of the world. p. 21, 417
20. It is no lesse then Blasphemy, if it be not Heresie to affirm, that Christ was our Surety to suffer that kind of vindicative death which God threatened, in *Gen. 2. 17*. p. 21
21. The Covenant of Nature made with *Adam*, was ordained to last no longer then until *Adams* obedience or disobedience was tried by one transient act of eating. p. 23
22. The death threatned in the Covenant of Nature, in *Gen. 2. 17*. cannot be understood neither of a bodily death, nor of an Eternal death in Hell, because these kinds of death were not strictly and Formally executed in the time of *Adams* eating, as a spiritual death in sin was. p. 24
23. Gods Arbitrary Will made it just, that in case *Adam*, (the Head of the Covenant of Nature) did but first tast of the forbidden-Fruit; it should involve all his Natural Posterity, both in his sin, and also in his guilt and punishment : But that arbitrary Law and the justice of it, doth not in like sort bind posterity to the sin, guilt and punishment of *Adams* moral Transgressions. p. 27
24. Gods Arbitrary Laws and Covenants must be strictly obeyed, (or else the threat-

A Table of chief Heads.

- threatened penalties will be executed) though many times they could not be obeyed unlesse men transgressed the moral Law : and thence it followes, that Gods arbitrary and positive Lawes may well be called his *supream Lawes*, p. 28
25. Original sin is not imputed to the conception in the Womb, until it is become a person by the infusion of the soul, as *Adam* was a person when he was deprived of Gods con-created life of moral perfections. p. 31
26. It is left for a further disquisition to the Reader, whether the Sensitive life be not in the Body, before the immortal Soul is infused, though it be not confirmed until the Soul is infused. p. 33
27. Some call the Sensitive Affections, *the inferiour part of the Rational Soul*. p. 34
28. *Lupsets* description of a natural death is : That the Body (whereof the vital Spirits are a part) doth in a manner leave the soul, before the soul leaves the Body. p. 34
29. A true description of the Promise, and threatning of the twofold Life and twofold Death which God declared to *Adam* in the Covenant of Nature. p. 34
30. *Adams* con-created Life of moral perfections was not supernatural, but con-natural only. p. 35
31. The double life of *Adams* Soul is explained. p. 36, 8, 21
32. The first main End why *Jesus Christ* did set a Watlike Defence about the Tree of the twofold Life, was, to make *Adam* and all his natural posterity know, that the Condition that God required to be performed in the Covenant of Nature, was now become utterly void and null. p. 37
33. The second main End, why the Covenant of Nature was to last no longer, then until the tryal of *Adams* obedience was made by his act of eating, was, because else God cannot be said to have compleatly finished *the heavens and the earth and all their severall Hosts, within the compass of the first six dayes, unlesse Adam did Fall*, and were also created anew before the End of the sixth Day, as a part of Gods spiritual and heavenly Host. p. 38
34. In all the natural Creation, *Christ* must be considered but as the second person in Trinity ; but yet in the supernatural Creation of our first Parents (who must be so created) before the end of the sixth day, he must be considered as Mediator, or as *God-man* of the Seed of the deceived Woman. p. 38
35. Mr. *Baxter*, and many others do affirm, That the Covenant of Nature is become utterly null and void ever since *Adam* received the threatened punishment of a spiritual death in sin. p. 39
36. Perfect obedience to the moral Law of Nature, was not made the condition of Life in the covenant of Nature : but the only condition of Fulfilling that Covenant, was no other but a transient act of eating first of the Tree of the twofold Life. p. 39
37. If the covenant of Nature had been made in Relation to the moral Law of *Adams* Nature (which abides for ever) then the same threatning must have still continued against the moral law of *Christs* humane Nature, which is of dangerous consequence to be affirmed. p. 40
38. Mr. *Nortons* first Foundation, Proposition, in pag. 2. upon the which his whole Book is builded, is opposed by Mr. *Lamson* : especially in the point of *Christs* doing the Law in a way of works. p. 42.
39. Di

A Table of cheief Heads.

39. Divers Orthodox Writers do hold and affirm, That the kind of Life that was promised to Adam in the covenant of Nature, was no other but the confirmation of his con-created life after the Image of God, in moral perfections, in the sweet contents of an earthly Paradise. p. 44
40. Spirituality, in 1 Cor. 15. 41. is opposed to Animality: For a spiritual and glorified Body, is supported immediately without any corporal means: But *Adams* animal Body was to be supported in *Paradise* by corporal means. p. 44
41. *Adam* in his Innocency might not kill and eat the flesh of any Creature: but being now fallen he hath a liberty to eat flesh through Christs Sacrifice; For God ordained that Fallen-*Adam* should kill harmlesse creatures for typical Sacrifices, and to eat part of that flesh: and so consequently to kill and eat flesh at other times also. p. 47
42. No humane Body is yet in Heaven, but the body of Christ only. p. 49
43. By the threatning of the Covenant of Nature, *Adams* twofold spiritual death should have been perpetuated in this World only, without any bodily death: in case *Adam* could have kept himself from his after-sinning quality against the moral Law: For then Gods Justice had not been provoked to inflict a bodily death upon all *Adams* Fallen Posterity: and yet in that punishment, the Elect are of his rich Grace distinguished from the Reprobates by their Faith in Christ. p. 52
49. Between the covenant of Nature and the covenant of Grace there are five main differences. p. 52
45. A further Description of the second part of our spiritual death; namely of death in sin through the corruption of Nature, as it was also threatned, in *Gen. 2. 17.* p. 54
46. The word *Dead*, is often used by the *Th' mudiques*, for *dead in sin*: and from their familiar usage of that phrase, our Saviour and his Apostles did often use it in the New Testament, as approving the care of their godly Ancestors in making it common. p. 55

CHAP. II.

47. **S** Hewing, That the kind of Death that is threatned in *Gen. 2. 17.* ought not to be understood of a bodily Death. p. 58
48. A bodily death was not threatned, until after the covenant of Reconciliation was first declared, in *Gen. 3. 15.* and then in *verse 19.* it was first declared. p. 58
49. Such as hold a bodily death to be threatned, in *Gen. 2. 17.* cannot convince the *Pelagians* that a bodily death was threatned for the punishment of original sin in Infants. p. 59
50. The death that was threatned, in *Gen. 2. 17.* did not breed any fear in *Adams* innocent nature, because it was not threatned absolutely but conditionally, only if he did eat of the Forbidden Fruit: But the bodily death that was threatned after his Fall, in *Gen. 3. 19.* bred a present Fear in him, because it was absolutely threatned for the punishment of his now begun original sin. p. 60

A Table of Chief Heads.

51. As long as *Adam* stood in his innocency, there was no object of natural Fear set before his eyes to provoke his passion of Fear. p. 61, 87
52. *Symmachus* Translation of *Gen. 2.17.* and of *Gen. 3.15.* is very erroneous from the true sence, of that death that was threatned in the covenant of Nature, in *Gen. 2.17.* and 2. From the true person that was to break the Devils Head-plot in the covenant of Reconciliation, in *Gen. 3.15.* p. 63
53. In the interval between *Adams* first begun original sin, and the Declaration of the covenant of Grace, in *Gen. 3.15.* A bodily death was not due to him by natural necessity, until it was made due by the declared Will of God, after he had first declared his new Covenant of Reconciliation, in *Gen. 3.15.* But then he made it due by his declared Will, in *ver. 19.* p. 67
54. It was not written in the heart of *Adam*, that God would punish his new sinning quality, either with a bodily death, or with an Eternal death in Hell. p. 68
55. God ordained three general punishments in the covenant of Grace for original sin. p. 69, 10
56. Such as look for a perfect sinlesse life under the *Fifth-Monarchy* (phantastically supposing that the *Romans* is the *Fourth-Monarchy* in *Daniel*) may look their eyes out before they shall see it. p. 71, 299, 417, 423, 407. at N. 6.

CHAP. III.

57. **S**hewing, that an Eterual death in Hell was not threatned in the covenant of Nature, in *Gen. 2.17.* p. 72
58. Sundry good Authors deny that an Eternal death in Hell was threatned in the covenant of Nature, in *Gen. 2.17.* p. 72.
59. The sufferings of *Christ* were not inflicted on him from the threatning of the covenant of Nature, nor yet from the threatning of the covenant of Grace: But they were inflicted on him from the enmity of his proclaimed Combater *Sathan*, which was also done by Gods appointment for the perfecting of his Priestly consecration to his Sacrifice. p. 76
60. We are all by Nature the Children of Wrath, because we are all born under the sin of Unbelief. p. 76
61. It is proved by two Arguments taken out of *Mr. Baxter*, That neither a bodily death, nor yet an Eternal death in Hell were threatned, in *Gen. 2.17.* p. 77
 1. Because *Christ* is the Author of the Resurrection; and
 2. Because *Christ* is the Author of the last Judgement.

CHAP.

A Table of Chief Heads.

CHAP. IV.

62. **A** Further discussion of the covenant of Nature, and proving that *Adams* natural understanding and will, were made in perfect obedience to the moral law of his nature by Creation only, and not obliged thereunto by any Superadded Covenant. p. 80
63. *Christs* obedience to the moral Law of nature, was no obedience to the covenant of Nature, seeing the covenant of nature required no other obedience for the fulfilling of it, but *Adams* once eating of the Tree of Life in the first place: and from thence it follows, that *Christs* obedience to the moral law of Nature cannot be the matter of a believing sinners justification by Gods imputation. p. 80
64. *Adams* and *Christs* obedience to the moral law of Nature was not rendered unto God out of their voluntary choice, or as it were Covenant-wise, but it was required of them as a due debt by the God of Nature, and therefore that obedience that was so naturally due, cannot be called *meritorious obedience*; of which see more in Chap. 13. sect. 4. p. 81
65. *Adam* was put under the obedience of a meer transient positive Law by Gods supream command of the covenant of Nature, and not by Creation. p. 84
66. A brief Description of the covenant of Nature made with *Adam* p. 84
67. The Transient covenant of Nature was not made with *Adam*, until several distances of time after his Creation. p. 84
68. Though *Eve* did first eat of the Forbidden Fruit, yet she was not first put under the punishment of a spiritual death in sin; God suspended her punishment until *Adam* the head in the Covenant had eaten thereof. p. 85
69. *Eves* sin was not a wilfull sin against the light of her moral principles. p. 86, 96
70. As long as *Adam* continued in his innocency, no object was set before his eyes that might necessarily provoke his natural Fear. p. 87, 61
71. The Devil had not been subtil, in case he had first perswaded *Adam* to eat of the Forbidden Fruit, For then the Devil after that could not have perswaded the Woman to eat of it. p. 87
72. In case *Adam* had refused to have eaten of the Forbidden Fruit from *Eves* hand: all his posterity should have been confirmed in his con-created moral perfections. p. 88
73. The sin of the Angels, was, their disobedience to Gods positive Command to attend upon *Adam* in *Paradise*. p. 89
74. The Image of God after the which *Adam* was con-created, stood in a perfect conformity to every circumstance of the moral law of Nature, but not to every circumstance of his arbitrary or positive laws. p. 89
75. The Reason why *Adam* before his Fall, and many others since, have transgressed Gods arbitrary positives, was, because God was pleased to hide the internal Reasons of those laws in his secret Decrees. p. 90
76. The arbitrary law of the covenant of Nature did no way depend upon the moral law of Nature, as the judicial and ceremonial laws did upon the Decalogue. p. 91

A Table of Chief Heads.

77. 1. The moral law of Nature. 2. The transient arbitrary Law of the covenant of Nature; and 3. The Law of Grace, are three differing sorts of lawes: and therefore they are no where comprehended under one and the same word *Law*, in one Text of the Bible: (and of this see more in *Chap. 5. at Reply 3.*) p. 91
78. The con-created moral law of *Adams* Nature was so perfectly made after the Image of God in moral perfections, that he needed no positive law to be added thereto to make him more perfect in moral Duties: and therefore as long as he stood in that condition, he needed no Sabbath to prompt him to serve God better in one day then in another: But it was Gods arbitrary Will to try his obedience by a transient law about a transient act of eating. p. 92
79. Mr. Baxter, doth rightly make the *Decalogue* to differ from the moral law of *Adams* Nature. p. 93
80. *Adams* eating of the Forbidden Fruit, was no sin against any part of the moral law of his Nature, neither could he sin against it, until he had first sinned against the transient law of the Covenant of Nature: For which sin, God deprived him of his moral perfections. p. 94
81. It is no small errour to affirm, That *Adams* *act* in eating the forbidden Fruit, was a sin against all the ten Commandments. p. 96
82. *Adams* sin was not a wilful sin: It was but an unadvised stumble, through the deceit of *sathan*. p. 96, 86
83. A right distinction must be made between the moral law of Nature, and the transient law of the covenant of Nature: to preserve Expositors from many Errours. p. 98
84. *Adams* first sin, did not depend upon his will and affections as they were made by God, but on his transient bodily act of once eating only. p. 99
85. The Devil could not tempt *Eve* inwardly, but outwardly only. p. 100

CHAP. V. Proving.

86. **F**irst, that the law at *Mount Sinai* was given for no other Covenant, but of Grace and Reconciliation only: namely, in the spiritual sense of it. p. 106
87. Secondly, Though it was given for a Law of works to the National Church yet it was so done in a typical Relation to the Covenant of Grace onely. p. 106, &c.
88. Thirdly, The ten Commandments is called *The law of works*, as it comprehends the typical lawes, but not in any Relation at all to the covenant of Nature that was made with *Adam*. p. 106, &c.
89. The term *moral Law*, is often ill applied by Mr. Norton, to the Ten-Commandments: 1. in Relation to the moral law of Nature, and 2. to the covenant of Nature: seeing the Ten-Commandments relate only to the Covenant of Grace. p. 106, 113, &c.
90. *Adam*

A Table of Chief Heads.

90. *Adam* in his innocency could not believe in Christ, because justifying Faith was inconsistent with that estate. p. 108
91. The cause of the Fall of one part of the Angels, was, for their Refusing to attend on such Earthly Creatures as *Adam* and *Eve* were : and the cause of confirming the other part, was their obedience in attending on *Adam* and *Eve*. p. 110
92. The Elect Angels did according to Gods positive Law and Covenant, attend upon *Adam* and *Eve* in *Paradise* : but they did not attend on them from any natural Instinct, for there was no natural likeness between them, but in obedience to Gods positive Command only. p. 110
93. First, The moral law of Nature : 2. The transient law of the covenant of Nature ; and 3. The Law of the Covenant of Grace, must be distinguished into three distinct sorts of Lawes, and not confounded together under the same word *Law* at *Mount Sinai*, as Mr. Norton doth. p. 113
94. A true Description of Gods positive Lawes : Gods positive Lawes are not such Lawes as are imbed, imprinted, or infused into the heart of man : as the moral law of Nature was into *Adams* heart : neither are they infused into the heart of man by the law of Grace ; but they are such Lawes as are imposed only by the external Command of the supream Law-giver : so they have the name Positive, from the external imposition or constitution of the Law-giver, and not from the internal law of Nature. p. 116
95. God made many positive Lawes and Covenants for the tryal of obedience, by some particular bodily acts only. p. 116
96. God made many positive Covenants, for the bodily good of some particular persons, upon condition of their performing the bodily act, either of seeing, bearing, eating, &c. p. 118
97. It is a great Error, to make the Law at *Mount Sinai*, to comprehend three distinct and different kind of Lawes, in a proper sence. p. 124
98. Mr. *Rutherford*, denyes the Decalogue to belong to the Law of works given to *Adam*. p. 125
99. The Law at *Mount Sinai*, was given for no other Covenant, but of Grace for Fallen mans salvation in Heaven : and therefore it cannot comprehend the law of the covenant of Nature that was made with innocent *Adam*. p. 125
100. The Covenant made at *Horeb*, was the same in substance that God made with *Abraham*. And of this see more in Chap. 6. sect. 5. N. 8. p. 126
101. All the Promises and Threatnings, from *Gen. 3. 15.* to the end of the Bible, do descend from the Covenant of Grace, and not from the covenant of Nature made with *Adam*. p. 128
102. The typical Lawes are a part of the covenant of Grace that was made at *Mount Sinai*. p. 132
103. The word *Law*, in abundance of Scripture, doth Relate to that internal sence of the word *Law*, as it was given for a covenant of Grace at *Mount Sinai*, p. 132. add this note with your Pen to line 8. p. 133
104. The covenant made with *Adam*, was not given to him as a law of works in the plural. p. 133
105. There is no other law of works (in the plural) in all the Bible, but the levi-

A Table of Chief Heads.

- levitical works, which God ordained at *Mount Sinai* for the typical pattern of the Covenant of Grace. p. 135.
106. None that were defiled with ceremonial sins, might presume to come into Gods holy Temple, under the penalty of cutting off, until they were made holy again, by being justified from those sins by the works of the levitical Law, p. 136
107. God promised to Forgive the guilt of ceremonial sins to all the National Church, in case they did but observe the outward works of the levitical Law : *ex opere operato*. p. 136
108. The *Jewes* were called a *holy Nation*, in Relation to their typical Churchholiness, aswell as in Relation to the true typified holiness, which such only had that were Believers among them. p. 136
109. It was in Relation to the law of works that Jesus Christ ordained many lawfull things at *Mount Sinai*, to be ceremonially sinful to the defiling of their body (though not to the defiling of their Consciences) that so they might be justified therefrom by the typical works of the Law. p. 137
110. As God did command the National Church to do the outward works of the levitical Law, as the only condition to be performed on their part, for the justification of their bodies from their ceremonial sins : so he hath in like sort commanded such as sin morally to believe in Christ, as the only condition to be performed on their part for their souls justification from their moral sins. p. 137, 140.
111. A Description of those works of the Law which were ordained for their bodily justification from their ceremonial sins. p. 139
112. The command to wash Garments, did alwayes include a command to wash the body for the effecting of their bodily justification from certain ceremonial sins. p. 139
113. The Condition that was required to be performed by the *Jewes* for the justification of their bodies from their ceremonial sins, was by their bodily doing of the typical works of the Law : which way of their justification was also ordained to be for an exemplary pattern of their Souls justification from their moral sins : on condition they did believe in Christ the meritorious cause of Gods Atonement, and forgiveness for their Formal justification. p. 140, 137.
114. Christ is the Spirit of the Letter, and also of the Types of *Moses* Law, to all such as have Faith in him, as I have also shewed in my Exposition of *Rom. 8. 2.* p. 142
115. The Ancient *Rabbins* did look into the spiritual sence of the letter of the law, and also into the spiritual sence of the Types, which included the Doctrine of *Regeneration*, and also of justification from moral sins. p. 142
116. It is a great Errour, to make the moral law of Nature to be the matter of a sinners justification. p. 145
117. The Covenant at *Mount Sinai* is called *Two Covenants*, because the Covenant of Grace was typified by the covenant of Works : but in case the Covenant made with *Adam* had been still in being for a sinners justification, then the Apostle should have called them (not *Two*, but) *Three Covenants* : or else he

A Table of Chief Heads.

- he did much forget himself in his Account. p. 146
118. The Law was ordained to be a teaching *Schoolmaster* unto Christ for justification by Faith in him. p. 146
119. Mr. Woodbridge, denies that a sinners justification doth proceed from the matter of Adams obedience to the covenant of Nature: and 2. he denies that Covenant to be now in force point blank against Mr. Norton. p. 148
120. God can make the Formal cause of a sinners justification without any matter that is properly so called, though man cannot by his natural Reason Form any thing without matter. p. 154
121. Arguments taken a *Simili*, in transferring unto God the same order of causes, that mans natural Reason is led by, in his order of working: is of dangerous consequence to the hatching of many great Errors in Divinity. p. 154
122. The two *Tables* do in some sence belong to the typical Law of works. p. 159
123. Luther denies the moral obedience of Christ to be the matter of a sinners justification, he makes the passive obedience of Christ to be the only procuring cause of a sinners justification. p. 161
124. Luther saith, That the Garment of Righteousness according to the Gospel, is not to be appared with the law, or with works: but with Remission of sins, which for Christ his sake is given to believing sinners for their perfect Righteousness. p. 163
125. He that is acquitted from all sin by Gods Forgiveness, is thereby made perfectly Righteous to Eternal Life. p. 168
126. Adam in his innocent Estate needed a confirmation, but no Justification properly so called. p. 17
127. Dr. Willet denies the obedience of Christ in his sufferings, in his Death, in his Conception, in his incarnation and in his Miracles, to be any part of moral obedience and affirms it to be but positive obedience only. p. 175

CHAP. V I.

178. Giving some directions for the right understanding of the word Law, in the Apostles Disputation with the false Apostles. p. 117
179. The word Law, is to be taken most commonly in a large sence for all the Oeconomy of Moses, but yet sometimes it is to be taken by the Figure *Synecdoche* for a part. p. 177
180. The word Law, is sometimes put by the Figure *Synecdoche*, for the typical works or Rites of the Law. p. 178
181. The typical works of the Law were not ordained for their own sakes good, but to be as a teaching *Schoolmaster* unto the covenant of Grace. p. 179
182. The National Church covenanted to do the whole Law, not only outwardly with their bodies, but by Faith in Christ in their Souls. p. 180
183. The legal promises that were made for the justification of the body from their ceremonial sins by the typical works of the Law, were typical promises of the souls justification from moral sins by the procuring cause of Christs meritorious death. p. 182.

A Table of Chief Heads.

184. The Elected Infant that dyes before it hath gotten Faith by hearing, hath it wrought in its Soul by the holy Spirit, as the condition of its justification. p. 138
185. A godly Woman in Childbed was morally justified by her Faith in Christ, and yet nevertheless she was unjustified legally until she had done the typical works of the Law for her bodily justification. p. 183
186. The Covenant at Mount Sinai, is called *Two Covenants*, because it had an outward typical part, as well as an inward typified part. p. 184
187. If the covenant made with Adam, had been comprehended under the Decalogue, then the Apostle should have called them, not *two*, but *three Covenants*. p. 184
188. The *New Testament* is called the *better Testament*, because it doth justify the Soul from moral sins. p. 185
189. Every particular, both of the typical, and also of the typified part of the Covenant made at Mount Sinai, may be truly called the *Covenant* by the figure *Synecdoche*. p. 187
190. Persons that were guilty of ceremonial sins, might appear before God in his Synagogue-worship every Sabbath-day, but not in the holy Temple upon pain of cutting off, or of death until they were justified therefrom by the works of the Law. p. 189
191. The Decalogue doth in some Respects belong to the Law of Rites, by 2 Cor. 3.7. For the typical Worship that was commanded to be used by the second Commandment, and the typical Rest that was commanded to be observed by the fourth Commandment, were engraven in stone: and yet all this was to be done away by the death of Christ. p. 190
192. Some moral sins was ordained by Gods positive Law to defile the Body, and the holy place also ceremonially, as well as the Conscience morally. p. 190
193. The *Seventy* for *Tzedec* justified in Dan. 8.14. and in Job 4.17. do render it by *Katharsis*, *cleansed* or *purified*: and thence it follows, that such as are cleansed from sin by Gods Atonement, are Formally justified thereby. p. 191

CHAP. VII.

194. **M**R. Nortons Exposition of Gal. 3.10. of doing the whole Law by perfect Nature as in Adam by Christ our Surety, for our justification, is briefly confuted. p. 196
195. The False-Apostles taught the believing *Gentiles*, that their faith in Christ was not sufficient for their justification from all sin, unless they did *joya* the works of the Law: *they* *joya* the works of the Law: *they* *joya* the works of the Law. p. 200
196. The degenerated Hebrew Doctors, do not expound the Statutes, in Lev. 18.5. as Mr. Norton doth of the law of the covenant of Nature, but of their bodily doing of all the Statutes, as the condition to be performed on their part for their eternal Life in Heaven; and 2. They also say, That those works are to be done as the condition of Eternal life to the end of the world. p. 202
197. The

A Table of Chief Heads.

197. The Apostle doth confute their Doctrine of justification by the works of the Law, by three sorts of Arguments. p. 203

CHAP. VIII.

198. **B**Y every one that continues not in all things that are written in the Book of the Law, is meant, every one that continues not to perform their Covenant, which they promised to perform at *Mount Sinai*, by getting into their hearts the grace of Faith in Christ, who is the only true End of the whole Law. p. 204
199. The whole National Church promised to do the whole Law by Faith in Christ, or else to suffer the Curse of it as Covenant-breakers, by saying *Amen* at the end of every Curse that was pronounced. p. 206
200. Seeing the Law at *Mount Sinai*, was given for no other Covenant but that of Grace; it doth from thence follow, that the National Church did covenant to do it by Faith in Christ, when they said with one mouth, *All that Jehovah said we will do.* p. 207
201. The Law at *Mount Sinai*, did promise Forgiveness to repenting and believing sinners, therefore it was not given as the moral Law of *Adams* con-created Nature in that separated sence as it was given to *Adam*, but in a conjunct sence to the Covenant of Grace. p. 208
202. A true Description of the true Fear of God. p. 209
203. This phrase, *he that continues not*, is borrowed from the *Seventy*, in *Dan. 27. 26.* and means no other but the same, that is, expressed by the word *confirm*. p. 211
204. Nothing but Faith in Christ doth make sinners to continue to do the whole Law, as it was given for a Covenant of Reconciliation: therefore such as did it by bodily exercise only without Faith, did not continue to do the Law but were Covenant-breakers. p. 211
205. No sin doth utterly break the Covenant of Grace, but sinall Unbelief. p. 211, 214
206. Gods Reconciliation procured for believing sinners by the mediation of Christ, doth make them holy and without blemish, and spotlesse in his sight, that is to say, it doth Fully and Formally justifie them. p. 212
207. The true nature of Faith, is a steady and firm perswasion of the Promises. p. 218
208. Imposition of hands upon the head of their sacrifices was ordained to be a typical sign of their faith of dependance upon the true sacrifice which was ordained to be only the procuring cause of Gods Atonement for their justification. p. 214
209. The Hebrew Doctors did usually call sacrifices their Atonement. p. 215
210. By [*All things*] in *Gal. 3. 10.* is meant, 1. Every command. 2. Every promise; and 3. every threatening. p. 215
211. Faith in Christ is the most principal part of those all things, all that is commanded in the Law, to be done for an eternal life in heaven. p. 216

CHAP.

A Table of Chief Heads.

CHAP. IX.

212. **S** Hewing what is meant by this phrase to do them. p. 216
213. By this phrase to do them, is meant the true doing of the Law (as it was given for a Covenant of Grace) by faith in Christ only; who is the true end of the whole Law. p. 217
214. *Cornelius* is said to work the righteousness of the Law no otherwise but by his faith in Christ: seeing he lived in a heathen Country where the chief works of the Law by sacrifices might not be used. p. 218
215. The doing of Gods Statutes in *Lev. 18.5.* is not meant of that kinde of doing that was required of *Adam* in the Covenant of nature, but of the true doing of them in the typified sence by faith in Christ. p. 222
216. In what sence the end of the commandment is love, *1 Tim. 1.5.* and how faith worketh by love, *Gal. 5.6.* p. 224, 240, 233, 250
217. The seventy render the word Statutes, in *Deut. 6. 1, 2, 17, 20, 24.* by *Dicōmata*, justifications. p. 226
218. In the Covenant of Grace and Reconciliation God hath ordained no other kind of justification for believing sinners, but negative holiness and righteousness by his reconciled forgiveness procured by the meritorious obedience of Christ in his death and sacrifice. p. 226
219. The Covenant of grace was given, not only to visible believers, but to their children also upon the onely condition of believing in Christ. p. 227
220. The Prophet *Ezekiel* doth expound the true doing of all *Moses* Law to be by faith in Christ. p. 229
221. None can truly keep Gods Statutes, but such as truly repent of their sins p. 230
222. Gods forgiveness through faith in Christ, is called a sinners righteousness. p. 230
223. The speeches of the godly under *Moses* Law, do in their prayers, meditations and exhortations, witnesse that they do understand the doing of Gods Statutes to extend to the true doing of them (in the typified sence) by faith in Christ. p. 232
224. Such as have faith in Christ, the procuring cause of Gods atonement and forgiveness are justified from the guilt of all sin: and thereby are accounted of God to keep the whole Law perfectly, as it was given for a covenant of reconciliation. p. 233, 238, 240, 250
225. *David* makes a true description of a sinners justification in *Psal. 103. 17, 18.* p. 233
226. Sinners must labour to get the supernatural work of faith into their souls by the diligent use of the means, before they can be justified from the condemning power of their sins. p. 234
227. Faith in Christ doth make repenting sinners to be as perfectly righteous, as the Law of *Moses* doth require them to be. p. 238, 233, 240, 250
228. The New Testament doth expound the true doing of all *Moses* Law to be by faith in Christ only. p. 239
219. The

A Table of Chief Heads.

229. The grace of love and of faith that worketh by love, doth make a sinner keep Gods Commandments perfectly. p. 240, 224, 233, 238, 250
230. *Luther* in *Gal. 3. 10.* doth interpret these words, To do them of such a doing as is by faith in Christ, or else to be under the curse of the Law. p. 250, 233, 238, 240
231. *Luther* held, That faith in Christ was taught in the first, second and third Commandments, and also in the whole Law of *Moses*. p. 251
232. The whole moral righteousness of *Adams* nature performed by Christ cannot be the matter of a sinners justification. p. 251
233. *Mr. Wotton* saith, That the imputation of righteousness which is often mentioned by *Luther* in his Commentary on the *Galatians*, is meerly remission of sins, and God accepting us thereby, as if we were righteous. p. 252
234. *Lev. 18. 5.* is expounded by *Luther* of the inward doing of the Law by faith in Christ; and his Expofition is much approved by *Mr. Wilson* in his Theological Rules for the right understanding of the Scriptures. p. 253
235. *Mr. Norton* doth approve *Luther*, for making Christ the greatest sinner in the world: But *Mr. Gataker* doth condemn him for it. p. 254

CHAP. X.

236. **B**Y the curse of the Law in *Gal. 3. 10.* is meant the eternal curse of the Covenant of Grace, and not the curse of the Covenant of Nature, as *Mr. Norton* doth hold, to the utter confounding of those two different Covenants. p. 255

CHAP. XI.

237. **S** Hewing that Christ is called a Surety of the better Testament in *Heb. 7. 22.* in relation to his eternal intercession in heaven, and not in relation to the Covenant of nature that was made with *Adam*. p. 259
238. Christ could not by the Justice of Gods Law be made the Surety of the Elect, to do the command, and to suffer the curse of the Covenant of nature made with *Adam*. p. 260, 263
239. The wrath of God defined by *Austin*. p. 262
240. Christ as Mediator could not be the Surety of the Elect in the Covenant of nature, to do the command, and to suffer the curse of it for mans redemption. p. 263, 260
241. The word *Surety* in *Heb. 7. 22.* is put for Certainty to our faith, because God by his oath did make him to be a certain, or a sure high Priest, to make continual intercession for believing sinners, according to his promise in the better Testament. p. 267
242. Not only the Law of Nations, but also the Law of God doth forbid to ad-

A Table of Chief Heads.

- mit Sureties to suffer the same corporal punishments, that is due to capital offenders. p. 271
243. *Grotius* in his war and peace doth censure *Grotius* in the point of Suretyship formerly declared *de justificatione Christi*. p. 273
244. Sometimes Sureties are admitted for Delinquents in some cases, but yet not to suffer their bodily pains, much less to suffer death for them; but by paying a certain sum of money, in case they appear not at the time appointed to answer the justice of the Law. p. 274
245. Punishments improperly so called must carefully be distinguished from punishments that are properly so called. p. 275
- Dr. *Manton* saith on *Jam.* p. 18. We must not forget the distinction between punishment and tryal: The fruit of punishment is despair and murmuring: But of Tryal, Patience, and sweet submission. And saith he, in p. 10. Innocency is best tried by iniquity.
246. A Surety cannot in propriety of speech be justly punished for the fault of another. p. 276
247. If merit of punishment be personal, then the sufferings of Christ cannot in propriety be called *punishments*, unless it be proved, that he was first personally guilty of sin. p. 276
248. It is no good justice to punish innocent Children for their Fathers' sin. p. 277
249. Sureties or hostages of war, (if personally innocent) ought not to be put to death for the delinquency or trachery of others. p. 277
250. It is a dangerous Assertion to say, That God imputed the sins of the Elect to Christ, as the obligation to vindicate punishments. (Of which see more in C. 13. in Sect. 4. p. 280
251. By Christ's righteousness *Luther* doth not mean his moral righteousness, but his righteous performance of his sufferings and death. p. 281
252. The Doctrine of our spiritual union with Christ doth not make us the same person with him in his obedience, both in his doings and sufferings, p. 281
253. There is a wide difference between a surety for money-matters, and a Surety that suffers the punishment of capital offenders; in case any such sureties were allowed by law. p. 285
254. In some cases men may, as voluntary sureties lay down their lives for others, but not as bounden Sureties for Delinquents. p. 285

A Table of Chief Heads.

CHAP. XII.

255. **G**ods declaration of the first War-like Combate, was delivered with
terror to the devil; But yet as it was delivered in the hearing of
our first fallen Parents, it implied a promise of Grace and reconciliation to
them. p. 287

256. The second person as Mediator doth appear in a humane shape to threaten
the breaking of the devils head-plot, by a double war-like Combate, for the
redemption of our fallen Parents. p. 288

257. Dr. Manton saith on *Jemes* p. 258. 2. 8. The same Lord Jesus that gave the
Gospel, gave also the Law. *Acts* 7. 38. And saith, He the Apostle proves,
(in *Heb.* 12. 25. to the end) That it was the voice of the Lord Jesus that
thook mount *Sinai*: And saith he, It is a known Rule in Divinity, that
the Father never appeared in any shape; and therefore all those apparitions
in the old Testament were of the second person: Add this note to page
288

258. The occasion how enmity come first into one part of the Angels, is de-
scribed in p. 291. Add this note with your pen at N. 2.

259. Christ did not take flesh from any unbelieving Parent; and therefore when
Judah committed Incest with *Thamar*, (which she knew to be that sin) they
were then believers, and repented, and were pardoned, and never after com-
mitted that sin. p. 296

260. Christ was ordained in the Covenant of Grace to be the head of all be-
lievers. p. 296

261. *Adams* conversion is evidenced and recorded, by giving of the new name,
Eve, (like) to his wife, after their death in sin. p. 296

262. The second War-like Combate between the devils potent seed, and one
single seed of the poor deceived woman, is described. p. 299.

263. Such as do yet expect an universal glorious Church of Christ in this world
do thereby go about to frustrate the declared decree of God of that perpetual
war-like enmity which he hath caused to be put, between the godly seed of
Eves faith, and the seed of *Satan*. p. 299. Add this note with your pen at
line 4. and see the like observation in. p. 71. 417. 423

264. *Bullenger* makes the Decalogue and the Law of rites, which were both
given at mount *Sinai*, (to be both alike given) for the Covenant of grace.
p. 302

265. The word *He* in *Gen.* 3. 15. doth comprehend both the natures of Christ
in personal union. p. 305

366. The devil is said, To have a head, because of the head-plot of all the An-
gels that fell to deceive *Adam* and *Eve*. p. 306

267. God gave the devil a liberty of power to pierce the human nature of Christ
in the footstools, as a wicked Malefactor on the cross. p. 307

268. How and in what sense *Austin* calls the death of Christ, not a death of
condition, but of crime. p. 309

A Table of Chief Heads.

269. The promise made to *Abraham* in *Gen. 12. 3.* depends upon *Gen. 3. 15.* for its true opposition. p. 310
Gen. 49. 10. depends on *Gen. 3. 15.* For its true sense and meaning how the Nations shall be gathered unto *Shilo* by the preaching of Christ Crucified. p. 312

CHAP. XIII.

270. **A** Price in general described. p. 315
 271. The meritorious price which is sometimes given for some eminent thing, is the performance of some dangerous war-like personal service. p. 315
 272. *P. Martyr* describes the meritorious price of mans redemption, by Christs performing of a War-like combate. p. 317
 273. *Mr. Wotton* describes the meritorious cause of Reconciliation, (and of mans redemption thereby) to the meritorious running of a Race, or the like. p. 320
 274. The imputation of any sin to voluntary combates by the Masters of the game, doth cause such combates to loose the prize. p. 320
 275. The punishments which Christ suffered from his proclaimed Combater Satan, and his seed was suffered without any imputation of sin from Gods vindicative justice. p. 320
 276. Abundance of Scriptures that speak of, the sufferings of Christ cannot be so well understood, as by referring them to *Gen. 3. 15.* for their true sense and meaning. p. 320
 277. *Austin* describes a believing sinners justification: 1. By the meritorious cause of Christs blood. And, 2. By the formal cause of Gods forgiveness, without joyning thereto the imputation of Christs moral righteousness. p. 325
 278. Christ died for all the world, upon condition of their believing in him. p. 328
 279. *Mr. Nortons* description of Christs merits, by his obedience to the moral Law of nature, is a false description. p. 336
 280. No Act of obedience can properly be called meritorious, but such only as are distinguished from natural actions, by the voluntary Election of the Will. p. 337
 281. The ancient Divines taught, That Christs fear and sorrow in the garden, was not inflicted on him from Gods wrath, but that he assumed it from his own humane will, according to covenant, that so it might be meritorious. p. 337
 282. To impute sin hath but two senses in Scripture. p. 343
 283. These three, 1. Sin. 2. Guilt. And, 3. Punishment are Correlates in the same subject, and not sin in us: And guilt and punishment (properly so called) in Christ. p. 345

A Table of Chief Heads.

284. Our souls became dead in sin, *Gen. 2. 17.* and then the body was made sub-
to death, as a general punishment for original sin, *Gen. 3. 19.* p. 354
285. The fire of the Altar that burned the Sacrifices, was no type of the wrath
of God, in making Christs death a Sacrifice. p. 354

CHAP. X I V.

286. **B**eing an Exposition of *Dan. 9. 24, 25, 26, 27.* The *seventy-Sevens*, in
Dan. 9. 24. ought not to be translated *weeks*, but *years.* p. 369
287. Seeing God sent the Angel *Gabriel* to *Daniel*, to inform him, that the num-
ber of *seventy-Sevens of years* were exactly accounted to the death of Christ: It can
be no less then blasphemy to affirm, that he named a certain number for an uncer-
tain. p. 370, 403
288. The beginning and ending of *Daniels seventy-Sevens of years* were exactly
accounted: and thence it follows, that such as cannot see it are blinded with
ignorance or prejudice. p. 370
289. *Daniels seventy-Sevens* is for the stronger certainty sake delivered twice o-
ver. p. 371
290. Rulers of people ought to be as *foster-Fathers* both in Church and Com-
mon-wealth. p. 372
291. This Title, *holy City, holy Land, and ho'y People*, was to be continued no
longer to the *Jews*, then until the death of Christ. p. 373
292. The word *Trespasse*, in *Dan. 9. 24.* must not be taken in a proper sense, but in
a metaphorical sense only, namely, for *Trespasse-Offerings.* p. 376
293. Many words in Scripture do abound with Equivocations: namely, with
variety of metaphorical senses: (Of which see more in *Chap. 24 N. 10. 11, 12.*)
p. 375
294. To end *sins*, in *Dan. 9. 24.* doth signifie, to end *Sin-Offerings.* p. 376
295. The double Hebrew Reading, both in the line and Margin, were given by
the holy Ghost at the first writing of the Scriptures. p. 377
296. *Sealing of sin-Offerings by the death of Christ*, doth signifie the last finishing
act of Gods decreed Sentence, and doth witness it to be *Definitive.*
p. 378
297. Christ made Reconciliation for unrighteousness by his meritorious Death
and Sacrifice. p. 378
298. God bruised Christ with the self-same delight that he took in the efficacy
of it: the salvation of the Elect which did prosper by his Hands in the last
clause of the same *verse of Esay 53. 10.* and with the same delight Christ did
Gods acceptable Will, in his death, *Psalms 40. 8.* Add this note with your Pen
to page 378, at N. 1.
299. A true Description of a sinners everlasting Righteousness: namely, of his
everlasting justification from the guilt of sin. p. 380
300. The Ancient Hebrew Doctors called the *Dayes of the Messias*, the world to
come. p. 381
301. Neither the Righteousness of the covenant of Nature, nor yet the Right-
eousness.

A Table of Chief Heads.

- teousnesse of the moral law of Nature are imputed to sinners for their justification : nothing else is imputed to them for their justification, but the supernatural Righteousnesse of Gods Reconciled Forgiveness, for the sake of Christs meritorious obedience in his death and Sacrifice. p. 382
302. Christ Fulfilled every particular suffering that was foretold by the Prophets, from *Gen. 3. 15.* to his giving up of the Ghost. p. 383
303. Christ was four times anointed, after four several manners, p. 385
304. Christs Conception by the holy Ghost, was not his anointing into the Mediators Office. p. 386
305. The Word did assume our flesh into personal Union, before his immortal Soul was infused. p. 386
306. Christ was not extrinsically anointed into the Mediators Office, until he began to be thirty Years of age. p. 388, 391, 393
307. The Father did beget, or raise up his Son Christ to the extrinsecal execution of his Mediators Office, when he anointed him by the holy Ghost at his Baptism, which was done before *John's* Auditory when he began to be thirty Years of age. p. 391
308. The time when Christ did first take upon him the extrinsecal Form of a Servant, was from the same time that he took upon him the extrinsecal Form of a Mediator, which was, when he was anointed at his Baptism, beginning then to be thirty Years of age. p. 393, 420, 421
309. The fourth kind of anointing the *Messias*, was, by his consecrating sufferings at the time of his death. p. 397
310. Such Combaters as subscribe their names to undergo the burthen of the Combat, were wont to be anointed by way of preparation to the Combat. p. 398
311. By the decreed Covenant of the blessed Trinity, Christ was to be consecrated or made perfect in his obedience through sufferings, before he could make his death to be accepted as a pleasing Sacrifice, for the procuring of his Fathers Reconciled Forgiveness: to believing sinners p. 400
312. Every Grace of the Spirit wherewith Christ was anointed, for the execution of his Mediators Office, was to be tryed with bruising afflictions. p. 400
313. Christ is called *the Holy of Holies*, by allusion to the most holy typical Rites, that were consecrated with the most holy anointing Oyle. p. 401
314. The ~~fewes~~ ignorance of the certain time of *Daniels seventy-sevens*, was the cause of their ignorance of the time of Christs preaching, and also of the time of his Death, to the blinding of their mindes in Unbelief. p. 406
315. *Daniels* phrase, of *ending Sin*-(Offerings) and *Paul's* phrase, of *putting away of sin*-(Offerings) by the death of Christ, do sweetly open each other. p. 407
316. The first *seven sevens*, or *forty nine Yeares*, is divided by the Angel, for the more eminent observation of the just time of the building and Restoring of the Temple and City. p. 409
317. Though the *Messias* is commonly used for a name of Office : yet it is also used for the proper name of Christ the Redeemer, in *Dan. 9. 25, 26.* p. 411
318. *Messias the King*, in *Dan. 6. 25.* was not to come as a pompos King, but

A Table of Chief Heads.

- as a Spiritual Kin to his Spiritual Kingdom. p. 412
319. The Angel told Daniel, in Chap. 9. 26. That Messiah the King should suffer a most ignominious death, by that wicked generation wherein he lived, without any sin, namely, at the just end of the said seventy-Sevens of years. p. 413
320. Such as do yet look for a glorious Church of converted *Jewes* in the land of *Canaan*, are extremely ignorant of the definitive Sentence of the final Desolation of that Land and City. p. 417, 423. and p. 271, 299.
321. Christ executed his Mediators Office extrinsically but for three years and a half, p. 420, 391, 393
322. The Ancient Hebrew Doctors held, That Christ should declare himself openly but for three years and an half. p. 421
323. *Jerusalem* shall be trodden down of the *Gentiles*, untill the time of the *Gentiles* calling to the Faith be Fulfilled: and it is certain that their calling to the Faith, shall last to the end of the world. p. 423, 417

CHAP. XV.

324. **P**roving from the Hebrew word *Caphar*, That Gods Reconciled Forgiveness for the sake of Christs Sacrifice, is a believing sinners perfect holiness and Righteousness to everlasting life. p. 425
325. Inherent holiness and Righteousness, was not ordained to justify sinners in Gods sight, seeing that holiness doth not make them perfect from the guilt of all sin, as Gods Reconciled Forgiveness doth. p. 425
326. Gods Reconciled Forgiveness for the sake of Christs Sacrifice, doth Fully justify believing sinners from the guilt of all their sins. p. 427
327. As sin is called *unrighteousness* or *iniquity*, so Gods Forgiveness for the sake of Christs Sacrifice, must, (by the Rule of Contraries) be called a *believing sinners Righteousness*: Or his *Equity of Justification from sin*. p. 430
328. Gods Atonement is not only his bare Forgiveness; but it doth comprehend also his Receiving of believing sinners into special Favour. p. 431, 442
329. When God is Reconciled to believing sinners by the pleasing Sacrifice of Christ, then he is at Rest from his Anger, against their sins. p. 432
330. Gods Reconciled Forgiveness procured by Christs Sacrifice, doth make believing sinners to be as perfectly holy and righteous in Gods sight, as his Covenant of Reconciliation doth require them to be. p. 433, 438
331. God ordained the death of Christ to be a Sacrifice of Righteousness, 1. In Relation to his righteous performance; and 2. In Relation to the Efficacy of it, in procuring Gods atoned Forgiveness for the perfect justification of believing sinners from the guilt of all their sins. p. 439
332. Faith is a sinners justification no otherwise, but as it is the condition to be performed on the sinners part, for his perfect justification from the guilt of all his sins. p. 440, 476
333. Mr.

A Table of Chief Heads.

333. Mr. Ainsworth, doth clearly make the Sacrifice of Christ to be the procuring cause of Gods atonement for the justification of believing sinners.

p. 441

CHAP. XVI.

334. **G**ods Reconciled Forgiveness for the sake of Christs Sacrifice, is called *His mercifull Forgiveness*, because it doth Fully justify believing sinners from the guilt of all their sins.

p. 442

CHAP. XVII.

335. **S** Hewing from the Hebrew word *Caphar*, and from the Greek word *Lutron*: That Gods Forgiveness for the sake of Christs Sacrifice, is called *Redemption*: that is to say, justification from the guilt of sin.

p. 445

336. It is by the vertue of Gods positive Covenant, that the obedience of Christ in all his sufferings, and in his death and Sacrifice, is accepted as the meritorious price of mans Redemption and Justification.

p. 445

337. God made no covenant with man for an Eternal Life in Heaven, by the works of the first typical Testament: that Covenant was only made to be as a teaching *Schoolmaster* to the covenant of Grace: because it ordained those typical works but for the justification of the body from their ceremonial sins, and not from their moral sins: those kind of sins remained unpurged by the works of the first typical Testament.

p. 447

338. Gods Tribunal, from whence he doth give forth the Sentence of his Reconciled Forgiveness for the justification of believing sinners from the guilt of all their sins, is no other but his *Propitiatory*, or his *Mercy-seat in Christs blood*.

p. 448

CHAP. XVIII.

339. **S** Hewing, that Gods Forgiveness for the sake of Christs Sacrifice, is called *washing, purging, cleansing of sin*: that is to say, *Justification from sin*.

p. 450

340. Gods washing of believing sinners from the guilt of their moral sins by his Reconciled Forgiveness, doth make them to be whiter in his sight than *Adam* was in his innocence.

p. 450

341. *To purifie, justify, and sanctifie from sin*, is one and the same thing in the Levitical Law, which was ordained to be as a teaching *School-master* unto justification by Christ.

p. 455

342. Gods atonement procured by the meritorious obedience of Christ in his Combat of sufferings, and in his death and Sacrifice, is the Top-mercy of all mercies, that makes poor sinners happy.

p. 461, 387

CHAP.

A Table of Chief Heads.

CHAP. XIX.

343. **S** Hewing from *Chatta in piel*, That Gods Reconciled Forgiveness for the sake of Christs Sacrifice, doth make believing sinners to be sinlesse: that is to say, to be as perfectly holy and righteous as the covenant of Grace and Reconciliation doth require them to be, for their attaining of the Heavenly inheritance. p. 465, 484
344. The name of the effect is often given to the procuring cause. p. 466

CHAP. XX.

345. **S** Hewing from the Hebrew word *Nasa*, that Gods Forgiveness for the sake of Christs Sacrifice, doth bear, or carry the guilt of sin from believing sinners. p. 471
346. The only reason why Faith is imputed unto Righteousness, is, because it qualifies sinners to be the Subjects Recipient of Gods Reconciled Forgiveness for their perfect justification from the guilt of sin. p. 476, 480
347. *Calvin* held the Formal cause of Justification, to lye only in Gods Forgiveness. p. 476
348. A true Description of the Imputation of Christs Righteousness for the justification of believing sinner. p. 482

CHAP. XXI.

349. **S** Hewing from the Hebrew word *Rapha*, That Gods Forgiveness for the sake of Christs Sacrifice, doth so thoroughly heal a sinner, that it makes him as perfectly whole, just and sound from the guilt of sin, as the Covenant of Reconciliation doth require him to be. p. 484, 465
350. Gods Reconciled Forgiveness doth not only deliver from Hell, but it gives a Right also to Heaven to all believing sinners. p. 486
351. Gods Reconciled Forgiveness is a true ground of the greatest joy and rejoicing to believing sinners that can be expressed or conceived. p. 487, 461

CHAP. XXII.

352. **S** Hewing from *chesab* and *Zacar*, &c. in the Adverb, That Gods Reconciled Forgiveness is called, *his not imputing sin, his not remembering sin*, but is called, *His blotting of it out of his Remembrance*. p. 490
353. *Luther* makes a Believers Righteousness to be nothing else, but Gods gracious Pardon and Forgiveness: and that Gods not looking upon sin to mark it, is to justify or pronounce that man to be Righteous. p. 491

A Table of Chief Heads.

CHAP. XXIII.

354. **S** Hewing from the Hebrew word *Nachum* and *Shubh* : That Gods Forgiveness is called, *His Repentance*, or *his not punishing sin*. p. 495
355. When God is said to Repent of his threatned punishments to believing sinners, it is a true mark of his atoned Forgiveness, and of his receiving them into Special Favour, as justified persons. p. 495

CHAP. XXIV.

356. **E** Xpounding every word of *Esay* 53. 5. p. 499
356. Sundry Hebrew words have many metaphorical senses. p. 501
358. All Christs sufferings were but Chastisements, for the tryal of his Obedience before he could make his death to be accepted as a pleasing Sacrifice for the procuring of Gods Reconiled Forgiveness for our peace and healing. p. 503
359. Mr. *Rawer* doth shew, That Chastisements are Punishments, belonging to the godly as well as to the wicked, in his Confession, p. 119. 121, 126, 164, &c. and Mr. *Woodbridge*, he doth affirm the same in his *Method*, p. 164. And Mr. *Clendon*, on *Justification*, p. 403.

CHAP. XXV.

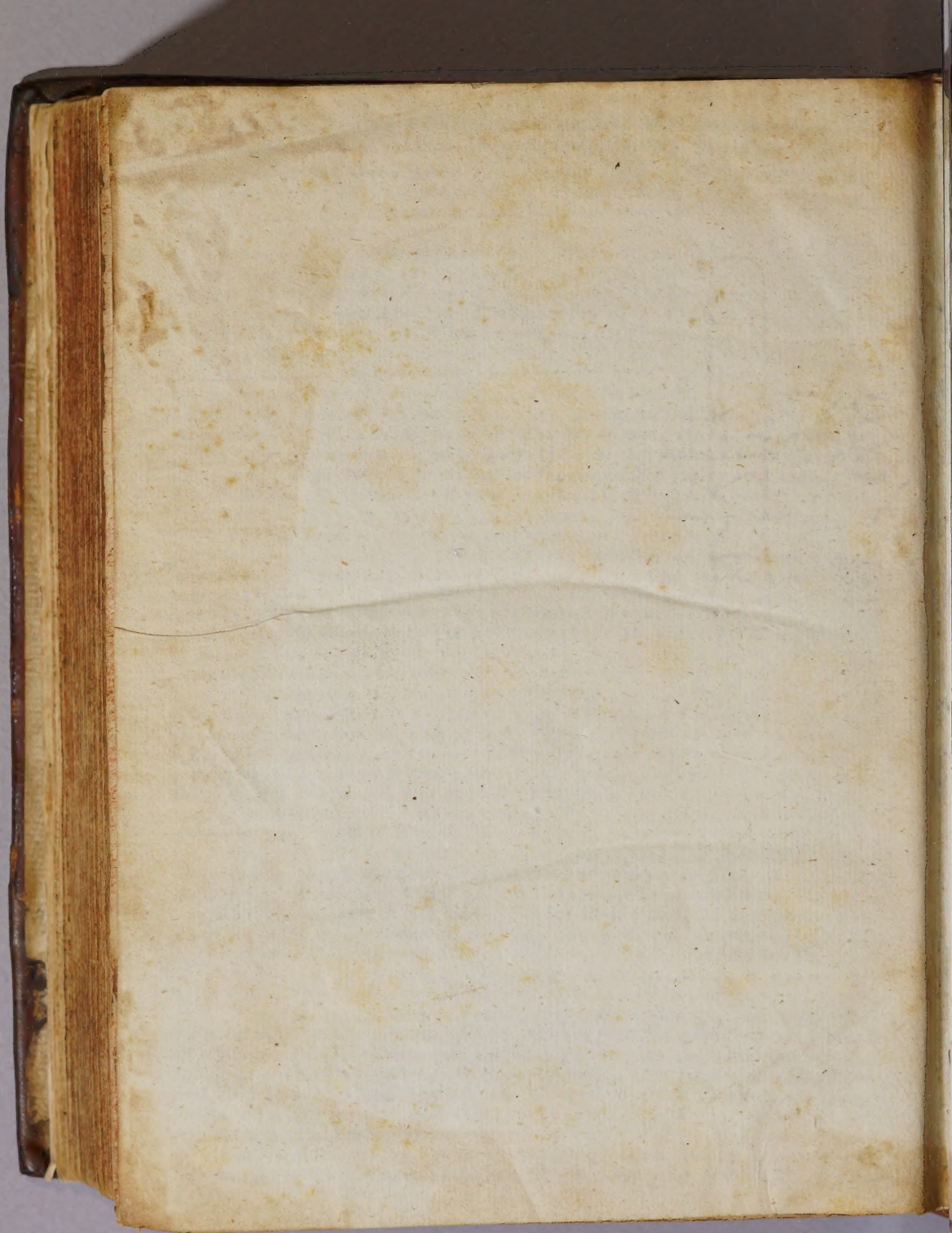
360. **S** Hewing 1. Negatively, That the Righteousness of the Law, in *Rom.* 8. 2, 3, 4. ought not to be understood of the Righteousness of the moral Law of Nature, imputed to sinners for their justification, as Mr. *Norton* doth corrupt the word *Law*, to speak 2. Affirmatively, That the Righteousness of the Law, must be understood of that negative Righteousness that is taught in the covenant of Reconciliation for the justification of believing Sinners, by Gods not imputing sin to them. p. 508
361. The Spirit of the Law, in *Rom.* 8. 2. is nothing else but Christ, and Faith in Christ, by which means sinners are perfectly freed from the Law of sin and Death. p. 511
362. The Law of Works was ordained to justify the bodies of the National Church from their ceremonial sins: But those works were too weak to justify the Conscience from moral sins, as the false Apostles taught. p. 515
363. God sent his Son in the likeness of sinfull flesh: because he sent him to be used by *Sathan* and his seed as the worst of sinful Malefactors, for the perfecting of his Obedience by those consecrating sufferings, before he could make his Death to be accepted as a pleasing Sacrifice for the procuring of Gods Reconiled Forgiveness for the justification of believing Sinners. p. 520
364. True

A Table of Chief Heads.

364. True justification from moral sins was typified by the bodily justifications of the *Jewes* : and that typified Justification is fulfilled in them that walk not after those fleshly Justifications, but after the Spirit of Justification, which is Christ : and Faith in Christs Death and Sacrifice. p. 522
365. The word *Law*, in the Apostles Dispute with the false Apostle about the point of *Justification*, must be understood of the whole Oeconomy of *Moses*. p. 524
369. *Dicaioma*, translated *Law*, in *Rom.* 8. 4. is to be understood of the Law of Statutes, as it is noted by *Ainsworth*, in *Deut.* 6. 1. and as it appeareth by the continual use of the word, in *Exod.* 12. 24. 43. *Exod.* 27. 21. *Exod.* 29. 9. *Exod.* 30. 21.
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ERRATA, Good Reader, if thou desirest not to mistake the Authors true meaning, then be pleased to correct these Errataes, before thou read, for many of them pervert my sense.

Pag. 7 lin. 45 and likeness in moral. p 10 l 12 in perfection of. l 46 by regeneration. p 12 l ult. That covenant. p 13 l 30 of marking this. p 15 l 31 hand of man. p 19 l 21 the proposition. p 20 l 4 imply a surety, or. p 22 l 20 mount Sinai. l 14 Jews: no otherwise but. p 24 marg. not strictly and formerly. l 30 internal intentions. p 27 l 28 it should. p 38 l 25 and thus they. p 39 l 39 is still. p 49 l 28 Trinity consulted. p 54 l 3 the First. l 27 in that covenant. p 55 l 26 they held. p 63 l 11 abhorred as. p 76 l ult. an eternal death. p 93 l 25. (at least for. p 112 l 27 See Dr. Alley. p 113 l 11 immutably evil. p 116 l 5 after sundry manners. p 123 l 37 Decalogues. p 133 l 4 to shew sin. p 134 l 15 the curse. p 153 l 10 and also he affirms. p 155 l 45 typical pattern of the. p 169 l 7 repugnant. p 183 l 3 might be cut off. p 188 l 15 lions. p 189 l 4 of new England. p 191 l 29 [By clerjed]. p 192 l 39 this sense. p 196 l 14 the command of the Covenant made with. p 198 l 32 Law, in both. p 204 l 25 bodily. p 206 l 1 there was not a. p 220 l 2 much amiss through the strength. p 221 l 16 without fail. p 226 l 30 whereby their. p 235 l 11 perfect keeping of. p 247 l 4 the devils head-plot. l 37 the property. p 255 l 36 the sons of Adam. p 269 l 43 namely, then the. p 276 l 41 Emperors: punishment. p 280 l 37 without any addition of. p 281 in the marg. the doctrine of our spiritual union. p 284 l 44 and indeed in case. p 285 l 5 a surety for money matters, and for such. p 287 l 23 by these supplies. p 294 l 25 for now she did. p 297 l 32 tis most evident also. p 301 l 26 and Pharisees, and the. p 305 l 3 Rev. p 246 l 42 shall break: of Christ. p 306 l 21 break or crush. p 310 l 14 Gen. 22. 18. l 38 by his constant. p 312 l ult. Josuahs death. p 318 l 30 the Phylistins did. p 320 the marg. suffered from his proclaimed. p 330 l 6 from their. l 13 from the. 347 l 43 spiritual death in sin. p 350 l 33 could not see. p 370 l 22 of which see more in my. p 371 l 6 an uncertain account. p 371 l 25 limit these two. l 21 as Pethad is by Daniel in this. 24 v. l 37 may not be so bold as to flight. p 378 l 32. 2 Chro. 35 be made for all Israel. p 379 l 22 made peace (i.e. Reconciliation) p 381 l 11 the dead the myth. l 18 salted in Pl. 91. p 382 l 21 and no covenant was made. l 29 an instrument, or by. p 383 l 14 See 7. p 384 l 19. Luke 18 31 l 25 our Academiques. p 385 l 18 l margin p 387 l 11 M. Jeanes 140 his humane nature as a true. l 43 with the properties of. p 389 l 27 to so in. p 390 l 13 and with power. Acts 10. 37. 38. l 25 and then he began. l 26 Luke 3. 23. l 5 he doth call him. p 391 l 46 descended. p 393 l 11 in Christ, God-man Mediator, then there is duty in that special. p 395 l 2 for his l 5 be loved, but to serve. p 399 l 42 peruse Rev. 5. 13. p 397 l 1 receiving. p 398 l 2 or must be anointed l 28 your selves for. l 34 by which perfection: his patience. p 399 l 6 obedience. p 400 l 20 Mar. 26. 39. 42. And by John 18. 11 p 402 18 holy of holies in Dan. 9. 24. l 28 in a metaphorical sense only: above. p 403 l 19 the word however. p 406 l 22 you discern. l 24 ignorance of. p 407 l 9 no further. p 508 l 5 to put away. l 31 washings and sacrificings for sins. l 38 blot them out, or wipe them out. p 409 l 41 Seven sevens p 415 l 6 and Hierister in so much. p 415 l 27 that at the death. p 417 in marg. Theoderic. l 3 20 Greg. Nazian against Julius 2 p 301 p 419 l 28 which Testament contains. p 420 l 3 in Dan. 9. 24. p 421 l 23 and then he doth also cite Rab. Jonathan. l 24 hath the presence of the Lord. p 424 l 23 whole state spake the same p 425 l 20 9 16 27 may be both filled. p 426 l 8 that they must. p 427 l 2 but every son of Adam. p 429 l 22 Lev 23. p 436 l 24 counteth them righteous p 440 l 23 for his receiving. p 542 l 11 in the Law for such. l 31 David (saith he) l 32 to spare or pardon. p 446 l 33 In Gal. 1. 4 l 12 consequently from. p 449 l 19 recipient. p 455 l 41 ceremonial sins by their. p 457 l 18 believing sinners. l 19 when they are freed, or. p 459 l 15 high Priest and Sacrifice. p 462 l 37 and by both. p 463 l 44 Secondly, Mr Wotton. p 473 l 28 by David in v. 35 for. p 475 l 6 Gods taking away and bearing. p 484 l 15 pierce him in the. p 487 l 35 a just occasion is given to expiate the joy of. l 42 to exult. p 491 l 18 Zach 7 10. p 500 l 9 Christ combating sufferings. p 505 l 5 of sufferings: but he did also prove the warlike enmity of Satan, and of his potent seed against Christ: of. p 506 l 8 not only have. l 31 as he holds them. p 508 l 2 Rom. 8 23 4 l 13 p 151 l 16 as inconsistent. p 509 l 25 by these words in Rom. 8. 1. p 511 l 32 Dr. Hammond doth. p 512 l 14 Paraphrasis. l 43 them that believe. Christ said to his Disciples in John 8 31 to 36. l 45 the letter of the Decalogue. p 513 l 42 and Luther in Gal. 2. 16 p 514 l 18 and sacrifice is. p 515 l 2 those observations of the Law. p 520 l 18 this exposition. p 521 l 24 should offer any. p 522 l 8 or to pronounce justly l 10 as insufficient: also the margin note must be corrected as I have done it in the Table. p 524 l 45 was enacted. p 526 l ult. Mr Ains. doth omit to p 527 l 16 Thorah. l 44 in relation. p 529 l 37 1 Mac. 1 14. 51. p 530 l 30 to good, since the fall.



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